

**XXXIV.**  
**S E R M O N S.**

**XVI.** *Ad A U L A M.*

**IV.** *Ad C L E R U M.*

**VI.** *Ad M A G I S T R A T U M.*

**VIII.** *Ad P O P U L U M.*

**BY**  
The Right Reverend **FATHER** in **GOD**,

**Robert Sanderson,**  
Lord Bishop of **L I N C O L N,**

Sometimes Fellow of *Lincoln-Colledge* in *Oxford*,  
and *Regius Professor* in the said *University*.

*To which is prefixed,*  
A large Preface by the said **A U T H O R.**

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*Gregor. de curâ pastorali*  
*Qui amici poterant esse veritatis sine labore, ut peccent laborant.*

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Printed for *Henry Seile*, Stationer to the Kings most Excellent  
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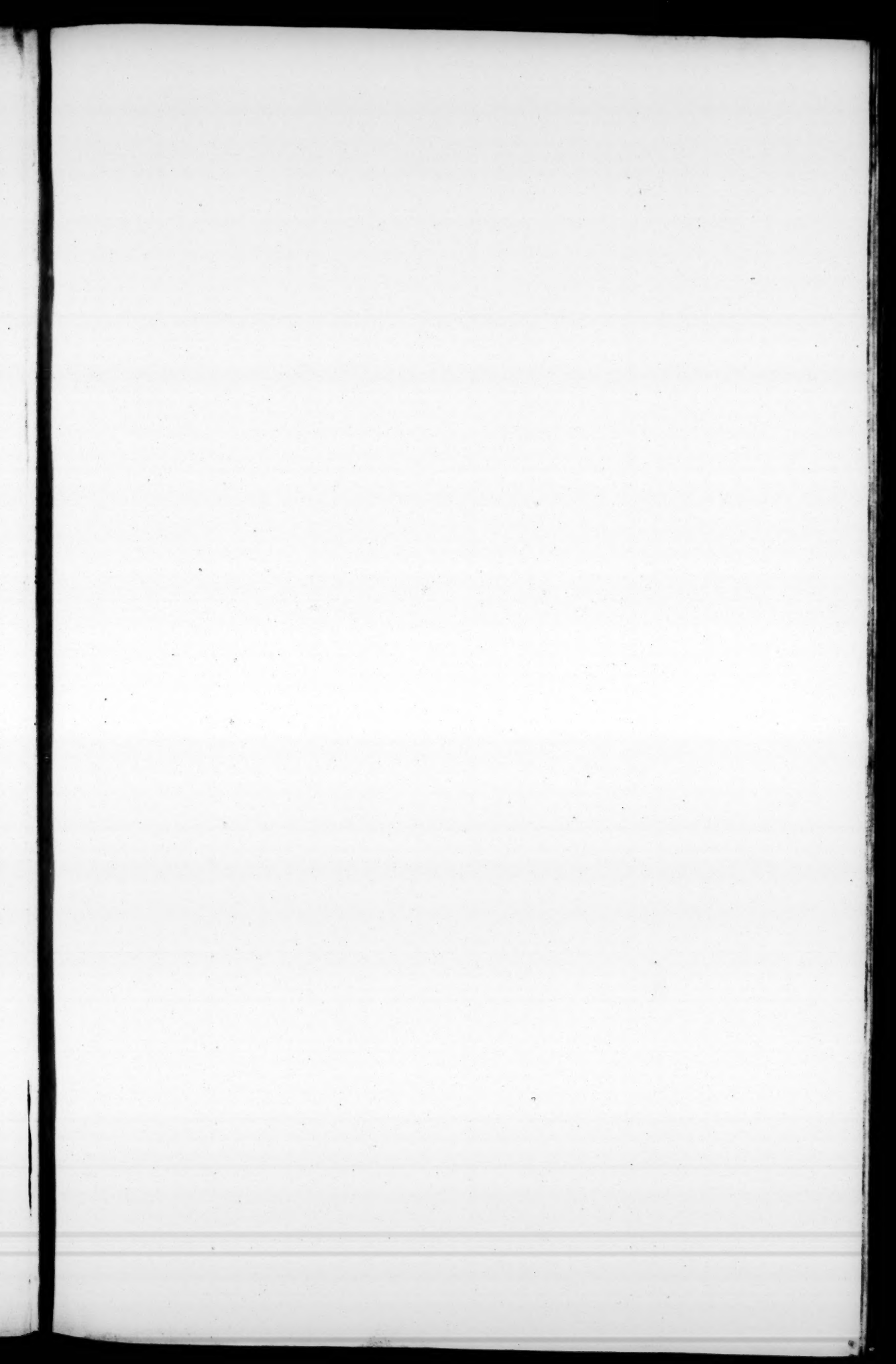


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M D C L X I.

V I X X



6

Fourteen

# S E R M O N S

Heretofore Preached.

III. *AD CLERUM.*

III. *AD MAGISTRATUM.*

VII. *AD POPULUM.*

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By ROBERT SANDERSON D.D.

---

Sometimes Fellow of LINCOLNE Colledge in  
OXFORD and Rector of *Botheby Paynel Linc.*

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The Fourth Impression.

*Qui amici poterant esse veritatis sine labore, ut peccent laborant.*  
Gregor. de curâ pastoralis.

LONDON,

Printed by R. N. for HENRY SEILE over against St. Dunstons  
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# THE PREFACE

*To the Reader.*



OW these *Sermons* will be looked upon (if at all looked upon) by the *Men of the Times*, is no very hard matter to conjecture. I confess they are not *Alamode*, nor fitted to the *Palate* of those men, who are resolved before-hand (without tasting or tryall) to *nauseate*, as *unsavoury* and *unwholsome*, whatsoever shall be tendered unto them from the hand of an *Episcopal Divine*. And therefore the *re-publishing* of them in this state of *Church-affairs*, now the things so much contended for in some of them, are worne out of date, and thrown aside, will be deemed at least a very *unseasonable* undertaking: to as much purpose (perhaps it will be said,) as if a man would this year reprint an *Almanack* for the last. For the latter part of the *Objection*: at the peril be it of those, that had the hardiness to adventure upon a new *Edition*. *Mibi istic nec seritur, nec metitur* All I had to do in the business, was but the drudgery of reviewing the old Copy, to correct the *Errata* of the former *Impressions*; and of looking over the sheets as they were wrought off from the *Press*, and sent me down, to note the *oversights* escaped in the printing, and to

## THE PREFACE.

make the *Index* of the *Scripture-quotations*. As to the other part of the *Crime*, such as it is, to wit the *unseasonableness* of this *after-publication*; there need not much be said. If the *Sermons*, thought not *unseasonable* in some former times, be now become *ὡς ἐν τρωματά*, as things brought forth into the world again, out of *due time*: that cannot I help. They are the same they were, when they were first preached; and the same they were, when they were last printed: and so am (a) I. If either they or I, find worse entertainment now, then we did then; and any blame be due for that: let not *us* bear it, who are guiltless; but the *Times*. For it is They are changed: not *We*. Howsoever, *ἐκδιπρως, ἀνδιπρως*: now they are abroad, they must take their lot, as it falleth out. Which be it better, be it worse; this yet we shall gain thereby: that if any shall charge these Papers with *unseasonableness*, (no very huge crime,) he shall *ipso facto*, by that very act, and the verdict of his own conscience, fully discharge, and for ever acquit them of the guilt of *Time-serving*; a crime, I trow, of a vaster magnitude, and wherewith *Discourses* of this nature were wont to be so frequently, (that I say not, unjustly) aspersed, whilst the *Times* looked more favourably upon them.

§. II. But of this enough. I expect to meet with far heavier *Censures* then these, from the *ungoverned* spirits and tongues of the more zealous (that is to say, if rightly interpreted, the more clamorous, and lesse knowing) among them. Who knoweth not, that as empty vessels give the loudest sound, and shallow brooks run with a fiercer current, and make a greater noise, then deeper Rivers do: So they that are the least able to judge, are ever the most forward to pass sentence; and when they so do, the most rigid and peremptory therein. But the heaviest doom, I suppose, will proceed from those men, who being themselves of late years

fallen

α ὅτι ἐγώ,  
τὸ πρῶτον, καὶ  
ἀποστολικῶς  
καὶ θεο-  
λογικῶς.  
Greg. Naz.

## THE PREFACE.

fallen out, grievously fallen out (for what cause I know not) with the Ancient Government, Liturgy, and Ceremonies of the Church; are angry with all those, that retain any good opinion of them. Whereunto yet themselves, when time was, seemed to be, and if they dissembled not (which we are unwilling to believe) were indeed, reasonably well affected. For they submitted to the Government, used the Liturgy, and observed the Ceremonies appointed: according to Law and Order; and their own professed approbation of the same, as well by express words from their mouths, as by subscription under their hands, yet remaining upon record. What hath wrought this change in them, (Evidence of Reason, or worldly Interest,) and how farr it hath wrought upon them, (in reality, or but in compliance;) and in what order too, (by immediate assault upon their judgment, or by dealing underhand first with the affections:) themselves do, or should best know. It highly concerneth them, even as much as the peace of their consciences is worth (and much more then so) to be well assured that their hearts are upright in this affair. And in order thereunto, not to content themselves with a slight and overly examination; (There is more wickedness and deceitfulness in the hearts of all men, then most men are aware of:) but to make the most diligent, distinct, and impartial search possible, into the true causes and motives of this change. And, for so much as Fears and Hopes have been ever found the fittest and the readiest Engins to work such feats;) to enquire particularly, what influence or operation, either the Fear of losing what they had, or the Hope of getting more, might have in this work, towards the producing of such an effect. It will best become others, to judge as charitably, as they may: but doubtless it would be safest for them, to be very jealous over themselves, lest so great a change could not have been wrought in so short a space, without a strong infusion, either



## THE PREFACE.

either of *the one*, or *the other*, or *both*, into *the medicine* that wrought it. Especially, since *the conjuncture of the time* wherein this *change* hapned, may very probably raise some suspicion, that *the Fear of the Sword* might have; and the visible *advantage* some have found thereby since, as probably, that *the Hope of gaine* had, some *cooperation* at least, with whatsoever was *the principal Cause* of this so suddain a *Metamorphosis*. If nor so, nor so; but that they finde themselves clearly *convinced* in their judgments of their former *Error*, and that they are fully *perswaded* they are now in a *better way* then that wherein they formerly walked it is *happy* for them, and I doubt not but they will finde matter of *rejoycing* in it, if they be not *mistaken* (a thing not impossible) in *the triall* of their own hearts. Of *the sincerity* whereof, the likeliest way to give *satisfaction* to the world, and to adde some *strengthening* withall to their own *assurance*, is; by shewing *compassion* to those their *Brethren*, that cannot yet tell how to *recover* themselves out of *the snare* of the same *common Error*, from which they are so happily *escaped*. At leastwise so far, as not to *despise* them; nor to pass their *censures* upon them, with so much *freedom* and *severity* as some have done. If it be a *fault*, sure it is a very *pardonable* one; for a man in *the change of times*, to remain *unchanged* in his *minde* and *opinion*, and to hold to his *former* and (as he thinketh) *well-grounded Principles*: so long as he can neither apprehend any *Reason* of sufficient strength to convince his *understandings* that he is in *the wrong*, or to manifest unto him *the necessity* of making such a *change*; nor is able with the best wit he hath, to discern any thing so *lovely* in the effects and *consequents* of such *change* since it was made, as might win over his *affections* to any tolerable liking thereof upon *the Post-fact*.

¶ III. To return where I was going, and from whence

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whence I have not much *digressed*; if any shall now aske me, what those *heavy Censures* are which I said we should be like to meet withall, I confesse I am not able to give him any certain *account* thereof: not knowing before hand what *reasons* or *expressions* the spirits of particular men will suggest to their *tongues* or *pens*. Only by what hath been usually said *by one sort of men* upon such like occasions heretofore, (more sparingly and *in the eare* in former times, but of late more frequently, freely and *on the house tops* : ) it may be probably guessed what kind of *Censures* are to be expected from those of *the same party* now. Yet for that I am not conscious to my selfe to have said any thing *in the Papers now*, or at any time *heretofore* (with my allowance) published, that may give *just offence* to, or merit *the hard censure* of, any sober dispassionate man; and that, if yet I must fall under some *miscensures*, it is not *my case* alone, but of *many others* also wrapt with me in *the same common guilt*: I shall therefore reduce my discourse herein *ab hypothesi ad thesin*: and propose the *Objections*, with my *Answers* thereunto (though with some reflexion upon *my selfe* in most of the particulars, yet) as laid against the *generality* of those mens *Sermons, writings, and other discourses*, who (according to *the new style* of late years taken up among us) go under the name of *the Prelatical party, or Episcopal Divines*.

§. III. *The Objections* are. 1. That in their ordinary *Sermons* they take any small occasion; but  
 “when they preach at *the Visitations*, where most of  
 “*the Clergy* of the voisinage are convened, set themselves purposedly in their whole discourse to let fly  
 “at their *Godly Brethren*, who out of *tenderness* of  
 “*Conscience* dare not submit to some things endeavoured to be imposed upon them by *the Prelates*. The  
 “*poor Puritan* is sure to be *payed home*: he must be brought under *the lash*, and exposed to contempt and  
 “scorn

I.

## THE PREFACE.

2. "scorn at every publick meeting: *the Papists*, pro-  
 "fessed *Enemies* of our Church and Religion, escaping  
 "in the mean while *Scot-free*, seldome or never med-  
 "led withall in any of their *Sermons*. II. Or if some-  
 "times some *little matter* be done that way by some  
 "of them; it is so *little*, that it is to as *little purpose*:  
 "rather for fashions sake, *ad faciendum Populum* and  
 "to avoid *suspicion*, then for any *ill will* they bear  
 "them. Perhaps give them a *light touch* by the way;  
 "a *gentle rub* as they pass along, that shall do them  
 "no harm: but their *Brethren*, that profess the same  
 "Protestant Religion with them, they handle with a  
 "rougher hand. With *Elder-guns* and *Paper-pellets*  
 "they shoot at those: but against these they play  
 3. "with *Canon-bullet*. III. And all this anger but for  
 "Ceremonies: *Trifles* even in their own esteem, who  
 "plead hardest for them. If they be indeed such *in-*  
 "different things, as they confess them to be, and  
 "would have the world believe they make no other  
 "account of them: Why do they *dote* on them so  
 "extremely *themselves*? Why do they *press* them up-  
 "on others with so much importunity? Why do  
 "they *quarrel* with their *brethren* eternally about  
 4. "them? IIII. The truth is, both *We* and *They* judge  
 "otherwise of them, then as *Indifferent things*. They  
 "think them *necessary*, what ever they pretend: or  
 "else they would not lay *so much weight* upon them.  
 "And we hold them *Popish*, *Antichristian*, and *Super-*  
 "stitious: or else we would not so stiffly *refuse* them.  
 5. "v. It is not therefore without cause, that we sus-  
 "pect *the Authors* of such *Sermons* and *Treatises*, as  
 "have come abroad in the defence of such trash, to  
 "be *Popishly-affected*: or at least to have been set on  
 "by some *Popish Bishops* or *Chancellors*, (though per-  
 "haps without any such *intention* in themselves:) on  
 "purpose to promote *the Papal interest* here, and to  
 "bring back the people of this nation *by degrees*, if  
 "not



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“not into *the heart* and within *the walls of Babylon*,  
 “yet at leastwise into *the confines*, and within *the*  
 “view of it. VI. Which, as it appeareth other-  
 “wise, to wit, by their great *willingness* to allow such  
 “qualifications to sundry *Doctrines* taught in the  
 “Church of Rome, and such *interpretations* to sundry  
 “taught in *our Church*, as may bring them to the  
 “nearest agreement; and their great *endeavours* to  
 “finde out such *Expedients*, as might best bring on a  
 “perfect *reconciliation* between the two Churches.  
 “VII. So particularly, in *pressing* with so much ve-  
 “hemency the observance of these *Popish* and *Super-*  
 “stitious Ceremonies; for which we cannot finde, nor  
 “do they offer to produce, any either *Command* or *Ex-*  
 “ample in holy Scripture, to warrant to our Consci-  
 “ences the use thereof. VIII. Which, what is it else  
 “in effect, then to deny *the sufficiency of the Scripture*,  
 “to be a perfect *Rule of Faith and Manners*? Which  
 “being one of the main bulwarks of *the Protestant*  
 “Religion, as it is differenced from *the Romane*, is by  
 “these men and by this meanes *undermined and be-*  
 “trayed.

6.

7.

8.

§ V. This is the summe and substance of the usu-  
 all *Censures* and *Objections* of our *Anti-Ceremonian*  
*Brethren*, so far as I have observed from their own  
*speeches* and *writings*: which I have therefore set  
 down as neere, as in so few words I could, to their  
*sense*, and, for the most part, in their *own expressions*.  
 Much of which having (as I conceive) received its an-  
 swer beforehand in some passage or other of the enlu-  
 ing *Sermons*, might supersede me the labour of adding  
 any more now. Yet for so much as these *answers* lye  
 dispersedly, and not in one view: I held it conveni-  
 ent, as I have produced *the Objections* all together;  
 so to offer to the Readers *an Answer* to them all toge-  
 ther, and that in the same order, as I have given them  
 in Begging at his hands but this *one* (very reasonable)

(B)

*favour*



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*favour*, that he would do both *himself* and *me* so much right, as not to pass his *censure* too *hastily* and too *severely* upon any *part* of what is now presented to his view, (whether he *like* it, or *dislike* it ; ) till he hath had *the patience* to read over *the whole*, and allowed himself *the freedom* rightly and without prejudice to consider of it.

- §. VI. That which is said in *the first* place of their *Godliness* and *Tenderness of Conscience*, is not much to the purpose, as to the main business. For *First*, besides that all *parties* pretend to *Godliness* ; *Papists*, *Anabaptists*, and who not (even the late-sprung-up generation of *Levellers*, whose *Principles* are so destructive of all that *Order* and *Justice* by which *publick societies* are supported, do yet style themselves, as by a kinde of peculiarity, *The Godly* ; ) And that
1. *secondly*, it is the easiest thing in the world, and nothing more common then, for men to pretend *Conscience*, when they are not minded to *obey* : I do not believe
2. *thirdly*, (though I am well perswaded of *the godliness* of many of them otherwise,) that *the refusal* of indifferent *Ceremonies* enjoined by *Lawful Authority*, is any part of their *Godliness* ; or any good fruit, evidence, or signe thereof. But certain it is
3. *fourthly*, that *the godliest* men are *men*, and *know but in part* ; and by the power of *godliness* in their *hearts*, are no more secured from the possibility of falling into *Errour* through *Ignorance*, then from the possibility of falling into Sin through *Infirmity*. And as for *Tenderness of Conscience*
4. *fifthly*, a most gracious blessed fruit of *the holy Spirit* of God, where it is really, and not as pretence only, nor *mistaken*, (for sure it is no very *tender Conscience*, though sometimes called so, that *straineth at a Gnat, and swalloweth a Camel* : ) it is with it, as with other *tender* things ; very subject to receive *harme*, and soon put out of order. Through the cunning of *Satan*, it dangerously *exposeth* men to temptations
- 5.

## THE PREFACE.

tions on the right hand: and through its own aptitude to entertain and to cherish unnecessary scruples, it strongly disposeth them to listen thereunto so long, till at the last they are overcome thereof. Needful it is therefore, that in the publick teaching the Errors should be sometimes refuted, and the Temptations discovered. And this ever to be done; seasonably, soberly, discreetly, and convincingly; and when we are to deal with men whose Consciences are (so far as we can discern) truly tender, with the spirit of Meekness and Compassion. For tender things must be tenderly dealt withall: or they are lost. I know it is not always so done: nor can we expect it should. All Preachers are neither so charitable, nor so prudent, nor so conscientious, as they should be: And they that are such in a good measure, are men still; and may be (a) transported now and then through passion, and infirmity, beyond the just bounds of moderation. But then, the fault is not so much in the choise of the argument they treat of, as in the ill-managing thereof: which ought not to cast any prejudice upon others, who deal in the same argument, but after another manner.

§. VII. But that which pincheth most in this first particular, is (as I suppose, this: That upon all publick occasions, especially in Visitation-Sermons, they who agree with us in the substance of the same reformed Religion, are for the most part the only mark shot at; whilst the common enemy, the Papist, hath little or nothing said against him. For answer hereunto. First, so far as concerneth the Sermons here published, the Objection is void for therein the Papist hath had his share; as well as his fellows, so oft as the Text gave occasion, or the file of my discourse led me thereunto: as by the papers themselves (whereunto reference to be had) will evidently appear. Secondly, admitting all true that is alleaged: either we are ex-

α τὰς ἐνστάσεις.  
δοι ἄλλοις  
ἐπιμαρτυροῦν,  
ἐναντίας τῶν  
ἐνστάσεων. Arist.  
1. Elench. 15.

1.

2.

## THE PREFACE.

*cusable*, in what they *blame* us for ; or they that *blame* us *inexcusable*, who do the very *same things*. Do not they usually in their *Sermons* fall bitterly upon *the Papists* and *Arminians* ? but seldom meddle with *the Socinians* ? scarce ever name *the Turks* ? I have been often told, of their declamations against the observing of *Christmas*, that great *superstitious* thing : but I remember not to have heard of much spoken against *Perjury* and *Sacrilege*, and some other sins, wherewith our times abound. Nay, doth not their *zeal* even against *Popery* itself (*Popery* I mean, truly so called) of late years, and since most of *the Pulpits* are in their *possession*, seem to *abate* ; at leastwise in comparison of *the zeal* they shew against *Episcopacy*, and against *the Liturgy*, *Festivals* and *Ceremonies* lately in use among us ? These they cry down with all *the noise* they can, and with all *the strength* they have ; having first branded them with the name of *Popery* : and this must now pass for *preaching against Popery*. I demand then. Is there not the like reason of reproving *Sins*, and refuting *Errors* ? If so : are not *Perjury* and *Sacrilege* as great sins (at least) as *keeping Christmas* holy day ? Howsoever, are not the *Errors* of *the Turks*, that deny the whole structure of *the Christian Religion*, (*foundation* and all,) far worse then the *Errors* of *the Papists*, who by their *additional superstructures* have only altered *the fabrick*, but keep *the foundation* still ? And are not the *Errours* of *the Socinians*, who deny *the Trinity*, *Gods Omniscience*, the *Eternity of the Son*, the *Divinity of the Holy Ghost*, *Original sin*, the calling of *Ministers*, and far worse then those *the Arminians* are charged withall, of *Free Will*, *Universal Redemption*, *Falling from Grace*, &c. And are not the old rotten points of *Popery* (*the Popes Oecumenical Pastorship* and *Infallibility*, *the Scriptures unsufficiency*, *Image-worship*, *Invocation of Saints*, *Transubstantiation*, *Half-Communion*, &c.) *Errours* of as great



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great a *magnitude*, as those other points of Popery (lately and falsely dubb'd such) of *Episcopacy*, *Liturgy*, *Festivals*, and *Ceremonies*? If they be: why do our *Brethren* preach *oftner*, and inveigh *more*, against these *later* and *lesser* in comparison, then against those *former* and *greater sins* and *Errors*? I doubt not, but they have some *Reasons* wherewith to *satisfie themselves* for their so doing: else they were much to blame. Be those *Reasons* what they will: if they will serve to *excuse them*, they will serve as well to *justifie us*.

§. VIII. It will be said perhaps; *First*, That the *Turks* have no *Communion* with us: They are *out of the Church*; and our chiefest care should be for *those within*, leaving *those without* for God to judge. Or indeed *Secondly*, To what purpose would it be to address our speeches to them some thousands of miles out of hearing? If our *voices* were as loud as *Stentors*, or that of *Mars* in *Homer*, the sound would not reach them. Besides that *Thirdly*, There is little danger in *our people* of receiving *hurt* or *infection* from them: who have no such *agents* here to tamper with the people in that behalfe, no such *artifices* and plausible *pretensions* whereby to work them over to their side; no such *advantages* as the agreement in some *Common Principles* might afford for bringing on the rest; as the *Papists* have. Who being within the pale of the *visible Catholick Church*, and living in the midst of us, have their *instruments* ready at hand in every corner to gain *Profelytes* for *Rome*; the specious pretences of *Antiquity*, *Universality*, *Consent of Councils* and *Fathers*, &c. Wherewith to dazle the eyes of *weak* and *credulous* persons; and some ground also to work upon in the agreement that is between them and us in the principall Articles of the *Christian Faith*.

§. IX. These

1.

2.

3.



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1. ¶ IX. These *Reasons* I confess are *satisfactory*, as  
 2. to the Comparison between Turks and Papists: and  
 3. may be applyed to the other Instance also in their  
 proportion, so far as the Application will hold truth.  
 And all this is agreeable, both to the Apostles dis-  
 course 1 Cor. 5 9--13; and to the advices of prudent  
*Statists*, who forbear to advance against a *potent Ene-*  
*my* abroad, till they have composed smaller *quarrels*  
 and *mutinies* at home; and To the Example also of  
 our blessed Saviour himself; Who, although the  
 Errours of the Sadduces were, in themselves and in  
 respect of their matter, much worse then those of the  
 Scribes and Pharisees; yet because the danger of se-  
 ducing the people was greater from These then from  
 Those, (the Pharisees by reason of their out-side ho-  
 linefs being grown into better Esteem with the peo-  
 ple then the Sadduces were; and the generality of  
 the people also by their education pretily well Prin-  
 cipated, and so fore-armed, against those more gross  
 and palpable Errours of the Sadduces:) is observed  
 therefore to have both more frequently and with  
 greater sharpness reproved the Scribes and Pharisees  
 for their false teaching, then he did the Sadduces;  
 and to have given the people more caveats to beware  
 of them and their leaven, then that of the Saddu-  
 ces.

¶ 10. This is the most, I think, they have to say  
 for *themselves*: and, upon supposal that all the *par-*  
*ticulars* in the aforementioned *Instances* were indeed  
 such *Sins* and *Errours*, as they either *take* or *mistake*  
 them for; it must be admitted a very *reasonable* and  
*sufficient* plea. Only we require (which is but *equal*),  
 that they mete unto us back again with the *same mea-*  
*sure*; and allow us the benefit of the *same plea* (*muta-*  
*tis mutandis*,) so far as *our Case* is the *same* with theirs.  
 Let them but this do: and the *Objection* will vanish.  
*First*, we nothing doubt but that the *Papists* (by being  
 baptized)

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baptized into the Faith of Christ ; ) are in a far better condition otherwise ; as we are sure they stand in a neerer relation to us thereby , then *Turks* and *Pagans* do. Yet, as to external Communion in the publick Worship ; by refusing to assemble with us, ( which is not our fault, ) they are as very strangers to us, as the very *Turks* are : and in that respect to be looked upon as *those that are without*. And therefore we deemed it more expedient, and a more brotherly act, to endeavour the reducing of our Brethren that held communion with us to their just obedience, by discovering to their faces ( being personally present ) those their Errors, that obstructed it ; then to beat the aire to little purpose, in declaiming against those that did not hear us, and we were sure would little regard us. For Secondly, were it not for the confirming of our Protestant bearers in their present belief of the Truth, against such as will attempt to draw them from us : it would be a very impertinent thing to insist much upon the discovery of Popish Errours in our Churches ; whither they that should reap most benefit by such discovery never come. They live among us indeed, which the *Turks* do not : but since they come not where they may hear us ; it is all one to us, in respect of our Sermons, as if they lived as farre from us as the *Turks* do. But at such times as the Clergy are met together ( which is chiefly done at the Visitations ) when most of them who are most concerned, both for their own sakes and the peoples that depend upon them, to have a right judgment concerning the Nature and Use of Indifferent things, are present : it seemeth to be very proper, and ( by the blessing of God ) may conduce very much to the edification of his people in Truth, Peace, and Godliness ; that the just power of those that have authority in the Church for making Ecclesiastical Constitutions should be asserted, and the necessity of yielding obedience thereunto when they

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3. they are made, by all under such *authority* should be *pressed*. This is the very truth of the *whole businesse*. And what is there in all this, to deserve such *out-cries*? What is there, if men would but *soberly* consider it, that is not every way agreeable to the dictates both of Christian Prudence and Charity? *Thirdly*, (which is a very important consideration, and cometh up to the full of the *Objection*,) we think it more needful, seasonable, and expedient, upon such *opportunities*, to clear these *points in difference* betwixt us and our Brethren at home, then to handle any of the *controversies* in debate betwixt us and those of Rome. Both because the people are in more danger of being mis led by these, then of being seduced by Papists; and because the Papists make a great advantage (indeed the greatest, and in a manner the whole advantage they have against us) of these *home-differences*. For although the *Emissaries of Rome* have long used all the art and diligence possible, to advance the *Roman Interest* among us: yet the people of England are so generally pre-possessed with a detestation of that Religion (as the people of Spain, France, and Italy are of ours;) that were it not for the advantage they make of the excesses of some troublesome spirits among our selves; they could not have expected to have reaped so plentiful a harvest here, as of late years they have done. But our Brethren, having by their much preaching and inveighing against the Papists, wrought our common people to such a prejudice against her *doctrines*, that many of them know no other Rule whereby to judge of the soundness of mens Religion, then by the greater or lesser distance it hath from Popery; have thereby withall gained that high esteem of their soundness in Religion above others in the hearts of many of our people (led, as most are by opinion more then true judgment;) that it is a very easie matter for them to draw multitudes after them into a dislike of any



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any thing, wherein they shall think good to fasten the imputation of being Popish. For preventing whereof, if we do our best endeavour upon all good occasions to *undeceive*, them first, and by them *the people*; by letting them see, (if they will but *open* their eyes,) how *unsound* the *principles* are they go upon, and how *unsafe* the *practises* those principles lead unto: Who can justly blame us for so doing?

¶ XI. To the substance of the *Second Objection*, (if I may with their *leave* and without their *offence*, pass by that *quaint minute piece* of wit, of *Paper-pellets* and *Canon-bullets*; ) I shall need make no farther answer, then what hath already been given to the *First*. Only I shall *ex abundanti* adde *two* things: the one, concerning *my self*; the other, to the *Objectors*. For *my self*; if I be not much mistaken, I have been so far from *offending* in the kinde objected, that I may seem rather to have *offended* too much on the other hand. The *substance* of the matter both against *Papists* and *others*, is I hope all along justifiable. And then, if some *sharper expressions* both against *them* and *others* have here and there slipt from my *tongue* or *pen*, (such as *heat* and *indignation* in our *greener years* are apt to suggest;) they that are *ingenuous*, considering how long it is since those *Sermons* were preached, may be pleased to *pardon* it, upon the old plea *Dandum aliquid atati*. As for *them*; that they preach against *Popery*, I not at all mislike: Only I could wish, that these *two Cautions* were better observed, then (as far as I can make *conjecture* of the rest, by the proportion of what hath come to my *knowledge*) I fear they usually are, by the *more zealous* of that party. viz.

1. That they do not through *ignorance*, *prejudice*, or *precipitancy* call that *Popery*, which is not; and then under that *name* and *notion* preach against it.
2. That they would do it with the *less noise*, and more *weight*.

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It is not a business merely of the *Lungs* but requireth *Sinews* too. Or (to use their own *metaphor*) let them not think that casting of *squibs* will do the deed, or charging with *powder* alone: that will give a *crack* indeed, and raise a *smoak*; but unless they have *bullet* as well as *powder*, it will doe little execution.

1.     §. XII. To the *Third Objection*. I say first; That we have indeed no higher or other esteem of *Ceremonies*, then as of *indifferent things*: yet we do not count them *Trifles*; otherwise then as in comparison with *necessary duties*. But let *Ceremonies* (*secondly*) be as very *Trifles*, as any man can imagine them to be; yet *Obedience* sure is no *Trifle*. They mis-state the *Question*, when they talke of pressing *Ceremonies*. It is *Obedience* (formally) that is required: *Ceremonies* not otherwise pressed, then as the *matter* wherein that *Obedience* is to be exercised. If a *Master* appoint his *servant* to do some small matter that he thinketh fit to have done, though in it selfe of no great moment; yet he will expect to be *obeyed*: and it is great reason he should. If in such case the *servant* should *refuse* to do the thing appointed, because he hath *no minde* thereunto; and should receive a check or correction for such refusal: could he either sufficiently *excuse* his own *fault*, or reasonably *complain* of his *Master* for dealing hardly with him, by saying the thing was but a *Trifle*? Is it not evident, that the thing which made the *Master* angry, and the *Servant* an offender in that *Case*, was not (*precisely* and *formally*) the leaving of the thing *undone*, (which had it not been *commanded*, might have been left *undone* without any *fault* or *blame* at all;) but the *refusing* to do it, when he that had a right to his service *commanded* him? Wherefore
3.     *Thirdly*, that which is said of some mens *doting* so extremely on *Ceremonies*, might have been well enough spared. I know no true son of the *Church of England*, that



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that doteth upon any Ceremony, whatsoever opinion he may have of the decency or expediency of some of them. If any do; let him answer for himself. Among wise men, he will hardly pass for a wise man, that doteth upon any. Nor will he, I doubt, prove a much wiser man, that runs into the contrary extreme, and abhorreth all. It is true Fourthly, that there have been long and unkinde quarrels about these things? More is the pity! but where is the fault? To whom is the beginning, and to whom the continuance of a quarrel rather imputable? to him, that demandeth his right? or to him that with-holdeth it from him? For this is the plain Case in short: The Bishops (under the King) require obedience to the Lawes Ecclesiastical; these men refuse to give it. So began the quarrel at first: and upon the same termes it continued. If the Obedience challenged were indeed due to those Lawes; then did our Brethren both begin the quarrel, and hold it on: if it were not, then must the whole blame lye upon those that claimed it unjustly, and not upon them. So that in the winding up of the business, the whole Controversie will devolve upon this point; Whether to the lawes Ecclesiastical obedience be due or not? For the right determining whereof, (for so much as it is contest on all hands, that Obedience is due to Lawful authority commanding lawful things) two other points are to be resolved the one, concerning the authority by which the Constitutions were made; the other, concerning the lawfulness of the things therein required; The Presbyterians of the Kirk flatly and directly deny both: Ours, less forward to declare their opinion in the former point, have chosen rather to stand upon the later only. And to the point in issue is briefly this; Whether the things commanded (and particularly the Ceremonies) be lawful, yea, or no. Which bringeth us to the consideration of

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- §. XIII. *The Fourth Objection.* Wherein (besides some ill-language, which I love not to stir into,) they declare, *First*, what they conceive to be our Opinion, and *next* what is indeed their Own concerning the Ceremonies &c. in question. In the former; we desire that candor which in all reason and charity they ought to afford us: that they would fix nothing upon us as our opinion, which our selves (who should best know what our own opinion is) protest against, as not our opinion. They have been told a thousand times over, in the Sermons and writings of private men, which is also attested and affirmed by the publick declaration of our Church (the most authentick assurance a question of this nature is capable of:) That we place no Necessity at all in these things but hold them to be meerly indifferent. That, when for decency, order, or uniformity's sake, any Constitutions are made concerning them; there is the same necessity of obeying such Constitutions, as there is of obeying other Laws made for the good of the Common wealth concerning any other indifferent things. That such Necessity, either in the one or the other, ariseth not properly from the authority of the immediate Lawgiver. but from the Ordinance of God, who hath commanded us to obey the ordinances of men for his sake. That such necessity of Obedience notwithstanding, the things remain in the same indifferency, as before. Every way in respect of their Nature; and *quoad Rem*, (it being not in the power of accidental relations to change the natures of things:) and even in respect of their Use, and *quoad nos* thus far, that there is a liberty left for men, upon extraordinary and other just occasions, sometimes to do otherwise then the Constitution requireth, *extra casum Scandali & Contemptus*. A liberty, which we dare not either take our selves, or allow to others, in things properly and absolutely necessary. [Upon which very account (I mean the consideration of

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of the indifferency of the things in themselves) and upon which account alone it is, that many of the Episcopal (that is to say, the true English Protestant) Divines; who sadly resent the voting down of the Liturgy, Festivals, and Ceremonies of the Church by so many former Laws established; heartily desired heretofore the continuance, and as heartily still with the restitution, and are (by Gods help) ready with their Tongues, Pens and Sufferings to maintain and justify the Lawful use of the same: do yet so far yield to the sway of the times, and are perswaded they may with a good Conscience so do, as to forbear the use thereof in the publick worship; till it shall seem good to those that are in place of authority either to restore them to their former state (as it is well hoped, when they shall have duly considered the evil consequents of that Vote, they will,) or at leastwise and in the mean time to leave them arbitrary, for men, according to their several different judgments, to use or not to use, which seemeth but reasonable, the like favour and liberty in other kinds having been long allowed to almost all other sorts of men, though of never so distant persuasions one from another:] Lastly, That all *Laws* made concerning Ceremonies or other indifferent things, whether Civil or Ecclesiastical, are *mutable*: and as they were at first made by *humane authority*, so may they from time to time be by *humane authority* abrogated and repealed. And then and thenceforth they lose their obligation: whereby the necessity of yeelding obedience thereunto wholly ceaseth and determineth; and the things thereby commanded or prohibited return to their primitive and natural indifferency, even in their Use also, and in respect of us. This is clearly our Opinion: and men may easily so understand us, if they will.

§. XIII. But *their Opinion* is, that the things enjoined



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<sup>a</sup> Omnia periclitabuntur aliter accipi quam sunt, si aliter quam sunt cognominantur. Tert. de carn. Christi. cap. 13.

joyned are *Popish* and *Superstitious*; and consequently *unlawful* to be used: And this they render as the *reason* of their *non-conformity*. And the *Reason* were certainly good, if the *Opinion* were true. For the *Popishness* first: unless we should sue out a writ *de finibus regundis*, (*a*) it will be hard to finde out a way how to bring this *Controversie* to an *issue*, much less to an *end*: the *terme* hath been so strangely extended, and the *limits* thereof (if yet it have any,) so *uncertain*. If they would be intreated to set *bounds* to what they mean by *Popish* and *Popery*, by giving us a certain *definition* of it: we should the sooner either come to some *agreement*; or at least understand our selves, and one another the better, wherein and how far we *disagreed*. In the mean time, it is to me a wonder, that if *reason* would not heretofore, yet the sad *experience* of the ill consequents so *visible* of late time should not have taught them all this while to *consider*, what infinite *advantage* they give to the *Romish party* to work upon *weak* and *wavering* souls; by damning so many things under the name of *Popery*, which may to their understandings be sufficiently evidenced; *Some*, to have been used by the *antient Christians* long before *Popery* was hatched, or but in the *egge*; and *All* to have nothing of *Superstition* or *Popery* in them, unless every thing that is used in the *Church of Rome* become thereby *Popish* and *Superstitious*. Nor what great *advantage* they give to our newer *Seſtaries*, to extend the name yet farther. Who, by the help of their *New-Lights* can discern *Popery*, not only in the *Ceremonies* formerly under debate: but even in the *Churches* and *Pulpits* wherein they used to preach against *Popery*, and the *Bells* wherewith they used to call the people together to hear them. These are by some of them cryed down as *Popish*; with other things very many, which their *Presbyterian* brethren doe yet both allow, and practise: though *how long* they will so doe, is uncertain,

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uncertain, if they go on with the work of *Reformation* they have begun, with as *quick dispatch*, and at the rate they have done these last *two seaven* years. The having of *Godfathers* at baptism, *Churching* of women, *Prayers* at the burial of the dead, children asking their *Parents blessing*, &c. which whilome were held *innocent*; are now by very many thrown aside, as raggs of *Popery*. Nay, are not some gone so farre already, as to cast into the same heap, not only the ancient hymne *Gloria Patri* (for the repeating whereof alone some have been *deprived* of all their *livelyhoods*) and the *Apostles Creed*: but even the use of the *Lords Prayer* it selfe?---And what will ye do in the end thereof? And what would you have *us* do in the mean time, when you call hard upon us to leave *Popery*, and yet would never do us the favour to let us know what it is? It were good therefore, both for *your own* sakes, that you may not rove in *infinitum*; and in compassion to *us*: that you would give us a perfect *boundary* of what is *Popery* now; with some *prognostication* or *Ephemerides* annexed, (if you please,) whereby to *calculate* what will be *Popery* seven years hence.

§. XV. But to be *serious*, and not to indulge my selfe too much *merriment* in so *sad* a business: I believe, all those men will be found much mistaken, who either measure the *Protestant Religion* by an opposition to *Popery*; or account all *Popery*, that is *taught* or *practised* in the *Church of Rome*. Our godly *Fore-fathers*, to whom (under God) we owe the purity of our *Religion*, and some of which laid down their *lives* for the *defense* of the same, were sure of *another minde*: if we may, from what they *did*, judge what they *thought*. They had no *purpose* (nor had they any warrant) to set up a *new Religion*, but to reform the *Old*: by purging it from those *Innovations*, which in tract of time (some sooner, some later,) had *mingled* with it, and



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and corrupted it, both in the *Doctrines* and *Worship*. According to this purpose they produced, without constraint or precipitancy, freely and advisedly, as in peaceable times; and brought their intentions to a happy end: as by the result thereof, contained in the *Articles* and *Liturgy* of our Church, and the *Prefaces* thereunto, doth fully appear. From hence chiefly,

as I conceive, we are to take our best scantling, whereby to judge *what is*, and *what is not*, to be esteemed Popery. All those *Doctrines* then, held by the modern Church of Rome, which are either contrary to the written word of God; or but super-added thereunto, as necessary points of Faith to be of all Christians believed under pain of damnation: and all those Superstitions used in the worship of God, which either are unlawful, as being contrary to the Word; or being not contrary and therefore arbitrary and indifferent, are made Essentials, and imposed as necessary parts of Worship: these are, as I take it, the things whereunto the name of Popery doth properly and peculiarly belong. But as for the Ceremonies used in the Church of Rome; which the Church of England at the Reformation thought fit to retain; not as Essentiall or necessary parts of Gods service, but only as accidental and mutable circumstances attending the same for order, comeliness, and edifications sake: how these should deserve the name of Popish I so little understand, that I profess I do not yet see any reason why, if the Church had then thought fit to have retained some other of those which were then laid aside, she might not have lawfully so done; or why the things so retained should have been accounted Popish. The plain truth is this; The Church of England meant to make use of her liberty, and the lawful power she had (as all the Churches of Christ have, or ought to have) of ordering Ecclesiastical affairs here: yet to do it with so much prudence and moderation, that the world might see, by what

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was laid aside that she acknowledg'd no subjection to the See of Rome; and by that was retained, that she did not recede from the Church of Rome, out of any spirit of contradiction, but as necessitated thereunto for the maintenance of her just liberty. The number of Ceremonies was also then very great, & they thereby burdensome; and so the number thought fit to be lessened. But for the Choice, which should be kept, and which not: that was wholly in her power and at her discretion. Whereof, though she were not bound so to do, yet hath she given a clear and satisfactory account, in one of the Prefaces usually prefixed before the Book of Common Prayer.

§. XVI. Besides this of Popish, they have bestowed also upon the Ceremonies the Epithet of Superstitious. Which is a word likewise (as the former,) of late very much extended; and standeth in need of a boundary too and a definition, as well as it. But howsoever they do with the words, I must set bounds to my discourse, lest I weary the Reader. The point of Superstition I have had occasion to touch upon (more than once, as I remember) in some of these Sermons; and proved that the Superstition lieth indeed at their dore, not ours. They forbid the things commanded by the Church, under the Obligation of sin, and that Obligation arising not from their forbidding them, but from the things themselves, which they judge to be unlawful, and thence impose upon all men a necessity of not using them: which is Superstition. Whereas the Church required obedience indeed to her commands, and that also under the obligation of sin: but that obligation arising not at all from the nature of the things themselves (alwayes held and declared Indifferent;) but immediately from the authority of the Superiour commanding the thing, and originally from the ordinance of God commanding Obedience to Superiours, as already hath been said: and this is not Superstition. For further satisfaction therefore in this matter, referring the Reader to the Sermons themselves; I shall only

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a κατεδωκεν  
τω τειλι.  
Act. 17. 16.

b—22.

by way of addition represent to the *Objectors* S. Paul's demeanor at *Athens*. Where finding the City (a) full of *Idols*, (or wholly given to *Idolatry*) he doth not yet fall foul upon them, nor *exclaim* against them in any *reproachful* manner, no nor so much as call them *Idolaters*; though they were such, and that in a very high degree: but tempering his speeches with all *lenity* and *condescension*, he telleth them only of their *Superstition*; and that in the *calmest manner* too, (b) δεισιδαιμονιστες (the *comparative* degree in such kind of speaking being usually taken for a *diminuent terme*.) How distant are they from his *Example*, with whom every thing they mislike is presently an *Idol*! Christmas day an *Idol*, the Surplice an *Idol*, the Cross after Baptism a great *Idol*, the Common-Prayer-Book an abominable *Idol*! When yet, if the *worst* that can be said against them were *granted*, the most it could amount to is but *Superstition*: and till that be *granted*, which must not be till it be well *proved*, it is more *childish* than *manly* to cry out *Superstition, Superstition!*

§. XVII. Their next is, a *Suspicion* (rather than *Objection*), and that upon no very good ground. But charity is easily *suspicious*; nor without cause. Wherein I have somewhat to say, in behalf of *my self* and other *my Brethren*; and somewhat by way of return to *them*. For *my self*, I had a desire, I may truly say almost from my very childhood, to *understand* (as much as was possible for me) the bottome of our *Religion*, and particularly as it stood in relation both to the *Papists*, and (as they were then stiled) *Puritans*; to inform *my self* rightly, wherein consisted the *true differences* between them and the *Church of England*, together with the *grounds* of those differences. For I could even then observe, (which was no hard matter to do,) that the most of mankind took up their *Religion* upon *trust* (as (a) *Custom* or *Education* had framed them) rather than *choise*. It pleased God in his goodness to afford

a εμπεριστα-  
τον, το εως  
η εως εκ  
γινωσκον  
δαι μαλλον  
η το παν. Arist.  
2. Ethic. 1.

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me some opportunities futable to that my desire; by means whereof, and by his good blessing, I attained to *understand* so much of the *Romish Religion*, as not only to *dislike* it, but to be able to give some *rational account* why I so do. And I doubt not but these very *Sermons*, were there nothing else to do it, will sufficiently free me from the least *suspicion* of driving on any design for *Rome*. As for those other *regular sons* of the Church of England, that have appeared in this *controversie* on her behalf: how *improbable*, and so far forth *uncharitable*, the *suspicion* is, that they should be any way *instrumental* towards the promoting of the *Papal interest*, may appear (amongst other) by these few *considerations* following.

- I. That those very persons, who were under God the *instruments* of freeing us from the *Roman yoke* by casting *Popery* out of the Church, and sundry of them *martyred* in the cause; those very persons I say, were great favourers of these (now accounted *Popish*) *Ceremonies*, and the chief authors or procurers of the *Constitutions* made in that behalf. -- *Hæ manus Trojam erigent?*
- II. That in all former times since the beginning of the Reformation, our *Arch-Bishops* and *Bishops* with their *Chaplains* and others of the *Prelatical party*, (many of them such as have written also in defense of the Church against the *Puritanes*,) were the *principal* (I had almost said the *only*) *Champions* to maintain the Cause of Religion against the *Papists*.
- III. That even in these times of so great *distraction*, and consequently thereunto, of so great *advantage* to the factors for *Rome*; none have stept into the gap more *readily*, nor appeared in the face of the *Enemy* more *openly*, nor maintained the *Fight* with more *stoutness* and *gallantry*, then the *Episcopal Divines* have done; as their late learned *writings* testify. Yea, and some of them such, as (beside their other *sufferings*) have layen as deep under the suspicion of being *Popishly-affected*, as any other

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Ep. Bramhall,  
Dr. Cosin, &c.



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4. of their Brethren whosoever. IIII. That by the endeavours of these *Episcopal Divines*, some that were bred *Papists* have been gained to our Church, others that began to waver confirmed and settled in their old Religion, and some that were fallen from us recovered and reduced, notwithstanding all the disadvantages of these confused times: and of each of these, I am able to produce some instance. But I profess sincerely, as in the presence of God and before the world, that I have not known (at least I cannot call to remembrance) so much as one single example of any of this done, by any of our *Anti-Ceremonian Brethren*, whether *Presbyterian* or *Independent*.

§. XVIII. But I have somewhat to return upon these our Brethren, who thus causelessly suspect us. Possibly it will not please them: (*εοφλικὸν τὸ ἀληθές.*) But I must speak it out, both for the truths sake, and theirs. To wit, that themselves are in truth, though not purposely and intentionally, (whereof in my own thought I freely acquit them,) yet really and eventually, the great promoters of the *Roman Interest* among us: and that more ways then one. These three among the rest, are evident. First, by putting to their helping hand to the pulling down of *Episcopacy*. It is very well known to many, what (a) rejoicing that *Vote* brought to the *Romish party*. How even in *Rome* it self they sang their *Io Pæans* upon the tidings thereof, and said triumphantly, *Now the day is ours*; Now is the fatal blow given to the *Protestant Religion in England*. They who by conversing much with that Nation, were well acquainted with the fiery turbulent spirits of the *Scottish Presbyterians*, knew as well how to make their advantage thereof: and handled the matter with so much cunning by fomenting their discontents underhand, till they had framed them, and by their means some of the same party here, to become the fittest instruments for the carrying on of their great design. And  
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I.

α καὶ μετὰ  
τοῖς ἐχθροῖς  
ἡ ἐμὴ τετα-  
ραξία. Naz.  
Orat. 14.

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this I verily believe was the very *Master-piece* of the whole plot. They could not but *foresee* (as *the event* hath also proved,) that if *the old Government*, a main pillar in the building, were once dissolved, the whole *fabrick* would be sore *shaken*, if not presently *shattered* in pieces and *ruined*; things would presently run into *confusion*; *distractions* and *divisions* would certainly follow: And when *the waters* should be sufficiently *troubled* and *muddled*, then would be their opportunity to cast in their *nets* for a draught. Some (b) who have undertaken to discover to the world *the great plot* the *Papists* had of late years for the introducing of *Popery* in the several parts of it, might have done well to have taken some little *notice* of *this* also, (I wonder how they could *look beside it*,) being so *visible*; and indeed *the fundamental* part of the plot. Without which, neither could *the sparks of Errors and Heresies* have been blown to that height, nor that *Libertinisme* (and some other things therewith mentioned) have so soon *overspread* the whole face of the Land, as now we finde they have done. Secondly, they promote *the interest* of Rome, by *opposing* it with *more violence*, *then reason*. Which ought not to seem any *strange thing* to us: since we see by daily experience the like to happen in *other matters* also. Many a man, when he thought most to make it *sure*, hath quite *marred* a good business, by *over-doing* it. The most *prudent, just*, and (in all likelihood) *effectual* way to win upon an *adversary* is, by yielding him as much, as with safety of *truth* can be yielded: who, if he shall finde himself *contradicted* in that which he is sure is *true*, as well as in that which is indeed *false*, will (by a kinde of *Antiperistasis*) be *hardned* into more *obstinacy* then before, to defend all (*true* and *false*) with equal *fierceness*. It hath been observed by some (and I know no reason to question the truth of the observation,) that in those *Counties* (*Lancashire* for one) where there  
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b Baxter  
agrem. P. 46.

2.

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3.

are *the most* and the most rigid *Presbyterians*, there are also *the most* and the most zealous *Roman-Catholicks*. Thirdly, they promote *the interest of Rome*, and betray *the Protestant Cause*: partly by mistaking *the Question* (a very common fault among them;) but especially through the necessity of some *false principle* or other; which having once *imbibed*, they think themselves bound to *maintain*. Some of them, especially such as betook themselves to *preaching* betimes, and had not the leisure and opportunity to look much into *Controversies*, understand very little (as it is impossible they should much) of the true *State of the Question* in many controverted points: and yet to shew their zeal against *Popery* (c) are for ward enough to be meddling therewithall in *the Pulpit*. But with so much *weakness* and *impertinency* not seldome, that they leave *the Question* worse then they found it; and *the Hearer*, if he brought any *doubts* with him, to go from *Sermon* more *dis-satisfied*, then he came. The rest of them, (that have *better knowledge*) are yet so bound up by some *false Principle* or other they have received, that they cannot without *deserting* the same (and that they must not do, whatsoever betideth them) treat to the satisfaction of a *rational* and *ingenuous* adversary. Among those *false Principles*, it shall suffice for the present to have named but this one, That *the Church of Rome is no true Church*. The *disadvantages* of which assertion to *our Cause* in the dispute about the *visibility of the Church* (besides *the falseness* and *uncharitableness* of it,) their *Zeal*, or *Prejudice* rather, will not suffer them to *consider*. With what out-cries was *Bp. Hall* (good man, who little dream't of any *peace with Rome*) pursued by *Burton* and other *Hot-spurs*, for yielding it a *Church*. Who had made the same *concession* over and over again before he was *Bishop* (as *Junius, Reynolds*, and our best *Controversy-Writers* generally do) and no *notice* taken, no *noise* made, of it.

(c) ἡ οὐνο-  
μία τῶν πλει-  
στον ἢ καὶ ἀπο-  
στῆς, ἢ δὲ πα-  
ραταξίς ἀ-  
δυνῆς Naz.  
(edit. Paris.)  
P. 338.

#



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it. You may perceive by this *one instance*, where the *shoe wringeth*.

§. XIX. In their next, that they may not appear so uncharitable as to *suspect* their Brethren *without cause*, they tell us upon what *ground* they so do: viz. these two; the Endeavours of *Reconciliation*, in the *Sixth*; and the pressing of *Ceremonies*, in the *Seventh*, Objection. As to the former; *First*, All endeavours of *Peace* (without loss of *Truth*,) are certainly *commendable* in the undertakers: prove the event as it will. *Ei δυνάτε, τὸ ἐξ ὑμῶν Rom. 12.* is every mans warrant for that. If any particular *private man* have made *overtures of peace* in this kinde upon other termes then he ought, let him answer it as he can: what is that to us? Admit *Secondly*, (which I fear is too true,) that there is little *hope*, scarce a *possibility* of reconciliation, if we well *preserve*, as we are in conscience bound, the *truth* and *purity* of our religion: yet ought not that *fear* to hinder any man, fitted with *abilities* and *opportunities* for it, from such *Endeavours* whereof, whatsoever the *success* be otherwise, these 2 good effects will follow. 1. It will be some *comfort* to him within his own *bosome*, that he hath done, what was his *duty* to do, to his utmost power: And it will appear to the world, where the business *stuck*, and through whose default most the *Endeavour* proved fruitless. *Thirdly*, though there be little *hope* (and since the *Trent Council* less then before,) of bringing things to a *perfect agreement*: yet methinks it should be thought worth the while (*Est quodam prodire tenus, si non datur ultra.*) to bring both sides to as near an agreement, and reduce the differences to as small a number, and as narrow a point, as may be. That if we cannot grow to be of the same belief in every thing: we might at least be brought to shew more *Charity* either to other; then to damn one another for every difference; and more *Ingenuity*, then to seek to render the one the other more

1.

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2.

3.

*Horat. 1. ep. 1.*



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more *odious* to the world then we ought, by representing each others *opinions* worse then they are.

- § XX. *The Seventh Objection* containeth the other ground of their said former *suspicion*: to wit, the vehement pressing of *the Ceremonies*. Wherein *First*, they do not well, in calling them *Popish* and *Superstitious*: but that having already fully cleared, I shall not now insist upon. *Secondly*, by requiring to have some *Command* or *Example* of Scripture produced, to warrant to their consciences the use of *the Ceremonies*; They offer occasion to consider of that point, wherein the very *Mystery of Puritanisme* consisteth: viz. That no man may with a safe conscience do *anything*, for which there may not be produced, either *Command* or *Example* from *the Scripture*. Which erroneous *Principle*, being the main *foundation*, upon which so many false *conclusions* are built; and the *fountain*, from which so many acts of sinful *disobedience* issue, would well deserve a full and through-*Examination*. But, this *Preface* being already swollen far beyond the the proportion I first intended; and for that I have heretofore, both (a) in one of *these Sermons* and (b) else where, discovered in part *the unsoundness* thereof: I am the willinger both for *mine own ease* and *the Readers*, to refer him over thither, and to spare mine own farther labour here. Considering *Thirdly*, that in the present case we need not flinch for fear of any harme that *Principle* could do us, should it be admitted as *sound*, as they would have it: For we have both *Commands* and *Examples* in the Scriptures, to warrant both *the prescribing* and *the using* of the *Ceremonies*. Though *not* as specified in their particulars: yet as either comprehended in the General, or inferred by way of Proportion. Which kinde of Warranty from Scripture, themselves are by force of argument driven to allow, as *sufficient*: or else they would be at a loss for *a hundred things* by them daily done, upon no better

a. } a. Sermon. 4. ad  
Clerum.  
b. Pref. to 20.  
Sermon.

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better or other warrant then that. For Commands then, we have besides that *grand Canon* 1 Cor. 14. 40. [ *Let all things be done decently, and according to order,* ] all those Texts, that either contain *the right and liberty* we have to all *the Creatures* of God to use them for our service without scruple [ *All things are lawfull, nothing unclean of it self. To the pure all things are pure, &c.* ] or require *Subjection* and *Obedience* to Superiours [ *Let every soul be subject to the higher powers. Submit to every ordinance of man, &c.* ] And as for *Example*, I think I could readily produce a full *Score*, and not *bate an Ace*, of some *Ceremonies* and *circumstantial actions*, *ordered, used or done* by holy men even in *the old Testament*, (who yet were more strictly tyed to *prescript forms* then Christians are under *the Gospel* :) for the doing whereof it doth not appear, that they either had any *command* from God, or were guided by any former *precedents*, or expected any other *warrant* then the use of their *reason* and of *prudential discourse* ; What warrant else had *David* for his purpose of building a *Temple* to God ; which yet (c) *Nathan* the Prophet of God approved, yea which (d) God himselfe approved of ? Or what, *Salomon* for keeping (e) a *feast of seven dayes* for the dedication of the *Altar* ? Or what, *Ezekiah* for (f) continuing the *feast* of unleavened bread *seven dayes longer* then the time appointed by the *Law* ? Or what, *Mordecai* and *Ester* for making (g) an *Ordinance* for the yearly oblation of the *feast of Purim* ? Or what lastly, *Judas* and the *Maccabees* for ordeining (h) the *feast of the Dedication* of the *Altar* to be kept from year to year at a set season for *eight dayes* together : which *solemnity* continued even in the dayes of *Christ*, and seemeth to have been by him approved (i) in the *Gospel*. The building of *Synagogues* in their *Town*, the wearing of *sackcloth* and *ashes* in token of *humiliation*, (k) the *four*

c 2 Sam. 7. 2, 3.

d 1 King. 8. 8.

e 2 Chr. 7. 8, 9.

f—30. 23.

g Ester. 9. 20. &c.

h 1 Mac. 4. 9.

i Jch. 10. 22.

k Zach. 8. 19.

(E)

fasts

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*fasts* mentioned *Zach. 8.* whereof one only was commanded, with sundry other, I omit for brevities sake. *Instances* enow, and pregnant enough, to manifest how very much *our brethren* deceive themselves, by resting upon so unsound a *Principle*; and that upon a meer *mistake*: as will appear presently by

- I. §. XXI. Their *Eighth* and last *Objection*. Wherein they seem to lay an imputation upon all those that stand for the *Ceremonies* as if they consequently denied the *sufficiency of the Scripture*. For answer hereunto, *first*, it is freely confessed, that the acknowledging of the *holy Scriptures* to be a perfect *Rule of Faith and Manners*, is the main Article of the *Protestant Religion*, as opposed to the *Romish*. But that all that stand for the *Ceremonies* should deny the same, is so manifestly *untrue*; or indeed that some of the *Church of England* should deny that, which is so clearly contained in the *Articles of the Church* whereunto he hath subscribed, so improbable: that it might well pass for a perfect *Calumny*, were not the original occasion of their *mistake* herein so apparent, if but even from the manner of their discourse in the present business. The true state whereof, *Secondly*, is this. The things wherein the power of *Christianity* consisteth, are of two sorts; *Credenda*, and *Agenda*: which we usually express by *Faith and Manners*. And the *Scripture* we acknowledge to be a perfect *Rule of Both*: yet not as excluding the use of *Reason*; but supposing it. When God gave us the *light* of his ho'y *Word*; he left us, as he found us; *reasonable* creatures still: without any purpose, by the gift of that greater and sublimer *light*, to put out the *light* he had formerly given us (that of *Reason*) or to render it *useless* and *unservicable*. Of which *light* the proper *use*, and that which God intended it for when he gave it us, is, that by the helpe thereof we might be the better enabled to discern *Truth* from *Falshood*, that we might

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*Faith* *Credenda*  
*Manners* *Agenda*.

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might embrace the one, and reject the other ; and Good from Evil, that we might do the one, and shun the other. Our Reason therefore is doubtlesse a good Rule both for things to be believed, and for things to be done ; so far as it reacheth : but no perfect Rule at all, rather a very imperfect one ; because it reacheth not home. To supply the defects whereof, ( dimme as it is even in Naturall and Morall things, but dark as darkness it self in things Supernaturall and Divine, ) it was, that it pleased the wisdom and goodness of our God to afford us another Light, ( viz. that of supernatural revelation in his holy word, ) without which we could never, by the light of Reason alone, have found out the right way that leadeth to eternal happiness. So that God having first made us reasonable Creatures, and then vouchsafed us his holy word, to instruct us what we are to believe and to do, either as Men or as Christians : We are now furnished with as perfect, absolute and sufficient a Rule both of Faith and Manners, as our condition in this life is capable of. And it is our duty accordingly, to resign our selves wholly to be guided by that Word, ( yet making use of our Reason withall, in subordination and with submission thereunto ) as a perfect Rule both of Faith and Life. This being clearly so, and the Scripture by consent of both parties acknowledged to be the perfect Rule of what we are to believe, as well as of what we are to do : I earnestly desire our Brethren to consider, what should hinder a Christian man from doing any thing, that by the meer use of his Reason alone he may rightly judge to be lawful and expedient, though it be not commanded or exemplified in the Scriptures, so as it be not contrary thereunto ; more then from believing any thing, that by the like use of his Reason alone he may rightly judge to be true or credible, though the same be not revealed or contained in the Scripture, nor is contrary thereunto.



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I do without scruple *believe* a *Mathematical* or *Philosophical* truth or a probable *historical relation*, when I *read* it or *hear* it; and I *believe* an honest man upon his *word* in what he *affirmeth* or *promiseth*; though none of all these things be contained in the *Scripture*: and *thus to believe*, was never yet by any man (that I know of) thought derogatory to the *sufficiency* of *Scripture*, as it is a perfect *Rule of Faith*. Why I may not in like manner wear such or such a *garment*, use such or such a *gesture*, or do any other *indifferent thing* (not forbidden in *Scripture*) as occasions shall require, without scruple; or why *thus to do* should be thought derogatory to the *sufficiency* of *scripture*, as it is a perfect *Rule of Manners*, I confess I have not the wit to understand. Since there seemeth to be the *like reason* of both; let them either *condemne* both, or *acquit* both: or else *inform* us better, by shewing us a clear and *satisfactory reason* of *difference* between the one and the other. Ἰδὲ Πῶς, ἰδὲ πῶς. This is the main *hinge*, upon which the *whole dispute* turneth, and whereunto all other *differences* are but *appendages*. The true *belief*, and right *understanding* of this *great Article* concerning the *Scriptures sufficiency*, being (to my apprehension) the most *proper Characteristical note* of the right *English Protestant*, as he standeth in the middle *between*, and distinguished from, the *Papist* on the one hand, and the (sometimes styled) *Puritan* on the other. I know not, how he can be a *Papist*, that truly *believeth* it: or he a *Puritan* that rightly *understandeth* it.

§. XXII. Having thus *answered* the several *Objections* aforesaid, wherewith it may be some, that stand freer from *prejudice* than their fellows, will be *satisfied*: if any shall yet aske me, why I *plead* still so hard for *Ceremonies*, now they are *laid down*, and so no *use* either of *them*, or of any *discourse* concerning them; I have this to say. *First*, I saw my selfe

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selfe somewhat concerned to *prevent* (if I could) *the mis-censuring of these Sermons*; in sundry of which *the Questions* that concern *Ceremonies* are either purposely handled, or occasionally touched upon; which could not be done, without vindicating the *Ceremonies* themselves, as the subject *matter* thereof. 2.  
*Secondly*, hereby they that were active in *throwing them down*, may be brought to take a little more into their consideration, then possibly they have yet done, upon what *grounds* they were thereunto *moved*, and how *sound* those *grounds* were: that if it shall appear they were then in an *Error* (and they consider withall, what *disorder*, *confusion*, and *libertinisme* hath ensued upon that *change*) they may be *sensible* of it, and *amend*. 3.  
 But *Thirdly*, whatsoever become of the *Ceremonies*, which are *mutable* things: the two *Doctrines* insisted on concerning them, (*the one*, touching the *Power* that *Governors* have to *enjoyne* them; *the other* touching the *Duty* that lyeth upon *Inferiours* to *observe* them when they are *enjoyned*;) being *Truths*, are therefore *alwayes the same*, and change not. It is no absurdity, even at *mid-winter*, when there is never a *flower* upon the bough, to say yet *Rosa est flos*. 4.  
*Lastly*, a time may come when either the same *Ceremonies* may be *restored*, or *others* substituted in their rooms: and then there may be use again of such *reasons* and *answers*, as have been pleaded in their *defense*. For I doubt not but those that shall from time to time have the *power* to order *Ecclesiastical* affairs, if *disorders* or *inconveniencies* shall continue to grow after the rate and proportion they have done for some years past, will see a *necessity* of reducing things into some better degree of *Decency*, and *Uniformity*, then now they are: Which it is not imaginable how it should be done, without some *Constitutions* to be made concerning *Indifferent things* to be used in the *publick worship*; and some care had withall to see  
the

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*the Constitutions* obeyed. Otherwise the greatest part of the Nation will be exposed to the very great danger (without the extraordinary mercy of God preventing) of quite losing their Religion. Look but upon many of our *Gentry*, what they are already grown to from what they were, within the compass of a few years: and then *Ex pede Herculem*; by that, guess, what a few years more may do. Do we not see some, and those not a few, that have strong natural parts, but little sence of Religion, turned (little better then professed) *Atheists*? And othersome, nor those a few, that have good affections, but weak and unsettled judgments, or (which is still but the same weakness) an over-weening opinion of their own understandings, either quite turned, or upon the point of turning *Papists*? These be sad things, God knoweth, and we all know: not visibly imputable to any thing so much, as to those (a) distractions, confusions, and uncertainties that in point of Religion have broken in upon us, since the late changes that have happened among us in Church-affairs. What it will grow to in the end, God onely knoweth: I can but guesse.

<sup>a</sup> — *Sempérne  
Getis discordia  
nostra Prode-  
rit?* Claudian.  
2. in. Ruffin.

# §. XXIII. The Reverend Arch-Bishop *Whitgift*, and the learned *Hooker*, men of great judgment, and famous in their times, did long since foresee, and accordingly declared their fear, that if ever *Puritanism* should prevail among us, it would soon draw in *Anabaptism* after it. At this *Cartwright*, and other the advocates for the *Disciplinarian* interest in those dayes, seemed to take great offence: as if those fears were rather pretended to derive an *odium* upon them, then that there was otherwise any just cause for the same; protesting ever their utter dislike of *Anabaptism*, and how free they were from the least thought of introducing it. But this was onely their own mistake; or rather Jealousie. For those godly men were



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were neither so unadvised, nor so uncharitable, as to become Judges of other mens thoughts or intentions, beyond what their actions spoke them. They only considered, as *prudent* men, that *Anabaptisme* had its *rise*, from the same *Principles* the *Puritans* held; and its *growth*, from the same *courses* they took: together with the natural *tendency* of those *principles* and *practises* thitherward; especially of that *one principle*, as it was by them mis-understood, that the *Scripture* was *adequata agendorum regula*, so as no thing might be *lawfully done* without expresse *warrant* either from some *command*, or *example* therein contained. The *clue* whereof, if followed on as farre as it would *lead*, would certainly in time carry them as farre as the *Anabaptists* were then gone. But that it was no *vain fear*, the unhappy *event* hath proved; and *justified* them: since what they *feared* is now *come to pass*, and that in a very high degree. Yet did not they see the *thread* drawn out to that *length*, as we have seen it; (the name of *Quakers*, *Seekers*, &c. not then heard of in the world: ) but how much *farther* it will *reach* none can say; for no man yet ever saw the bottome of the *clue*. Only I may not dissemble; what *my own fears* have long been, and yet are: That if things shall still *go on*, according as they have *begun*, and hitherto *proceeded*; the *application* that some have made of that passage *John* 11. 48. *Veni-ent Romani, & capient gentem nostram*, will prove but too *true a Prophecy*; and *Popery* will over-run all at the last. Whether there be *just cause* so to *fear*, or no; I leave it to wiser men to *judge*: when (together with what hath been (a) *already said* concerning the great *scandals* and *advantages* given to the *Papists* by our *confusions*,) they shall have duly considered the *probability* of what I shall now *farther say*. It is a wonder to see, in how short a time our *Anti-Ceremonian Brethren* are strangely both *multiplied*,  
and

<sup>a</sup> See H. 18. *supra*.



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and *divided*; *multiplied* in their number, but *divided* by their opinions and *subdivided* into so many several *tribes* and *families*: that their power is nothing so much encreased by that *multiplication*, as it is *weakned* by these *divisions*. In as much as many of those *Seſts* into which they have *spread* and *diffused* themselves, are not more opposite to the *Truth* (the only property wherein they *all agree*,) then they are *one to another*: in so farre that the *establishment* of *any* one cannot be, but by the *destruction* of *all* or *most* of the rest. This *experience* giveth us to see, how *impossible a thing it is*, they should long *hold together* in one *entire body* for their own preservation. But whilest they are still *crumbling* into *fractions* and *ſactions*, biting and ready to *devour* one another: a vigilant *adversary*, that is intent upon all *advantages* and *opportunities*, may, when he spieth *his time*, overcome them with much *ease* and little *resistance*. Whereas the *Papists* on the other side, are by the very *nature* (as I may say) of their *Religion*, and the *fundamental Principle* thereof (*viz.* to believe as the *Church believeth*) *tyed* together in a *fast unity* amongst themselves, against all *opposers* of their *Church*, or of any point of *Faith* defined by the *Church*. So that these holding all together as an embodied *Army*, and those dispersed abroad in scattered troops and many small parties: Who is like to become Master of the Field, is no hard matter to judge. Neither will the supposed (and I fear, truly supposed) greater number of *Atheists*, then either *Papists* or *Sectaries*, be any hinderance to the *Papists*, for finally prevailing. Because it is not for the interest of the *Atheist* and his *Religion* (pardon the boldness of the *Catachresis*) to engage either for or against any side farther then a jeer. But to let them fight it out, kee p himself quiet till they have done, and then \*clap in with him that getteth the day. He that

\* Ad rerum  
momenta cliens,  
seſe. daturus  
Victori. Claud.  
de bell. Gild.

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that is of no *Religion*, can make a shift to be of *any*, rather than *suffer*. And *the Atheist*, though he be in *truth* and in *heart* neither *Protestant* nor *Papist*, nor any thing else; yet can he be in *face* and outward comportment either *Protestant* or *Papist* or *any thing* else, (*Jew* or *Turk* if need be) as will best serve his present turn. That this is their *minde*, some of them (*b*) in a bravery have given us to understand, *plainly* enough and *in print*.

#  
b Pref. to Hobbs  
of Election.

§. XXIII. And is it not high time then, trow we, to look about us? *Hannibal ad portas*. When the danger is so great, and so near withall, even at the door: shall we be so reachlesly *wilfull*, as neither to *open* our eyes to *see* it our selves, nor *endure* with patience, that any body else should *tell* us of it? — *Μὴ τι κακόν* — What I have now *said*, how it will be *taken*, I know not: *Prophets* are seldome *welcome*, that *Prophecy* *unwelcome* things. But truly, at the sad apprehension of *the dangerous condition* we now stand in, and in zeal for *the safety* and *honour* of my dear Mother *the Church of England*, which hath nourished me up to become a *Christian* and a *Protestant* (that is to say, a *pure pute Christian* without any other *addition* or *Epithete*: ) my heart waxed *hot with* in me, and *the fire* so kindled, that ( *μυκῆτι σέγων* ) I could not *forbear* but upon the first *opportunity* offered, once more to give *Vent* thereunto, by laying open the *second time* my inmost thoughts to the view of the world. Which I have done with the greatest *plainness* and *freedom*, that ( *avoiding bitterness* ) was possible for me to do. I was willing to *sharpen* my style, I confess, that it might *enter*: as it was but needful, where the skin was *callous*. But with the only *intention* ( as the great searcher of all hearts knoweth ) by putting the patient to a little *smart* at the first piercing of *the Sore*, to give future *ease* to the part affected: and not at all, by *angring the Sore*,

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to make it worse. With which Protestation I hope the more sober among them will rest satisfied; I mean the moderate Presbyterian especially. Of which sort I know many, whom I verily believe to be godly and conscientious men, (though in error,) and whom I therefore love and honour. These are the only adversaries in this controversy, whose spirits are in a disposition and capacity to be wrought upon in a rational way. As for the rest, (I mean the rigid, Scotised, through-paced Presbyterian on the one side, and the giddy Enthusiast on the other,) such is their either obstinacy or madness, that it is vain to think of doing any good upon them by argument: till it shall please God to make them of more humble and teachable spirits. I entreat the Reader, if he shall meet with any thing herein written, that hath any bitterness in it, or but sharpness, more then one that would deal plainly cannot avoid that he would take it as meant against these last only, and not at all against those of the former rank, whom I never meant to exasperate. Hear the conclusion of the whole matter; Read without gall, or prejudice. Let not Truth fare the worse for the Plainness. Catch not at syllables and phrases. Study and seek the Churches peace. Judge not anothers servant, who must stand and fall to his own Master. Keep Faith and a good Conscience. Bear one anothers Burdens, and so fulfil the Law of Christ.

Consider what hath been said, and pray to the Lord to give us all a right understanding in all things.

*Amen. Amen.*

Botheby Paynell

July 13. MDCLVII.

*Placere singulis volam; sed ut profim:  
Nec displicere metuum; dummodo profim.  
Scazon.*

The





# THE SUMMARY, or CONTENTS of the several ensuing S E R M O N S.

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6	{ —Be they never so weak,	
7	{ —and we never so strong.	
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(G)

Sermon



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A D  
CLERUM.

The First Sermon.

At a Visitation at *Boston, Lincoln,*  
17. Apr. 1619.

ROM. 14.3.

*Let not him that eateth, despise him that eateth not :  
and let not him that eateth not, judge him that ea-  
teth.*



It cannot be avoided, so long as there is or *Weak-  
nesse* on earth, or *Malice* in hell, but that *scandals*  
will arise, and *differences* will grow in the Church  
of God. What through want of *judgement* in  
some, of *Ingenuity* in others, *Charity* in almost all :  
occasions (GOD knoweth) of offence are too soon  
both *given* and *taken* : whilest men are apt to  
quarrel at trifles, and to maintain *differences* even about *indifferent*  
things. The Primitive *Roman Church* was not a little afflicted with  
this disease : for the remedying whereof, *S. Paul* spendeth this whole  
Chapter. The occasion this : In *Rome* there lived in the Apostles  
times many *Jews* ; of whom, as well of the *Gentiles*, divers were  
converted to the *Christian Faith*, by the preaching of the Gospel. Now of thete new *Converts*, some better instructed then others, as

¶ AGS 28.24.

touching



b De novo  
conversus; &  
de legi Catholica  
minus sufficien-  
ter instructus.  
Lyræ.

c Verse 1.  
d ὁ δὲ Πρωτοί.  
Rom. 15. 1.

2.

e 2 Cor. 10. 8.

f Gal. 2. 14.

g 1 Cor. 14. 26.  
h Cajetan in  
locum.  
Bulling. in loc.  
k Job 9. 33.

3.

l Ver. 14.

touching the cessation of *legall Ceremonies*, made no difference of *Meats*, or of *Dayes*, but used their lawfull *Christian liberty* in them both, as things in their own nature meerly *indifferent*: Whereas others, not so thoroughly <sup>b</sup> catechized as they, still made *difference* for Conscience sake, both of *Meats*, accounting them *Clean* or *Unclean*; and of *Days*, accounting them *Holy* or *Servile*, according as they stood under the *Levitical Law*. These latter S. Paul calleth <sup>c</sup> *ἀδυνατοὶ τῇ πίστει*, *Weak in the faith*: those former then must by the Law of Opposition be <sup>d</sup> *Strong in the Faith*.

It would have become both *the one* sort, and *the other*, (notwithstanding they differed in their *private judgements*, yet) to have preserved *the common peace* of the Church, and laboured *the edificati- on*, not *the ruine* one of another: *the strong* by affording faithful *instru- ction* to the consciences of the weak; and *the weak*, by allowing fa- vourable *construction* to the actions of the strong. But whilest either measured other by themselves; neither *one* nor *other* did <sup>e</sup> *ἵπποδοτοῦν περὶ τὸ ἀλήθειαν*, as our Apostle elsewhere speaketh, *Walk uprightly according to the truth of the Gospel*. Faults & offences there were on all hands. *The Strong* faulty, in *Contemning* the *Weak*; *the Weak* faulty in *condemning* the *Strong*. The *Strong* proudly *scorned* the *Weak*, as *silly* & *superstitious*; for making scruple at some such things, as themselves firmly *believed* were *lawfull*: The *Weak* rashly *ensured* the *Strong*, as *prophane* and *irreligious*; for adventuring on some such things, as themselves deeply *suspected* were *unlawfull*. The blessed Apo- stle, desirous all things should be done in the Church in love and <sup>g</sup> *unto edification*, <sup>h</sup> *aquâ lance*, and <sup>i</sup> *eodem Charitatis moderamine*, as Interpreters speak, taketh upon him to *arbitrate*, and to mediate in the business: and like a just umpire <sup>k</sup> *layeth his hand upon both par- ties*; unpartially sheweth them their severall *oversights*, and beginneth to draw them to a fair and an honourable *composition*: as thus, *The strong*, he shall remit somewhat of his *superciliousness*, in *disesteeming*, and *despising* the *Weak*: and *the Weak* he shall abate somewhat of his edge and *acrimony*, in *judging* and *condemning* the *Strong*. If the parties will stand to this order, it will prove a blessed agreement: for so shall brotherly *Love* be maintained, *Scandalls* shall be removed, the *Christian Church* shall be *edified*, and *Gods Name* shall be glorified. This is the scope of my *Text*, and of the whole *Chapter*.

In the *three first Verses* whereof, there is *περίδοσις*, *ἐκδοσις*, and *ἀποδοσις*. First, there is *περίδοσις*, in the first Verse; *the Proposall* of a generall Doctrine, as touching the usage of *weak ones*: with whom the Church is so to deal, as that it neither give offence to, nor take of- fence at, the weakness of any. [*Him that is weak in the faith receive you, but not to doubtful disputations.*] Next, there is *ἐκδοσις*, in the se- cond ver. a declaration of the former general proposall, by *instancing* in a particular case, touching the difference of *Meats*. There is one man *strong in the Faith*, he is infallibly resolved, there is no meat *un- clean*

A

B

C

D

E

A *clean of it self*, or (if received with thankfulnesse and sobriety) *in un-*  
*lawfull*: and because he knoweth he standeth upon a sure ground,  
 n πικτείν παγείν, he is confident he may eat any thing, and he useth his  
*liberty* accordingly, eating indifferently of all that is set before  
 him, making no question for conscience sake, [*One man believeth*  
*he may eat all things.*] There is another man *Weak in the Faith*; he  
 standeth yet unresolved and doubtful, whether some kinds of *Meats*,  
 as namely, those forbidden in the Law, be *clean*; or he is rather  
 carried with a strong suspicion that they are *unclean*; out of which  
 timorousnesse of judgment, he chuseth to *forbear* those meats, and  
 contenteth himself with the fruits of the earth; [*Another who is*  
 B *weak, eateth Herbs.*] This is *Species Facti*; this the Case. Now the  
 question is, in this Case what is to be done, for the avoidance of scan-  
 dall, and the maintenance of *Christian Charity*? And this question  
 my Text resolveth in this *third Verse*: wherein is contained *απορίαι*,  
 S. Pauls judgement, or his counsell rather, and advice upon the  
 Case, *Let not him that eateth, despise, &c.* The remainder of the  
 Verse, and of the Chapter, being spent in giving *reasons* of the  
 judgement, in this and another *like case*, concerning the difference  
 and observation of *Dayes*.

C I have made choice to intreat at this time of Saint Pauls advice;  
 as usefull for this place and auditory, and the present assembly.  
 Which advice, as the Parties and the faults are, is also *two-fold*. The  
 Parties two: He that eateth, that is the *Strong*: and he that eateth  
 not, that is the *Weak*. The Faults likewise two: The *Strong mans*  
 fault; that's *ἡ ἐξουσία*, *despising* of his brothers infirmity; and the  
 Weak mans fault, that's *ἡ ἀνάγκη*, *judging* of his brothers liberty.  
 Proportionably, the parts of the advice, accommodated to the Par-  
 ties and their Faults, are two. The one, for the *Strong*; that he de-  
 spise not, *Let not him that eateth, despise him that eateth not*. The other  
 D for the *Weak*; that he judge not, *Let not him that eateth not, judge*  
*him that eateth*. Of which when I shall have spoken somewhat in  
 their generall use, I shall by Gods assistance proceed by way of appli-  
 cation to enquire how far the differences in our Church, for *confor-*  
*ming*, and *not conforming*, agree with the present case of *eating*, and  
*not eating*: and consequently how far forth Saint Pauls advice in  
 this case of *eating* and *not eating*, ought to rule us in the cases of *con-*  
*forming* and *not conforming* in point of Ceremony. And first of  
 the former rule or branch of the advice, *Let not him that eateth,*  
*despise him that eateth not*.

E The terms, whereby the Parties are characterized, *He that eateth*,  
 and *He that eateth not*, have in the opening of the Case been already  
 so far unfolded, as that I shall not need any more to remember  
 you, that by *him that eateth*, must be understood the *Strong in Faith*,  
 and by *him that eateth not*, the *weak*. And so reducing the words ab  
*Hypothesi ad Thesin*, this part of the advice [*Let not him that*  
 B 2 *eateth,*

m 1 Cor. 10.  
23.n Verse 2.  
o 1 Cor. 10. 27.

3.

4.

a Literally  
 sitting at  
 nought; so it  
 is translated,  
 Luke 23. 11.  
 and the Latin  
 Translation in  
 Ciceronian read-  
 eth here fitly  
 to the Greek,  
 Qui mandu-  
 cat, ne nulli fi-  
 cet non mada-  
 cant in Ter. de  
 jejan. adversus  
 Psch. c. 15.

5.

eateth, despise him that eateth not] beareth sense as if the Apostle had said [Let not the strong in faith despise the weak.] Weak ones are easily despised: Strong ones are prone to despise: and yet despising is both a grievous sin in the despiser, and a dangerous scandal to the despised. In all which respects, it was but needfull the Holy Ghost should lesson us, not to despise one anothers weaknesse. Let not him that eateth, despise him that eateth not.

6.

Weakness and Smallness, be it in what kind soever, is the fittest object to provoke contempt. As we travell by the way, if a fierce Mastiff set upon us, we think it time to look about, and to bestir our selves for defence: but we take no notice of the little Curre that bark at us; but despise them. When Goliath saw little David make towards him, 1 Sam. 17. the Text saith, <sup>a</sup> He disdained him, for he was but a youth. And S. Paul charging Timothy so to behave himself in the Church of God, as that none should <sup>b</sup> despise his youth, implyeth, that youth is obvious to contempt, and like enough to be despised. And though <sup>c</sup> Wisdome be better then strength, yet Solomon tells us, the poor mans wisdom is despised, and his words are not heard, Eccles. 9. <sup>d</sup> I am small and of no reputation, saith David, Psal. 119. And our Saviours Caveat in the Gospel is especially concerning little ones, as most open to contempt: <sup>e</sup> Take heed that ye despise not any of these little ones. But of all other, that weaknesse is most contemptible, which is seen in the faculties of the understanding Soul: when men are indeed weak in apprehension, weak in judgement, weak in discretion; or at leastwise are thought so. "Far from any reall weaknesse this way or any other, was our blessed LORD and Saviour Jesus Christ, <sup>f</sup> In whom were hid all the treasures of wisdom and knowledge; yet because upon conference with him, he seemed such unto Herod, not answering any of his questions, nor that expectation which the fame of his miracles had raised of him in Herod, Herod took him for some silly simple fellow, and accordingly used him: for he <sup>g</sup> set him at nought, and mocked him, and put him in <sup>h</sup> a white coat, as he had been some fool, and sent him back as he came, Lu. 23. And of this nature is the weaknesse my Text hath to do withall: a weaknesse in judgement; or as it is ver. 1. a weaknesse in Faith. Where, by Faith, we are not to understand that justifying Faith, whereby the heart of a true believer layeth fast hold on the gracious promises of God, and the precious merits of Jesus Christ for the remission of sins: nor by weaknesse in Faith, that ἀλιγοπισία, wherewith the Apostles are sometimes charged; when the Faith of a true believer is sore shaken with temptations of incredulity and distrust. But by Faith we are to understand an <sup>k</sup> historicall Faith onely, which is nothing else but a firm and secure assent of the judgement unto doctrinall truths in matter of Faith or Life: and by weaknesse in such faith, a doubtfulness and irresolution of judgement concerning some divine truths appertaining to the doctrine of Faith or Life; and name-

a 1 Sam. 17. 42

b 1 Tim. 4. 12.

c Eccl. 9. 16.

d Psal. 119. 141.

e Mat. 18. 10.

f Col. 2. 3.

g Luke 23. 11.

h 2 Cor. 11. 23.

k 1 Cor. 13. 12.

l Mat. 23. 14.

m 1 Cor. 13. 8.

n 1 Cor. 13. 9.

o 1 Cor. 13. 10.

p 1 Cor. 13. 11.

q 1 Cor. 13. 12.

r 1 Cor. 13. 13.

s 1 Cor. 13. 14.

t 1 Cor. 13. 15.

u 1 Cor. 13. 16.

v 1 Cor. 13. 17.

w 1 Cor. 13. 18.

x 1 Cor. 13. 19.

y 1 Cor. 13. 20.

z 1 Cor. 13. 21.

aa 1 Cor. 13. 22.

ab 1 Cor. 13. 23.

ac 1 Cor. 13. 24.

ad 1 Cor. 13. 25.

ae 1 Cor. 13. 26.

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ah 1 Cor. 13. 29.

ai 1 Cor. 13. 30.

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fq 1 Cor. 13. 168.

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iu 1 Cor. 13. 250.

iv 1 Cor. 13. 251.

iu 1 Cor. 13. 252.

iv 1 Cor. 13. 253.



A namely, concerning the just extent of *Christian liberty*, and the indifferent or not indifferent *nature or use* of some things. Which *weaknesse* of judgement in *Faith*, bewraying it self outwardly in a nice, and scrupulous, and timorous *forbearance* of some things, for fear they should be *unlawfull*; which yet in truth are not so, but *indifferent*: doth thereby expose the person in whom such *weaknesse* is, to the contempt and *despisings* of such as are of more confirmed and resolved judgements, and are *stronger in the Faith*.

*Weaknesse* then is in it self *conemptible*: yet not more than *Strength* is *conemptuous*. *Passive* contempt is the unhappinesse of the weak; but *Active* the fault of the strong. They that find truly; or but overweeningly conceit in themselves abilities, either of a *higher nature*, or in a *greater measure*, than in other men, be it any kind whatsoever; it is strange to see, with what scornfull *stare* they can trample upon their weaker and inferiour brethren, and look upon them (if yet they will at all vouchsafe a look) from aloft, as upon things below them: which is properly and literally to *despise*. For so much the very words *ὀφθαλμοῦ* among the Greeks, and among the Latines *Despicere* do import. The Pharisee, it is like, cast such a *disdainfull look* upon the poor *Publican*, when in contempt he called him

C him <sup>a</sup> *Iste Publicanus!* sure I am, that Parable was spoken of purpose concerning such as *trusted in their own righteousness*, and <sup>b</sup> *despised others*. Luke 18. And they are ever the likeliest thus to *despise* others, that conceit something in themselves more than others. *Wealth, honour, strength, beauty, birth, friends, alliance, authority, power, wit, learning, eloquence, reputation*, any trifle; can leaven our thoughts, (partially as they are towards our selves) and *swell* us, and *beare* us up above our brethren: and because we think we do *over-top* them, we think we may *over-look* them too, and *despise* them as vulgar and contemptible. Agar could despise Sarah; the bond-servant, the free woman; the maid, her mistresse: onely for a little fruitfulness of the womb beyond her; because <sup>c</sup> *she saw that she had conceived*, and her Mistresse was barren, Gen. 16. All *strength* and eminency then, we see, be it in any little sorry thing, is apt to breed in men a *despising* of their weaker and meaner brethren: but none more than this *strength* of *knowledge* and of *Faith*, wherewith we now deal. It should be quite otherwise: our *knowledge* should *præferre facem*, hold the light before us, and help us for the better discovery of our *ignorance*; and so dispose us to *humility*, not *pride*.

E But pride and self-love is *congenitum malum*; it is a close, and a pleasing, and an inseparable corruption: which by flye and serpentine insinuations conveyeth it self, as into whatsoever else is good, and eminent in us, and poysoneth it; so especially into the endowments of the understanding part. Sharpnesse of *wit*, quicknesse of *conceit*, faithfulness of *memory*, facility of *discourse*, propriety of *elocution*, concinnity of *gesture*, depth of *judgement*, variety of *knowledge*

a Luc. 18. 9, 11.  
b ὀφθαλμοῦ-  
τας:  
Luke 18. 9.

c Gen. 16. 4, 5.



d 1 Cor. 8. 1.  
*Quod dicitur*  
*non est hoc fermentum,*  
*&c.*  
 Prof. Satyr. 1.  
*Vide Casaub.*  
 Ibid.

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c 1 Cor. 15. 9.  
 f 1 Tim. 1. 15.  
 g 2 Cor. 12. 7.  
*ἰνα μὴ ὑπεραίρωμαι.*

h 1 Pet. 2. 9.

8.

a Prov. 30. 1.

b Prov. 14. 21.

ledge in Arts and Languages, and whatever else of like kind; are but as *wind* to fill the *sails* of our pride, and to make us *swell* above our brethren, in whom the like *gifts* are not, or not in like eminency. *Scientia inflat*, "our Apostle might well say, <sup>d</sup> *Knowledge puffeth up*: and that it doth so readily and unmeasurably, that unless <sup>e</sup> "there be the greater measure both of *humility* to *prevent*, and of <sup>f</sup> "charity to *vent* it, it will in short time breed a dangerous spirituall <sup>g</sup> "tympany in the soul; A *disease*, from which the *strongest* constitutions that have been, have not been altogether so *free*, but that they have had, if not a *spice* of it, yet at least wise *an inclination* unto it. Even this our blessed *Apostle* who had so much *humility*, as to account himself <sup>h</sup> of *Apostles* the *least*, but <sup>i</sup> of *sinners* the *chiefest*; was in so great danger <sup>j</sup> to be *exalted above measure* through the abundance of *revelations*; that it was needfull he should have a *thorne* in the *flesh*, the *messenger* of *Satan* to *buffet* him, lest he <sup>k</sup> "should be *exalted above measure*, 2 Cor. 12. No marvell then, if <sup>l</sup> "these *new converts*, but lately called by God out of the *darknesse* <sup>m</sup> "of their *ignorance*, <sup>n</sup> into his *marvelous great light*; and not having <sup>o</sup> "their *understandings* well informed, and their *judgements* through- <sup>p</sup> "ly *setled* in the *doctrine* and *Use*, in the *nature* and *extent* of that *E-* <sup>q</sup> "vangelicall *liberty* whereunto they were called: no marvell, I say, <sup>r</sup> "if these, upon so sensible a change, were more than a little *distem-* <sup>s</sup> "pered with this *swelling* above their brethren; even as far as to <sup>t</sup> "despise them. So hard is it, even for the most exercised *Christian*, not to take knowledge of his own *knowledge*: or doing so, not to *despise* and neglect the *infirmities* of his *lesse-knowing* brother. It was not then without good need, that *S. Paul* should become a remembrancer to the *strong* in *Faith*, not to despise the *weak*. And there is as good need the very *strongest* of us all should remember it, and take heed of *despising* even the very *weakest*. This *despising* being hurtfull both to the *strong*, and *weak*: to the *strong* as a grievous *sin*; and to the *weak*, as a grievous *scandall*.

*Despising*, first is a *sin* in the *strong*. Admit thy *weak* brother were of so shallow understanding and judgement, that he might say in strictnesse of truth, what *Agur* said but in modesty, and that with an *Hyperbole* too, Prov. 30. that <sup>a</sup> *surely he were more brutish than any man*, and that he had not in him the *understanding* of a *man*: yet the community of *nature*, and the common condition of *humanity*, should be sufficient to free him from thy *contempt*. His *body* was formed out of the same *dust*, his *soul* breathed into him by the same *God*, as thine were, and he is thy *neighbour*. Let his *weaknesse* then be what it can be; even for that relation of *neighbour-hood*, as he is a *man*, it is *sin* in thee to despise him, <sup>b</sup> [He that despiseth his *Neighbour*, sinneth, Prov. 14.] But that's not all: He is not onely thy *Neighbour* as a *man*; but he is thy *Brother* too, as a *Christian* man. He hath imbraced the *Gospel*, he believeth in the *Son of God*, he is within the pale

of

A of the Church, as well as thou : though he be not so exquisitely seen in some higher mysteries, nor so thorowly satisfied in some other points, as thou art. If it have pleased God to endow thee with a larger portion of knowledge, thou oughtest to consider, *first*, that thou art bound to be so much *the more thankfull* to him that gave it ; and then *secondly*, that it is expected, thou shouldest do so much *the more good* with it ; and *thirdly* again, that thou standest charged with so much *the deeper account* for it. If the same God have dealt these *abilities* with a more sparing hand to thy brother ; in *despising* his *weakness*, what other thing dost thou, then even *despise* the good Spirit of God, *c that bloweth where he listeth*, and *d giveth to every one as he listeth* ? For though there be *e diversities of gifts*, (both for substance and degree ; ) yet it is the same spirit, 1 Cor. 12. And the contempt that is cast upon the meanest Christian, reboundeth upwards again, and in the last resolution reflecteth even upon GOD himself, and upon his Christ. [*f He that despiseth, despiseth not man but GOD ; who hath given unto us his holy Spirit*, 1 Thess. 4. And *g when ye sinne so against the Brethren, and wound their weak consciences, ye sin against Christ*, 1 Cor. 8.]

B Thus you see *Despising* is hurtfull to the *despiser*, as a *Sin* : it is hurtfull also, as a *Scandall*, to the *despised*. And therefore our *Saviour* in Matth. 18. discoursing of *a not offending little ones* ; anon varieth the word, and speaketh of *b not despising* them : as if *despising* were an especiall and principall kind of offending, or *scandalizing*. And verily so it is, especially to the *Weak*. Nothing is more grievous to Nature, scarce Death it selfe, then for a man to see himself despised. *c Ego illam animum irridere me ut sinam ? Satiis est mihi quovis exitio interire*, could he say in the Comedy. It is a thing that pierceth far, and sinketh deep, and striketh cold, and lyeth heavie upon the heart : *d flesh and blood will digest any thing with better patience*. " The

D " great *e Philosopher*, for this reason maketh *Contempt* the ground " of all *Discontent* ; and sufficiently proveth it in the second of his " Rhetoriques : there being never any thing taken offensively, but " *sub ratione contemptus* ; nothing provoking to *Anger*, but what is " either truly a *contempt*, or at leastwise so apprehended. We all " know how tenderly every one of us would take it, but to be *neglected* by others ; to have no reckoning at all made of us ; to be so reputed as if we were not, or not worth the looking after, *f ετ' εν λογω, ετ' εν δειδμω*, as the Oracle said to the *Megarenses*. And yet this is but the least degree of *Contempt* ; *a privative contempt* onely. How

E tenderly then may we think a *weak* Christian would take it, when to this *privative* he should find added a *b Positive* contempt also : when he should see his *person*, and his *weakness*, not only not compassionated, but even *taunted*, and *flouted*, and *derided*, and made a laughing stock, and a jesting theme : when he should see them strive to speak and do such things in his sight and hearing, as they know will be offensive

1.

2.

c John 3. 8.  
d 1 Cor. 12. 11  
e 1 Cor. 12. 4.  
f 1 Thess. 4. 8.  
g 1 Cor. 8. 12.

9.

a Mat. 18. 6, &c  
b Ibid. 10.  
c Plaut. in Cist. II. Act. 4.  
Scen. 1.

d Habet enim quendam aculeum contumelia; quem pati prudentes ac boni viri difficillime possunt.  
Cic. Ver. 5.

e Arist. lib. 2.  
Rhet. 2. cap. 2.

f where he thus defineth Anger, *εστιν η οργη ορεξις εναντιον τινος*

*αυτης τιμωρας φανωμενης δια σκαινομενην ολιγωρειαν.*

g Vide opus Adag. Megarenses a quertis, neque querti.

h καταφρονησις.

Arist. ubi supra.

i *επιφρονησις* η *υβρις*. Ibid.

k *εστιν η καταφρονησις*

*των ονειδισθων, και καταφρονητων.*

*και κομωδων βολομενων.*

Chrys. Hom. 23. in Gen.





A "faulty: and therefore our Apostle would have *both mend.* He hath school'd the *Strong*, and taught him his lesson, not to *despise* anothers infirmity; *Let not him that eateth, despise him that eateth not.* Now the *Weak* must take out his lesson too, not to *judge* anothers liberty; *Let not him that eateth not, judge him that eateth.*

I will not trouble you with other significations of the word; to *Judge*, as it is here taken, is as much to a *condemn*: and so the word *κρίνειν* is often taken in the worser sense for *κατακρίνειν*. "Tro-

B "pically, by a *b Synecdoche generis*, say Scholiasts: and they say true. "But it is a *Trope*, for which both in this, and in *c* divers other words, we are not so much beholden to *good Arts*, as to *bad manners*. Things that are *good*, or *indifferent*, we commonly turn to *ill*, by using them the worst way: whence it groweth, that words of good or indifferent signification, in time degenerate so farre, as to be commonly taken in the *worst sense*. But this by the way. The fault of these *weak ones* in the case in hand, was, that measuring other mens *actions* and *consciences*, by the modell of their own understandings, in their private censures they rashly passed their *judgements* upon, and pronounced peremptory *sentence* against such, as used their liberty in some things; concerning the lawfulness where-  
C of themselves were not satisfied, as if they were *loose Christians*, *carnall professors*, *nomine tenus Christiani*, men that would not stick to do any thing, and such as made either none at all, or else very little conscience of their actions. This practice my Text disalloweth, and forbiddeth: and the rule hence for us is plain and thort, *We must not judge others*. The Scriptures are expresse, *a Judge not, that ye be not judged*, Matth. 7. *c Judge nothing before the time, &c.* 1 Corinth. 4. *Thou art inexcusable, O man, whosoever thou art that judgest*, Rom. 2. And *g If thou judgest, thou art not a doer of the Law, but a Judge*, James 4.

D "Not that it is unlawfull to exercise *civill judgement*, or to passe "condemning *sentence* upon persons orderly and legally convicted, "for such as have calling and authority thereunto in *Church* or *Common-wealth*: for this publique *politique judgement* is commanded  
E "a in the Word of God; and Reason sheweth it to be of *absolute necessity* for the preservation of *States* and *Commonwealths*. Not that "it is unlawfull *secondly*, to passe even our *private censures* upon the "outward actions of men; when the Law of God is directly trans-  
"gressed, and the transgression apparent from the *evidence* either of "the fact it selfe, or of some *strong signes* and presumptions of it. "For it is *stupidity*, and not *charity*, to be credulous against sense. "Charity is *b ingenuous*, and will *c believe any thing*, though more "then Reason: but Charity must not be *d servile*, to believe any

Pope for confirming the election of *R. Gerald*, bastard sonne to *Jocelin*, Bishop of *Sarum*, into the See of *Burbo*; concludeth the narration thus; *Sit tamen domina materque nostra Roma batulus in aqua fractus*; & *absit credere que videmus*. Mahap. de nug. Curialium, dist. 1. cap. 12.

ii:

a No condemnato. Beza.

b Piscator in Schol. ad hunc locum.

c evil minners have been the spoiling of many good words; as

εὐτραπεία,

Tyranus, Sophista, Latro,

φαρμακον, &amp;c.

n n n, Magus;

&amp; in our English tongue,

Καυος, Villain,

Chule, &amp;c.

See Montheu, Verstegan, &amp;c.

d Matth. 7. 1.

e 1 Cor. 4. 5.

f Rom. 2. 1.

g Jam. 4. 11.

I.

12.

a Exod. 22. 9.

2 Chron. 19. 6.

Rom. 13. 4. and

elsewhere.

2.

b 1 Cor. 13. 5.

c λογίζεται

το κακόν.

c Ibid. vers. 7.

d As Walter

Miles some-

times Arch-

diacon of Ox-

ford, relat-

ing the grosse

Simony of the

thing



e cum debemus  
aliquibus malis  
adhibere reme-  
dium, siue no-  
stris, siue alie-  
nis, expedit ad  
hoc ut securius  
remedium ap-  
ponatur, quod  
supponitur id  
quod est deterius:  
quia reme-  
dium quod est  
efficax contra  
maius malum,  
multo magis est  
efficax contra  
minus malum.  
Aquin. 2. 2. qu.  
60. art. 4. ad. 3.  
f Job 1. 5.  
g Aperta non  
ita reprehenda-  
mus, ut de sa-  
nitate d. sperem-  
us, Gloss. Or-  
din. in Rom.  
14. 13.  
Non quicquid  
reprehenden-  
dum, etiam  
damnandum  
est. Sen. l. 6. de  
benef. ca. 39.  
h As Paul,  
Mary Migda-  
len, &c.  
i As David,  
Peter, &c.

13.

a Exod. 2. 14.  
b Luk. 12. 14.

c τί γὰρ ἀγ-  
νόητος τὰ τοῦ  
δικαστοῦ ἀθέλω-  
μα;  
Sc. Chrys. in  
Gen. hom. 42.  
d Jam 4. 12.  
e Rom. 14. 4.

“ thing against reason: Shall any charity bind me to think *the Crow* A  
“ is white, or *the Black-more* beautifull? Nor yet *thirdly*, that all  
“ sinister suspicions are utterly unlawfull, even there where there  
“ wanteth *evidence* either of *fact*, or of great *signes*: if our suspicions  
“ proceed not from any corrupt affections, but onely from a *chari-*  
“ *table* jealousy of those over whom we have speciall charge, or in  
“ whom we have speciall *interest*, in such sort as that it may concern  
“ us to admonish, reprove, or correct them when they doe amisse;  
“ so was *Job* i suspicious of his sonnes, for *sinning and cursing God in*  
“ *their hearts*. But *the judgement* here, and elsewhere condemned, is  
“ either *first*, when in our private thoughts or speeches, upon slender B  
“ presumptions we *rashly pronounce* men as guilty of committing such  
“ or such sins, without sufficient evidence either of *fact*, or pregnant  
“ *signes* that they have committed them. Or *secondly*, when upon some  
“ actions & undoubtedly sinfull, as *blasphemy, adultery, perjury, &c.*  
“ We too severely censure *the persons* either for the *future*, as *Repro-*  
“ *bates* and *Castaways*, and such as shall be certainly damned; or at  
“ leastwise for the *present*, as *hypocrites*, and *unsanctified* and *pro-*  
“ *fane*, and such as are in the state of damnation: not considering  
“ into what fearefull sinnes it may please God to suffer, not onely  
“ his *h chosen ones* before Calling, but even his *holy ones* too after C  
“ Calling, sometimes to fall; for ends most times unknown to us,  
“ but ever just and gracious in him. Or *thirdly*, when for want either  
“ of *charity* or *knowledge*, (as in the present case of this Chapter) we  
“ *interpret* things for the worst to our brethren: and condemn them  
“ of sin for such actions, as are not *directly*, and in themselves *necessa-*  
“ *rily* sinfull; but may (with due circumstances) be performed with  
“ a good conscience, and without sinne. Now all *judging* and *condem-*  
“ *ning* of our brethren in any of these kinds is sinfull and damnable;  
“ and that in very many respects, especially these *four*; which may  
“ serve as so many weighty *reasons*, why we ought not to judge one D  
“ another. The *usurpation*, the *rashnesse*, the *uncharitableness*, and the  
“ *scandall* of it.

*First*, it is an *Usurpation*. He that is of right to judge, must have  
a calling and commission for it. *a Quis constituit te?* sharply replied  
upon *Moses*, *Exod. 2. Who made thee a Judge?* and *b Quis constituit*  
*me?* reasonably alledged by our Saviour, *Luk. 12. Who made me*  
*a Judge?* Thou takest too much upon thee then thou son of man,  
whosoever thou art that *judgest*: thus saucily to thrust thy self into  
Gods seat, and to *invade* his Throne. Remember thy self well,  
and learn to know thine own rank. *Quis tu?* *Who art thou that*  
*judgest another?* *James 4.* or *Who art thou that judgest anothers ser-* E  
*vant?* in the next following verse to my Text. As if the Apostle  
had said; What art thou? or what hast thou to do to judge him  
that *standeth or falleth to his own Master?* Thou art his fellow-servant,  
not his L O R D. He hath another *Lord*, that can and will judge him;  
who

A who is thy Lord too, and can and will judge thee: for so he argueth anon at verse 10. *Why dost thou judge thy brother? We shall all stand before the judgement-seate of CHRIST.* "G O D hath reserved <sup>f</sup> three Prerogatives royall to himself, <sup>g</sup> Vengeance, <sup>h</sup> Glory, and <sup>i</sup> judgement. As it is not safe for us then to encroach upon <sup>k</sup> G O D S <sup>l</sup> Royalties in either of the other two, Glory, or Vengeance: so neither in this of Judgement; *Dominus judicabit,* <sup>1</sup> The Lord himself *will judge his people,* Heb. 10. It is flat *Usurpation* in us to judge: and therefore we must not judge.

Secondly, it is rashnesse in us. A Judge must <sup>a</sup> understand the truth, both for matter of <sup>b</sup> fact, and for point of Law; and he must be sure he is in the right for both, before he proceed to sentence: or else he will give rash judgement. How then dare any of us undertake to sit as Judges upon other mens Consciences, wherewith we are so little acquainted, that we are indeed but too much unacquainted with our own? We are not able to search the depth of our own <sup>c</sup> wicked and deceitfull hearts; and to ransack thoroughly the many secret windings and turnings therein: how much lesse then are we able to fadome the bottomes of other mens hearts, with any certainty to pronounce of them either good or evil? We must then leave the judgements of other mens spirits, and hearts, and reines, to him that is <sup>d</sup> the Father of spirits, and alone <sup>e</sup> searcheth the hearts and reines: before whose eyes all things are <sup>f</sup> τετραχλισθηα, as the word is most Emphatically, *Hebrewes 4.* Wherefore our Apostles precept elsewhere is good to this purpose, *1 Cor. 4. 5* Judge nothing before the time, untill the L O R D come, who both will bring to light the hidden things of darknesse, and will make manifest the counsels of the hearts. "Unlesse we <sup>g</sup> be able to bring these hidden things to light, and to make manifest <sup>h</sup> these counsels; it is <sup>i</sup> rashnesse in us to judge: and therefore we must <sup>j</sup> not judge.

D <sup>b</sup> Et normam, & causam: Normam, secundum quam; & causam, de qua sit iudicium. A I Factum hoc pertinet; illa ad jus: ad illam, Peritia opus est; ad hanc Prudentia. c Jer. 17. 9. I know nothing by my self, yet am I not hereby justified: but he that judgeth me is the L O R D, 1 Cor. 13. 4. 4. If our heart condemne us, G O D is greater than our heart, and knoweth all things, 1 John 3. 21. Latet mihi facinus meum, quod mihi est; ut animus meus de viribus suis ipse se interrogas, non facile finem credendum exultimet, quia & quod inest plerumque occultum est, Aug. lib. 10. Confess. c. 32. d Heb. 12. 9. e Psal. 79. & 26. 2. Jer. 11. 20. & 17. 10. & 20. 12. Rev. 2. 23. f Heb. 4. 13. g 1 Cor. 4. 5. h Temeritas est, ducere quod a se sit. Sen. Epist. 91. Sunt quædam facta medici, quæ ignoramus quo animo fiant, quia & bono & malo fieri possunt, de quibus t. meritorium est judicare. August. lib. 2. de Serm. Dom. in monte. cap. 18.

Thirdly, this judging is uncharitable. Charity is not easily suspicious; but upon just cause: much lesse then censorious and pereinptory. Indeed when we are to judge of <sup>a</sup> Things, it is wisdom to judge of them *secundum quod sunt*, as neer as we can, to judge of them just as they are, without any sway or partiall inclination either to the right hand, or to the left. But when we are to judge of Men, and

*dum quod est: in iudicio autem personarum, ut interpretetur in melius,* Aquin. 2. 2. qu. 62. art. 4. ad 3. and he giveth a substantiall reason for it, ib. in resp. ad 2.

C 2

their

f Mali operis vindictam, Boni gloriam, utriusque Iudicium.

g Deut. 32. 35.

h Isai. 42. 8.

Rom. 12. 19.

i Rom. 14. 4.

--10.

Jam 4. 11, 12.

k Tres hominum species

maximam Deo

faciunt injuri-

am: Superbi,

qui auferunt ei

Gloriam; In-

videndi, qui Vin-

dictam; Rivi-

dis, qui Judici-

um.

l Heb. 10. 30.

14.

2.

a Et nunc Re-

ges, intelligite:

erudimini, qui

judicatis ter-

ram. Pl. 2. 10.

b si iudicatis, cog-

nosce. Sen. in

Med. Act. 2.

c unde πρὸς νε-

αντας ἀδελφούς

ἀγαπᾶτε

ἀλλήλους.

d agens.

e Phocylid.

15.

3.

a In rerum ju-

dicio debet ali-

quis nisi ad

hoc, ut inter-

pretetur unum-

quodque: secun-

quodque: secun-

b Glossa Ord.  
in hunc loc. &  
Theologi pas-  
sim. *Semper  
quicquid dubi-  
um est, humani-  
tas inclinatur in  
melius.* Sen. ep.  
81.

c Error charita-  
tis, salutaris  
error.

d Melius est  
quod aliquis  
frequenter fal-  
tatur, habens  
bonam opinionem  
de malo homine,  
quam in quod rarius  
fallitur habens  
malam opinio-  
nem de bono ho-  
mine: quia ex  
hoc fit iniuria  
alicui; non  
autem ex primo.

Aqu. 2. 2. q. 60. art. 4. ad 1. c. *Aequum licet statuerit, haud aequus fuit.* Sen. in Med. Act. 2. f. 1 Cor. 13. 5.  
g Si suspiciones vitare non possumus, quia homines sumus: iudicia tamen, id est, definitivas firmasque sententias  
continere debemus. Gloss. Ordin. in 1 Cor. 4.

16.

a 1 Cor. 4. 5.

17.

their *Actions*: it is not altogether so: there the rule of Charity must take place, <sup>b</sup> *Dubia in meliorem partem sunt interpretanda*. Un-  
lesse we see manifest cause to the contrary, we ought ever to *inter-*  
*pret* what is done by others, with as much favour as may be. "To  
"erre thus is better than to hit right the other way; because this  
"course is <sup>c</sup> safe, and secureth us, as from <sup>d</sup> *injuring* others, so from  
"endangering our selves: whereas in judging ill, though right, we  
"are still <sup>e</sup> unjust *ἐν περσέσει*, the event onely, and not our choyce  
"freeing us from wrong judgement. True Charity is *ingenious*;  
it *thinketh no evil*, 1 Cor. 13. How far then are they from Charity,  
that are ever *suspicious*, and think nothing well? For us, let it be  
our care to maintain Charity; and to avoid, as far as humane frailty  
will give leave, even *sinister suspicions* of our brethrens actions: or  
if through frailty we cannot that, yet let us not from light suspicions  
fall into *uncharitable censures*: let us at leastwise suspend our <sup>g</sup> *defi-*  
*nitive judgement*, and not determine too peremptorily against such  
as do not in every respect just as we do, or as we would have them do,  
or as we think they should do. It is *uncharitable* for us to judge, and  
therefore we must not judge.

Lastly, there is *Scandall* in judging. Possibly he that is judged,  
may have that strength of *Faith* and *Charity*, that though rash and  
uncharitable censures lie thick in his way, he can lightly skip over  
all those *stumbling-blocks*, and scape a fall. Saint Paul had such a  
measure of strength; <sup>a</sup> *With me it is a very small thing*, faith he,  
*that I should be judged of you, or of humane judgement*, 1 Cor. 4. If  
our judging light upon such an object, it is indeed no *scandall* to  
him: but that's no thanks to us. We are to esteem things by their  
*natures*, not *events*: and therefore we *give* a scandall, if we judge;  
notwithstanding he that is judged *take* it not as a scandall. For, that  
*judging* is in it self a *scandall*, is clear from ver. 13. of this Chapter;  
*Let us not therefore*, saith S. Paul, *judge one another any more, but*  
*judge this rather, that no man put a stumbling-block, or an occasion to*  
*fall in his brothers way*. And thus we see four *main Reasons* against  
this judging of our brethren. 1. We have *no right* to judge; and so  
our judging is *usurpation*. 2. We may erre in our judgements; and  
so our judging is *rashnesse*. 3. We take things *the worst way* when we  
judge; and so our judging is *uncharitable*. 4. We offer occasion of  
offence by our judging; and so our judging is *scandalous*. *Let not him*  
*therefore that eateth not, judge him that eateth*.

And so I have done with my Text in the general use of it: where-  
in we have seen the two faults of *despising*, and of *judging* our bre-  
thren laid open; and the ugliness of both discovered. I now de-  
scend to make such *Application*, as I promised, both of the *case* and  
rules,



- A rules, unto some *differences*, and to some *offences*, given and taken in our Church in point of *Ceremony*. The Case ruled in my Text was of *eating*, and not *eating*: the Differences which some maintain in our Church, are many in the particular; (as of *kneeling*, and not *kneeling*; *wearing*, and not *wearing*; *crossing*, and not *crossing*, &c.) But all these, and most of the rest of them, may be comprehended in grosse under the terms of *conforming*, and not *conforming*. Let us first compare the *Cases*; that having found wherein they agree, or disagree, we may thereby judge how far *S. Pauls* advice in my Text ought to rule us, for not *despising*, for not *judging* one another.
- B There are four speciall things, wherein if we compare this *our Case* with the *Apostles*; in every of the four we shall find some agreement, and some disparity also: 1. The nature of the *matter*: 2. The abilities of the *persons*: 3. Their severall *practise* about the things: and 4. Their mutuall *carriage* one towards another. And first, let us consider how the *two Cases* agree in each of these.

- First, the *matter* whereabout the *eater* and the *not-eater* differed in the case of the *Romans*, was in the nature of it *indifferent*: so it is between the *conformer* and not *conformer* in our Case. As there *fish*, and *flesh*, and *herbs* were meerly *indifferent*; such as might be eaten, or not eaten without sin: so here *Cap* and *Surplis*, *Crosse* and *Ring*, and the rest, are things meerly *indifferent*; such as (in regard of their own *nature*) may be *used* or *not used* without sin; as being neither expressly *commanded*, nor expressly *forbidden* in the Word of God.

- Secondly, the *Persons* agree. For as there, so here also; some are *strong in faith*, some *weak*. There are many, whose judgements are upon certain and infallible grounds assured and resolved, and that *certitudine Fidei*, that *Cap*, and *Surplis*, and *Crosse*, and the rest, are things *lawfull*, and such as may be used with a good Conscience.
- D There are some others again, who through *ignorance*, or *custome*, or *prejudice*, or otherwise weakened in their judgements; cannot (or will not) be perswaded, that these things are altogether free from *Superstition* and *Idolatry*: nor consequently the use of them from sinne.

- Thirdly, the *practice* of the persons are much alike. As there, the *strong* did use his liberty according to the assurance of his knowledge (*πιστεύει παρ' ἑνὸς*) and did eat freely without scruple; and the *weak* did *forbear* to eat, because of his doubting and irresolution: So here, most of us in assured confidence that we may *wear*, and *crosse*, and *kneel*, and use the other *Ceremonies* and *Customes* of our Church, do willingly, and *ex animo* conform our selves thereunto. Yet some there are, who out of I know not what nicenesse and *scrupulosity*, make dainty of them; and either utterly refuse *conformity*, or at leastwise desire respite, till they can better inform themselves.



4.

Lastly, there is some correspondence also in the faulty carriage of the parties each towards other. For as there the Eater despised the Not-eater; and the Not-eater judged the Eater: so here, it cannot be denied, but that some Conformers (although I hope far the lesser, I am sure far the worse sort,) do despise and scandalize the Non-Conformers more than they have reason to do, or any discreet honest man will allow. But is it not most certain also, that the Non-conformers (but too generally, yea, and the better sort of them too, but too often and much) do passe their censures with marvellous great freedome; and spend their judgements liberally upon, and against the Conformers? Hitherto the Cases seem to agree. One would think, *mutatis mutandis*, the Apostles rule would as well fit our Church and Case, as the Romane and should as well free the Non-Conformers from our Contempt, as us from their Censures. Let not him that conformeth, despise him that conformeth not: and let not him that conformeth not, judge him that conformeth.

19.  
I.

But if you will please to take a second surview of the four severall particulars, wherein the Cases seemed to agree; you shall find very much disparity and disproportion betwixt the two Cases in each of the four respects. In the case of my Text, the matter of difference among them, was not onely indifferent in the nature of it; but it was also left as indifferent for the use: the Church (perhaps) not having determined any thing positively therein; at least no publick authority having either enjoined, or forbidden, the use of such or such meates. But in the Case of our Church it is far otherwise. Capp, Surplis, Crosse, Ring and other Ceremonies, which are the Matter of our differences, though they be things indifferent for their nature, and in themselves: yet are not so for their use, and unto us. If the Church had been silent, if Authority had prescribed nothing herein; these Ceremonies had then remained for their use, as they are for their nature, indifferent: Lawfull, and such as might be used without sin; and yet Arbitrary, and such as might be also forborn without sin. But men must grant (though they be unwilling, if yet they will be reasonable) that every particular Church hath power, for decency and orders sake, to ordain and constitute Ceremonies. Which being once ordained, and by publick authority enjoined, cease to be indifferent for their use, though they remain still so for their nature: and of indifferent become so necessary, that neither may a man without sinne refuse them, where Authority requireth; nor use them, where Authority restraineth the use.

# a Article 20.  
agreeably to  
the confessions  
of other  
Protestant  
Churches.

# b ευχαριστίας  
κατά  
τὸ ἔθος.

1 Cor. 14. 20.  
c Confit. &  
Canon. 20.

# a Ex. 1 Cor. 7.  
35.  
b Lincolnsh.  
Abidg pa 34

Neither is this accession of Necessitie any impeachment to Christian Liberty; or a insnaring of mens conscience: as some have objected. For then do we ensnare mens consciences by humane Constitutions, when we thrust them upon men as if they were divine; and bind mens consciences to them immediately, as if they were immediate parts of Gods worship, or of absolute necessity unto salvation.

This

- A This *Tyranny* and *Usurpation* over mens Consciences, the *c* *Pharisees* of old did, and the *Church of Rome* at this day doth exercise, and we justly hate in her: *d* equalling, if not preferring her *Constitutions* to the *Lawes* of G O D. But our *Church* (G O D be thanked) is far from any such impious presumption: and hath sufficiently *d* *clared* her self by solemn *protestation*, enough to satisfie any ingenuous impartiall judgement, that by requiring obedience to these *ceremoniall Constitutions*, she hath no other purpose, then to reduce all *her children* to an *orderly uniformity* in the *outward worship* of God; so far is she from seeking to draw any opinion, either of *g* *divine necessity* upon the *Constitution*, or of *effectuall holinesse* upon the *Ceremony*. And
- B as for the prejudice which seemeth to be hereby given to *Christian liberty*: it is so slender a conceit, that it seemeth to bewray in the objecters a desire, not so much of *satisfaction*, as *carvill*. For *first*, the liberty of a Christian to all indifferent things, is in the *Mind* and *Conscience*: and is then infringed, when the *Conscience* is bound and straitned, by imposing upon it an opinion of *doctrinall Necessity*. But it is no wrong to the *Liberty* of a Christian mans conscience, to bind him to *outward observance* for *Orders* sake; and to impose upon him a *necessity of Obedience*. Which one distinction of *Doctrinall* and *Ob-*
- C *dienciall Necessity* well weighed, and rightly applyed, is of it self sufficient to clear all doubts in this point. For, to make all restraint of the outward man in matters *indifferent* an impeachment of *Christian liberty*; what were it else, but even to bring flat *h* *Anabaptisme* and *Anarchy* into the Church: and to overthrow all bond of *sub-*
- D *jection* and *obedience* to lawfull authority: I beseech you consider, wherein can the *immediate power* and authority of *Fathers, Masters*, and other *Rulers* over their inferiours consist; or the due *obedience* of inferiours be shewn towards them: if not in these *i* *Indifferent* and *Arbitrary* things? For, things *k* *absolutely Necessary*, as commanded by God, we are bound *to do*; whether humane Authority *requires* them, or no: and things *absolutely Unlawfull*, as prohibited by God, we are bound *not to do*; whether humane Authority *forbid* them, or no. There are none other things left then, wherein to expresse properly the *Obedience* due to superiour Authority, then these *Indifferent things*. And if a *Father* or *Master* have power to prescribe to his *Child* or *Servant* in indifferent things; and such restraint be no way prejudiciall to *Christian liberty* in them: Why should any man, either deny the like power to *Church-Governours*, to make *Ecclesiasticall-constitutions* concerning indifferent things: or interpret that power to the prejudice of *Christian Liberty*? And again *Secondly*,
- E Men must understand, that it is an error to think *Ceremonies* and *Constitutions* to be things *meerly indifferent*: I mean in the generall. For howsoever every *particular Ceremony* be indifferent; and every *particular Constitution* is arbitrary and alterable; yet that there should be some *Ceremonies*, it is necessary, *Necessitate absolutâ*, in as much

c Mar. 7. 8. &c.  
d Ia Spiritum  
Sanctum blas-  
phemant, qui  
factos Canones  
violant. 25. qu.  
1. Violatores  
e constit. &c.  
can. 74. art. 20.  
A& for uni-  
formity; and  
Treat. of Cere-  
monies prefix-  
ed to the book  
of Common  
Prayer.  
f Without pre-  
judice to the  
liberty of o-  
ther Churches.  
See Pref. to  
Communion  
Book.  
g The Church  
ought not to  
enforce any  
thing besides  
the holy writ,  
to be believed  
for necessity  
of salvation.  
Artic. 20.  
h See Confe-  
rence at Ham-  
pton Court, pa.  
70. 71.  
i Ia rebus me-  
dis lex posita  
est obedi-  
tia  
Bern. Epist. 7.  
k De his quod  
dicitur quippe nec  
preceptor ex-  
p. standus, nec  
prohibitor, au-  
sultandus est.  
Bern. de præc.  
& dispensat.  
See Agell. 2.  
Noct. Artic. 7.  
& Bernard.  
Epist. 7.  
l See Sam. Col-  
lins Sermon  
in 1 Tim. 6. 3.  
pag. 44. &c.  
2.

m Artic. 34

#

n See Calvin  
lib. 4. Instit.  
c. 10. sect. 27.  
o Quot capita  
tot Schismata.  
Hieronym.

3.

p Like that  
Col. 2. 21.  
Touch not, taste  
not, handle  
not.

#

21.

1.

2.

a Pro inficiati-  
one pontificatus  
fœminæ. Aquip-  
pont. in resp.  
ad Sabu. de  
Antichristo,  
Th. 1. c. 1. c. 1. c. 1.  
speaking of the  
Priests, execu-  
ted in the  
reign of Qu.  
Elizabeth.  
b See Doanes  
Pseudo-Martyr  
pr totum; espe-  
cially c. 5, &c.

#

much as no outward work can be performed without Ceremoniall circumstances, some or other: and that there should be some *Constitutions* concerning them, it is also necessary (though not simply and absolutely, as the former; yet *ex hypothesi*, and) <sup>n</sup> *necessitate convenientia*. Otherwise, since some *Ceremonies* must needs be used; every *Parish*, nay every <sup>o</sup> *Man* would have his own fashion by himself, as his humour led him: whereof what other could be the issue, but infinite *distraction*, and unorderly *confusion* in the Church? And again *thirdly*, to return their weapon upon themselves; If every restraint in *indifferent things* be injurious to *Christian liberty*: then themselves are injurious no lesse by their *negative* restraint from some Ceremonies, <sup>p</sup> *Wear not, Crosse not, Kneel not, &c.* then they would have the world believe our Church is by her positive restraint unto these Ceremonies of *wearing, & crossing, and kneeling, &c.* Let indifferent men judge, nay let themselves that are parties judge, whether is more injurious to *Christian Liberty*; *publick Authority* by mature advice commanding, what might be forbore, or *private spirits* through humorous dislikes, forbidding what may be used: the *whole Church* imposing the *use*, or a *few Brethren* requiring the *forbearance* of such things, as are otherwise and in themselves equally *indifferent* for use, or for forbearance.

But they say, *our Church* maketh greater matters of Ceremonies than thus; and preferreth them even before the most *necessary duties* of preaching and administering the *Sacraments*: in as much as they are imposed upon *Ministers* under pain of *Suspension* and *Deprivation* from their Ministerial *Functions* and *Charges*. First, for actual *Deprivation*; I take it, unconfirming Ministers have no great cause to complain. "Our Church, it is well known, hath not alwayes used that rigour she might have done. Where she hath been forced to proceed as far as *deprivation*; she hath *ordinarily* by her fair, and slow, and compassionate proceedings therein, sufficiently manifested her unwillingnesse thereto: and declared her self a Mother every way indulgent enough to such ill-nurtured Children, as will not be ruled by her. *Secondly*, those that are *suspended* or *deprived*; suffer it but justly for their *obstinacy* and *contempt*. For howsoever they would bear the world in hand, that they are the *only persecuted ones*, and that they suffer for their *Consciences*: yet in truth, they do but abuse the credulity of the simple therein; and herein (as in many other things) jump with the *Papists*, whom they would seem above all others most abhorrent from. For as *Seminary Priests* and *Jesuits* give it out, they are martyr'd for their <sup>a</sup> *Religion*; when the very truth is, they are <sup>b</sup> justly executed for their prodigious *Treasons*, and felonious or treacherous *practises* against lawfull Princes and Estates: So the *brethren* pretend they are *persecuted* for their *consciences*; when they are indeed but justly *censured* for their obstinate and pertinacious *contempt* of lawfull authority. For it is

not



A not the refusall of these Ceremonies they are deprived for, otherwise then as the matter wherein they shew their contempt: it is the contempt it self, which formerly and properly subjecteth them to just Ecclesiasticall censure of Suspension or Deprivation. And contempt of authority, though in the smallest matter, deserveth no small punishment: all authority having been ever solicitous (as it hath good reason) above all things to vindicate and preserve it self from contempt; by inflicting sharp punishments upon contemptuous persons in the smallest matters, above all other sorts of offenders in any degree whatsoever. Thus have we shewed and cleared the first and main difference betwixt the case of my Text, and the case of our Church, in regard of the Matter: the things whereabout they differed, being every way indifferent; ours not so.

wise, that such omission proceedeth not either from an opinative dislike of the Ceremony imposed, or from a timorous and obsequious humouring of such as do dislike it. *whosoever willingly and purposely doth openly break, &c. Artic. 34. d In minimis quoque mandatis culpam facit non minimam; & convertit in crimen gravis rebellionis novum satis levem simplicis transgressionis.* Bern. de prec. & dispenf.

c The practise of our Church sufficiently consisteth this: which censureth no man for the bare omission of some kind of Rites and Ceremonies now and then; where it may be presumed by the parties cheerfull and general conformity other-

And as in the Matter; so there is secondly much odds in the condition of the Persons. The refusers in the Case of my Text, being truly weak in the Faith; as being but lately converted to the Christian Faith, and not sufficiently instructed by the Church in the doctrine and use of Christian liberty in things indifferent: Whereas with our refusers it is much otherwise. First, they are not new Profelytes; but men born, and bred, and brought up in the bosome of the Church: yea many, and the chiefest of them, such as have taken upon them the calling of the Ministry; and the charge of Souls, and the office of teaching and instructing others. And such men should not be weaklings. Secondly, ours are such as take themselves to have far more knowledge, and understanding, and insight in the Scriptures, and all divine learning, than other men: such as between pity and scorn seem most to wonder at the ignorance and simplicity of the vulgar, and to lament (which is, God knoweth, lamentable enough; though not comparable to what it was within not many years since:) the want of knowledge, and the unsufficiency of some of the Clergy in the Land. And with what reason should these men expect the priviledge of weak ones? Thirdly, our Church hath sufficiently declared and published the innocency of her purpose and meaning in enjoying the Ceremonies: nor so onely; but hath been content to hear, and receive, and admit the Objections and reasons of the refusers; and hath taken pains to answer and satisfie to the full all that ever yet could be said in that behalf. And therefore it is vanity for these men (or their friends in their behalf) to alledge weaknesse; where all good means have been plentifully used for full information in the points in doubt. Lastly, upon the premises it doth appear that the weaknesse of our brethren, pretended by those that are willing to speak favourably of them, proceedeth

22.

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4.



ceedeth for the most part not so much out of *simple ignorance*, arising from the defect either of *understanding* or *means*; as out of an ignorance at the best in some degree of *willfulness* and affectation, in not seeking, or not admitting such ingenuous satisfaction, as they might have by reason: if not out of the poyson of *corrupt* and *carnall* affections (as they give us sometimes but too much cause to suspect) of *pride*, of *singularity*, of *envy*, of *contention*, of factious admiring some mens persons. By which, and other like partiall *affections*, mens *judgements* become oftentimes so blinded, that of *unwilling* at the first, they become at length *unable* to discern things with that freedom and ingenuity they should. And so the *Cases* differ in regard of the *Persons*.

23.

They differ *thirdly* in the *practise* of the *Persons*. There the *strong* did eat, because he was well assured he might do it, *πιστεύει φαγεῖν*, in the verse before my Text: and the *weak* did no more but *forbear* eating; as indeed he might do, no authority interpoling to the contrary. But here, we conform, not onely because we know we *may* lawfully do it; but for that we know we *must* of <sup>a</sup> necessity do it, as bound thereunto in *obedience* to lawfull authority, and in the <sup>b</sup> conscience we ought to make of such *obedience*. And the refusers do not onely *de facto*, not conform; to the *contempt* of authority, and the *scandall* of others: but they stand in it too, and trouble the peace of the Church by their restless *Petitions*, and *Supplications*, and *Admonitions*, and other publications of the reasons and grounds of their such refusall. "And verily, this *Countrey* and *County* hath been not the least busie in these factions and tumultuous courses: both in troubling our most gracious, judicious, and religious Sovereign with "their <sup>c</sup> *petitions*; and also in publishing their *reasons*, in a Book "called *The Abridgement*, printed 1605. to their own shame, and "the shame of their Countrey. He who (as I have been informed) "was thought to have had a chief hand in the collecting of those "reasons, and printing of that Book; was for his obstinate refusall "of *Conformity* justly deprived from his Benefice in this *Dioceſs*, and "thereupon relinquished his *Ministry* for a time, betaking himself to another Calling: so depriving the Church and people of "God of the fruit and benefit of those excellent gifts which were in "him. But since that time he hath, upon better and more advised "judgement, *subscribed* and *conformed*: and the Church like an indulgent Mother hath not onely *received* him into her bosome again, but hath *restored* him too, though not to the same, yet to a "Benefice elsewhere of far better value.

24.

Lastly, there is difference in the *faulty carriage* of the persons: and that on both parts; especially on ours. For though our *Non-conforming Brethren* condemn us with much liberty of speech and spirit, having yet lesse reason for it than the *weak Romans* had (for the *strong* among them might have forborn some things for the *Weak*s sake; and

<sup>a</sup> ἀνάγκη  
ἀποδείκνυται.

Rom. 13. 5.

<sup>b</sup> Not onely for  
wrath, but also  
for conscience  
sake. Ibid.

<sup>c</sup> Meditations  
on the Lords  
Prayer, pag.  
12. in the  
Margent.

A and it would have well become them for the avoiding of *scandall* so to have done; which we cannot do without *greater scandall* in the open contempt of *lawfull authority*: yet we do not *despise* them, (I mean with allowance from the Church: if particular men do more than they should, it is their private fault, and ought not to be imputed to us, or to our Church) but use all good means we can to draw them to *moderate courses* and just *obedience*; although they better deserve to be *despised* than the weak Romans did: they being truly *Weak*, ours *Obstinate*; they *Timorous*, ours also *Contemptuous*.

B Now these differences are opened betwixt the Case in my Text, and the Case of our Church: we may the better judge how far forth Saint Pauls advice here given to the Romans in their case of *eating*, and *not-eating*, ought to rule us in our case of *conforming*; and *not-conforming* in point of Ceremony. And first, of *not despising*: then of *not judging*. The ground of the Apostles precept for not despising him that ate not, was his *weaknesse*. So far then as this ground holdeth in our case, this precept is to be extended, and no further. And we are hereby bound not to despise our *Non-conforming* Brethren, so far forth as it may probably appear to us they are *weak* and not wilfull. But so farre forth, as by their courses and proceedings it may be reasonably thought their *refusal* proceedeth from corrupt or partiall *affections*, or is apparently maintained with *obstinacy* and *contempt*: I take it we may, notwithstanding the Apostles admonition in my Text, in some sort even *despise* them.

But because they think they are not so well and fairly dealt withall as they should be: Let us consider their particular *grievances*, wherein they take themselves despised; and examine how just they are. They say, *first*, they are despised in being scoffed and flouted, and derided by loose companions, and by profane or popishly affected persons; in being styled *Puritans*, and *Brethren*, and *Precisians*, and in having many jests and fooleries fastened upon them, whereof they are not guilty. They are *secondly* despised, <sup>a</sup> they say, in that when they are convented before the *Bishops* and others in Authority, they cannot have the favour of an indifferent hearing: but are proceeded against as far as *Suspension*, and sometimes *Deprivation*, without taking their answers to what is objected, or giving answers to what they object. *Thirdly*, in that many *honest* and *religious* men, of excellent and usefull *gifts*, cannot be permitted the *liberty* of their *Consciences*, and the free exercise of their *Ministry*; onely for standing out in these things, which our selves cannot but confesse to be *indifferent*.

To their *first Grievance* we answer, that we have nothing to do with those that are *Popishly* affected. If they wrong them, as it is like enough they will (for they will not stick to wrong their betters;) we are not to be charged with that: let them answer for them

25.

26.

<sup>a</sup> All benefit of Law being denied them, and they debarred of other means by conference or writing for their defence. Def. of Ministers reasons part 1. p. 1. pref. to Reader, we do accuse the Reverend Bishops in the sight of God and Man, for their hard and extreme dealing towards us. Renewall of imputations. p. 40.

27.

themselves. "But by the way, let our Brethren consider, whether  
 "their stiff and unreasonable opposing against those lawfull Ceremo-  
 "nies we retaine, may not be one principall means to confirm,  
 "but so much the more in their darknesse and superstition those  
 "that are wavering, and might possibly by more ingenuous and sea-  
 "sonable insinuations be won over to embrace the truth which we  
 "professe. And as for loose persons and profane ones, that make  
 it their sport upon their Ale-benches to raile and scoff at Puritanes;  
 "As if it were warrant enough for them to drink drunk, talk baw-  
 "dy, swear and stare, or do any thing without controll, because for-  
 "sooth they are no Puritanes; As we could wish our Brethren, and  
 their Lay-followers, by their uncouth and sometimes ridiculous be-  
 haviour, had not given profane persons too much advantage to play  
 upon them, and through their sides to wound even Religion it self:  
 so we could wish also that some men by unreasonable and unjust,  
 other some by unseasonable and indiscreet scoffing at them, had not  
 given them advantage to triumph in their own innocency, and persist  
 in their affected obstinacy. It cannot but be some confirmation to  
 men in error, to see men of dissolute and loose behaviour, with  
 much eagernesse, and petulancy and virulence to speak against  
 them. We all know how much scandall and prejudice it is to a  
 right good cause; to be either followed by persons open to just excep-  
 tion, or maintained with slender and insufficient reasons, or profe-  
 cuted with unseasonable and indiscreet violence. And I am verily  
 perswaded, that <sup>b</sup> as the increase of Papists in some parts of the  
 Land, hath occasionally sprung (by a kind of Antiperistasis) from the  
 intemperate courses of their neighbour-Puritanes; so the increase  
 of Puritanes, in many parts of the Land, oweth not so much to any  
 sufficiency themselves conceive in their own grounds, as to the dis-  
 advantage of some profane, or scandalous, or idle, or ignorant, or in-  
 discreet opposers. But setting these aside, I see not but that other-  
 wise the name of Puritane, and the rest, are justly given them. For  
 appropriating to themselves the names of Brethren, Professors, Good-  
 men, and other like; as differences betwixt them and those they  
 call Formalists: would they not have it thought, that they have a  
 Brotherhood and profession of their own, freer and purer from Super-  
 stition and Idolatry, than others have, that are not of the same  
 stamp? and doing so, why may they not be called Puritanes? The  
 name, I know, is sometimes fastened upon those that deserve it  
 not; Rascall people will call any man that beareth but the face of  
 honesty, a Puritane: but why should that hinder others from placing  
 it where it is rightly due?

b Many by  
 their factious  
 behaviour  
 were driven to  
 be Papists.  
 The Kings Maj.  
 in Confer. at  
 Hamp. pag. 98.

28.

"To their second Grievance I answer: Publique means by Confe-  
 "rences, Disputations, and otherwise, have been often used: and  
 "private men not seldome afforded the favour of respite and liber-  
 "ty to bring in their allegations. And I think it can be hardly, or  
 but



A "but rarely instanced, that ever *Deprivation* hath been used, but  
 "where fatherly *Admonitions* have first been used, and time given  
 "to *the Delinquents* to consider of it, and inform themselves better.  
 "This course usually hath been taken: though every private parti-  
 "cular man hath no reason to expect it. The *Reverend Fathers* of  
 our Church, we may well think, amid so much other employment,  
 cannot be so unthrifty of their good houres, as to lavish them out in  
 hearing contentious persons *eandem cantilenam*, sing the same note  
 a hundred times over, and require farther satisfaction, after so many  
 publick and unanswerable satisfactions already given. Yet have the  
 B *Bishops* and other *Church-Governours* out of their religious zeal  
 for the peace of Gods Church, been so far from *despising* our *Bre-*  
*thren* herein: that they have dispensed sometimes with their other  
 weighty occasions, and taken paines to answer their *reasons*, and  
 confute their *exceptions*, satisfie all their *doubts*, and discover the  
 weaknesse of all their *grounds* in the points questioned.

And as to their *third Grievance*. First, for my own part, I make  
 no doubt, neither dare I be so uncharitable as not to think, but that  
 many of them have honest, and upright, and *sincere hearts* to God-  
 ward, and are unfainedly zealous of Gods *Truth* and for *Religion*.

C "They that are such, no doubt feel *the comfort* of it in their own  
 "soules: and we see *the fruits* of it in their conversation, and rejoyce  
 "at it. But yet I cannot be so ignorant on the other side, as not to  
 know, that the most sanctified and zealous men are *men*, and sub-  
 ject to carnall and corrupt *affections*; and may be so far swayed by  
 them in their *judgements*, as not to be able to discern without preju-  
 dice and partiality, truth from errour. "Good men, and Gods deare  
 "children may continue in some *error in Judgement*, and conse-  
 "quently in a *sinfull practise* arising thence; and live and dye in it  
 "as some of these men have done in *disobedience* to lawfull Autho-

D "rity) and that unrepented of otherwise, then as in the lump of  
 "their *unknown finnes*. It is not *Honesty*, nor *Sincerity*, that can pri-  
 "viledge men from either *erring* or *sinning*. Neither ought the un-  
 reproved conversation of men countenance out their *opinions*, or  
 their *practices*, against light of *Divine Scripture*, and *right Reason*: As  
 we read *Cyprians* errour in old time; and we see in our dayes not  
 onely the suspected Tenets of *Arminius*, but even the bold heresies  
 of *Faustus Socinus* have spread much the more for the reverend opi-  
 nion men had of their *personall* endowments and sanctity. Secondly,  
 though *Comparisons* be ever harsh, and most times *odious*; yet since  
 honesty and piety is alledged, (without disparagements be it spoken  
 to the best of them,) there are as good, and honest, and religious,  
 and zealous men every way of them that willingly and cheertully  
 conform, as of them that do not. In the times of *Popish* persecution,  
 how many godly *Bishops*, and conformable *Ministers* laid down their  
 lives for the testimony of Gods *Truth*, and for the maintenance of

a Witnesse the  
 learned Books  
 of divers reve-  
 rend Prelares;  
*John u hitgift,*  
*John Bucke-*  
*ridge, Thomas*  
*Morton, &c.*

29.

a Sancti stante  
 charitate pos-  
 sunt errare etiam  
 contra Catholi-  
 cam veritatem.  
 Occham Dial.  
 part. 1. l. 2. c. 4.  
 b So Pelagius,  
 from whose  
 root Popery (in  
 that branch)  
 sprouted, was a  
 man as str &  
 for life as most  
 Catholices:  
 yet a most dan-  
 gerous and pe-  
 stilent Here-  
 tick.

Pelagii viri, ut  
 audio, sancti, &  
 non parvo pro-  
 fectu christia-  
 ni. Aug. 3. de  
 peccat. me. et &  
 rem. 1. Istum  
 sicut cum qui  
 noverunt lo-  
 quuntur, bonu  
 ac predican-  
 dum virum.  
 Ibid. cap. 3.

2.

his Gospel? And if it should please God in his just judgement (as our sinnes, and amongst others our *Schismes* and *distractiōns* most worthily deserved,) to put us once again to a *fiery tryall* (which the same God for his goodnesse and mercy defend:) I make no question but many thousands of *Conformers* would (by the grace of GOD) resist unto blood, embrace the Faggot, and burn at a Stake, in detestation of all *Popish*, *Antichristian Idolatry*; as readily, and chearefully, and constantly, as the hottest, and precisest, and most scrupulous *Non-Conformer*. But *Thirdly*, let mens honesty, and piety, and gifts be what they can: must not men of honesty, and piety, and gifts, live *under Lawes*? And what reason these, or any other respects, should exempt any man from the just censure of the *Church*, in case he will not *obey* her *Lawes*, and *conform* to her *Ceremonies*? especially, since such mens *impunity* would but encourage others to presume upon the like *favour*: and experience teacheth us, that no mens errors are so *exemplary* and pernicious as theirs, who for their *eminency* of gifts, or *sanctity* of life, are most followed with popular *applause*, and personall *admiration*.

3.

c Non enim in  
cujusquam per-  
sona prater-  
mittendum est,  
quod institutus  
generalibus  
contrahitur.  
Leo, dist. 61.  
Miramur.

30.

a I referre the  
Reader for  
more particu-  
lar satisfaction  
to Fr. M<sup>r</sup>sons  
Sermon on  
1 Cor. 14. 40.  
pag. 30. Sam.  
Collins Sermon  
on 1 Tim. 6. 3.  
pt. 21. 22. and  
others; but  
especially to  
their own writ-  
tings.

31.

a Brightman  
in Apoc. cap. 3.  
b This Simile  
was first used  
by a very Re-  
verend, grave  
and worthy  
Deane, (who  
hath many  
waies deserved  
well of our  
whole Church)  
Alexander

Not Deane of Pauls, in a Sermon before Queen Elizabeth: and modestly and moderately urged, not at all against the *ceremonies* (which by his practise he did allow) but for the further restraint of *Popish Priests* and *Jesuites*, who lay thick in *Ireland*, and the western coasts of *England* and *Wales*, as heaps of dust and dirt behind the doores. Yet I here ascribed it to the *Puritans*, who (though they farther it upon that good man) must own it as their own brat, because by mis-applying it to the *ceremonies*, they have made it their own. -- *Mile dum recitas, incipit esse tuum.* c *Meditations on the Lords Prayer*, pa. 11. &c. primæ edit. 1619. See *Hookers Preface*. Sect. 8.

32.

*Secondly*, they judge our *Bishops*, and other *Church-Governours*, as  
Limbes

A Limbes of *Antichrist*, *Locusts* of the bottomlesse pit; *domineering Lords* over Gods heritage; *usurpers* of temporall jurisdiction; *Spirituell Tyrants* over mens Consciences, &c. Seeking by all meanes to make the name of *Lord-Bishop* odious to the Gentry and Commons. Witnesse their *Mar-prelate*; and other infamous and scandalous Libels in that kind. "Having power in their hands, if the *Bishops* should use more rigorous courses towards them, then they "have done: could ye blame them?"

Thirdly, they judge those that *subscribe* and conform, *Machiavili-an time-servers*; formall *Gospellers*; *State-Divines*; men that know  
B no conscience, but *Law*; nor Religion, but the *Kings*: and such as would be as forward for the *Masse*, as the *Communion*, if the State should alter.

Fourthly, all such *Ministers* as are not endowed with gifts for the *Pulpit*, they damne, as *hirelings*, and not *shepherds*: calling them *idol-Shepherds*; betrayers of Christs flock; *intruders* into the Ministry without a Calling; *dumbe Dogs*, and I know not how many names besides. Yea, although they be such as are diligent, according to their measure of gifts, to perform such duties as the Church requir-  
C reth: to present the *prayers* of the people to God; to declare (by *reading* the holy Bible, and good Homilies for that purpose appointed) the will of God to the people; to *instruct* the younger sort in the points of *Catechisme*; to *visit* and comfort the sick and afflicted; and to *administer* reverently and orderly the holy Sacraments of *Baptisme* and the *Lords Supper*.

Fifthly, they judge all such as *interpose* for the Churches peace, and *oppose* their novelties, as enemies to all goodnesse, men of pro-  
fane mindes; haters of *Religion*; despisers of the Word; *persecu-tors* of the Brethren; impes of Satan; instruments of Hell; and such as utterly abhorre all godly and Christian courses.

Sixthly, and lastly (for I like to rake longer in this sink) they be-  
D wray themselves to be manifest *Judges* of all that are not of their stamp; by singling out unto themselves, and those that favour them, certain proper Appellations, of *Brethren*, and *Good-men*, and *Professors*: as if none had *Brotherhood* in Christ, none had interest in goodnesse, none made *Profession* of the Gospel, but themselves. Whereas others have received the *signe* of their *Profession* in their foreheads after *Baptisme*, which perhaps they did not: whereas o-  
thers daily stand up in the Congregation to make *Profession* of their *Christian belief*, which it may be they do not: or, (if those things be  
E not materiall) whereas others by the grace of God are as stedfastly resolved in their hearts, if need should be, to seale the truth of their *profession* with their blood, as any of them can be.

But they will say, these peremptory Censures are but the faults of some few: all are not so hot and fiery. There be others that are more *temperate* in their speeches, and *Moderate* in their courses; and desire

33.

34.

35.

36.

37.



desire onely they may be spared for their own particular : but they A  
 preach not against any of these things, nor intermeddle to make  
 more stirres in the Church.

I answer *first* : it were lamentable, if this were not so; " If all  
 " were of that *hot temper*, or *distemper* rather, that many are ; they  
 " would quickly tire out themielves without spurring. Far be it  
 " from us to *judge mens hearts* ; or to *condemn* men for that we  
 " know not by them. Yet of some that carry themselves with to-  
 lerable moderation *outwardly* ; we have some cause to suspect, that  
 they do *inwardly* and in their hearts *judge* as deeply, as the hottest  
 spirited railers. And we gather it from their forwardnesse at every  
 turn, and upon every slender occasion, obliquely to gird, and indi-  
 rectly to glance at our *Church*, and the *discipline* and the *Ceremonies*  
 thereof, as far as they well dare. And if such men meddle no fur-  
 ther, we may reasonably think, <sup>a</sup> it is not for want of good will to do  
 it, but because they dare not.

a Eadem velle  
 eos cognosces :  
 da posse, quan-  
 tum volunt. Senec.  
 Epist. 42.

2.

*Secondly*, though they preach not against these things in the *pub-  
 lick Congregations* ; yet in their *private conventicles* it is not unknown  
 some do. Though their *Pulpits* do not ring with it ; yet their *Houses*  
 do : though their ordinary *Sermons ad populum* be more modest ; yet  
 their set *conferences* are sometimes but too free, especially when  
 they are required their opinions by those that invite them. And  
 what themselves (for feare of Censure) thus preach but <sup>b</sup> in the *care*;  
 their *Lay-Disciples* openly preach on the *house-top*.

b Mar. 10. 27.

3.

c Gal. 2. 14.  
 utiq; conversa-  
 tionis fuit viti-  
 um, non predi-  
 cationis. Ter-  
 tull. de præ-  
 script. cap. 23.  
 Non imperio,  
 sed factio. Lyra.  
 Non docentis  
 imperio, sed  
 conversationis  
 exemplo. Gloss.  
 Ord. ibid.

4.

*Thirdly*, although both their *Pulpits* and *Tables* should be silent :  
 yet their *Practice* sufficiently preacheth their dislike. And who  
 knoweth not that a *Reall* and *Exemplary* seducement maketh the  
 Author guilty, as well as a *Verball* and *Oratory* ? Saint *Peter* did not  
 preach *Judaisme* ; but onely for offending the Jews, forbare to eat  
 with the Gentiles : yet Saint *Paul* reproveth him for it to his face,  
 and interpreteth that fact of his, as an effectuall and almost *compul-  
 sive* seducement ; *Cogis Judaizare, Gal. 2.* <sup>c</sup> Why compellest thou the  
 Gentiles to Judaize ?

d Otherwise  
 what else do  
 we, but deny  
 and betray the  
 truth ? De-  
 fence of Min.  
 reasons part. 1.  
 Pref. to the  
 Reader.

*Lastly*, it is to be considered, whether it may be enough for a  
*Pastor*, not to meddle with these things : and whether he be not in  
 conscience bound, especially in case he live among a people distract-  
 ed in opinions, to *declare himself* expressly either for them, or  
 against them. If they be utterly *unlawfull*, and he know it so ; how  
 is he not bound in conscience to reprove those that *use* them, or *re-  
 quire* them ? otherwise he betrayeth the <sup>d</sup> *truth of God* by his silence,  
 and suffereth men to go on in their *superstition* without rebuke. But  
 if he be sufficiently resolved of their *lawfulness*, how is he not  
 bound in Conscience to reprove those that *refuse* them, or *oppose*  
 them ? otherwise he betrayeth the *peace of the Church* by his silence,  
 and suffereth men to go on in their *disobedience* without rebuke. Nay  
 more, every *Minister* that hath received pastorall charge, hath twice  
 or

B

C

D

E

A or thrice (if not oftner) witnessed his allowance of all and singular the 39. *Articles* of the Church of England. Once at his *Ordination* before the *Bishop*; then at his *Institution* into his *Benefice*, before his *Ordinary*; and both these by *Subscription* under his hand: and then after upon his *Induction* before his own *Flock*; and that by verball *Approbation*. By which *Subscription* and *Approbation*, he hath not onely acknowledged <sup>e</sup> *in the Church the power of ordaining Rites and Ceremonies, Artic. 20.* but he hath after a sort also bound himself <sup>f</sup> *openly to rebuke such as willingly and purposely break the Traditions and Ceremonies of the Church, as offenders against the common orders of the Church, and wounders of the consciences of the weak brethren, Artic. 34.*

B He then that for any respect whatsoever, is meal-mouth'd in these things, wherein he is bound both in *Conscience*, and by vertue of his own *voluntary Act* to speak freely: neither is constant to his own *hand and tongue*; nor is <sup>g</sup> *faithfull in Gods house, as was Moses*, in discharging a good *Conscience*, and revealing unto his people <sup>h</sup> *the whole Counsell of God.*

e Artic. 20.

f Artic. 34.

g Heb. 3. 2.

h Acts 13. 27.

38.

Thus have I endeavoured, having the opportunity of this place, (as I held my self both in *Conscience*, and in regard of my *Subscription* bound) to deliver my opinion freely, so far as my *Text* gave occasion, concerning the *Ceremoniall Constitutions* of our Church: and therein laboured to free, not onely the *conformer* from all unjust *censures*; but even the *non-conformer* also, so far as he hath reason to expect it, from all scandalous *despisings*. I beseech you pardon my length, if I have been troublesome; I had much to say, and the matter was weighty; and I desired to give some satisfaction in it to those that are contrary-minded; and I have no purpose (for any thing I know) at all to trouble this place any more hereafter. Let us all now humbly beseech Almighty God to grant a blessing to what hath been presently taught and heard: that it may work in the hearts of us all *charitable affections* one towards another, *due obedience* to lawfull authority, and a *conscionable care* to walk in our severall callings, *faithfully, painfully, and peaceably*; to the comfort of our own souls, the edification of Gods Church, and the glory of the ever-blessed Trinity, the Father, Son, and Holy Ghost, three Persons and one God. To whom be ascribed by us and the whole Church, as is most due, the Kingdome, the Power and the Glory, for ever and ever. *Amen.*

C

D

E

AD

8 A D  
CLERUM.

The Second Sermon.

At a Visitation at Boston, Lincoln, 24. Apr. 1621.

ROM. 3.8.

*And not rather, (as we be slanderously reported, and as some affirm that we say) Let us do evil that good may come : whose damnation is just.*



I.

a That thou might'st be justified in thy sayings, and mightest overcome when thou art judged. *Psal. 51. 4.*

Little before, at the fourth verse, *S. Paul* had delivered a *Conclusion* sound and comfortable : and strengthened it from *Dauids* both experience, and testimony in a *Pf. 51*. A place pregnant, and full of sinews, to enforce it. The *Conclusion* in effect was, that *Nothing in man can annul the Covenant of God*. Neither the originall unworthinesse of Gods Children, through the universall corruption of nature ; nor their actuall unfaithfulnesse bewrayed (through frailty) in particular trials, can alienate the free love of God from them, or cut them off from the *Covenant of Grace* : but that still God will be glorified in the truth and faithfulnessse of his promises, notwithstanding any unrighteousnesse or unfaithfulnessse in man.

2.

But never yet was any *Truth* so happily innocent, as to maintain it self free from *Calumny* and *Abuse*. *Malice* on the one hand, and *Fleshlinesse* on the other ; though with different aimes, yet doe the same work. They both pervert the *Truth*, by drawing pestilent *Corollaries* from sound *Conclusions* : as the Spider sucketh poyson from medicinable herbs. But with this difference ; *Malice* slandereth the *Truth*, to discountenance it ; but *Fleshlinesse* abuseth the *Truth*, to countenance it selfe by it. The cavilling *Sophister*, he would faine bring the Apostles gracious Doctrine into discredit : The carnall *Libertine*, he would as faine bring his own ungracious behaviour into credit. Both, by making

false



A *false* (yet colourable) *Inferences* from the former Conclusion. There are <sup>a</sup> *three* of those *Inferences*: but never a good. *The first*; If so, then cannot God in reason and justice take vengeance of our unrighteousnesse. *The Colour*: for why should he punish us for that, which so much magnifieth and commendeth his righteousness? [<sup>b</sup> *But if our righteousness commend the righteousness of God, what shall we say? Is God unrighteous that taketh vengeance?*] *The second Inference*: If so; then it is unjust either in God or Man to condemne us as sinners, for breaking the Law. *The Colour*: for why should that action be censured of sin, which so abundantly redoundeth to the glory of God? [<sup>c</sup> *For if the truth of God hath more abounded through my lye unto his glory, why yet am I also judged as a sinner?*] *The third, and last, and worst Inference*: If so, then it is a good and wise resolution, Let us sin freely, and boldly commit evil. *The Colour*: for why should we fear to do that, from which so much good may come? in this verse of my Text, [*And not rather let us do evil that good may come.*]

B This last *cavilling Inference*, the Apostle in this Verse both bringeth in, and casteth out again: *bringeth in* as an *objection*; and *casteth out* by his *answer*. An answer which at once cutteth off both it, and the former *Inferences*. And the *Answer* is double: *Ad rem, Ad hominem*. That concerneth the force and matter of the *objection*: this the state, and danger of the *objectors*. *Ad rem*, in the former part of the Verse; [*And not rather (as we be slanderously reported, and as some affirm that we say) let us do evil that good may come.*] *Ad hominem* in the latter end; [*Whose damnation is just.*] In the former part there is an *Objection*; and the *Rejection* of it. The *Objection*, *And not rather, Let us do evil that good may come*. The *Rejection* thereof with a *Non sequitur*; implying not onely the bare *inconsequence* of it upon the Apostles conclusion, but withall, and especially the *falsenesse* and unsoundnesse of it taken by it self; *As we be slanderously reported, and as some affirm that we say, Let us do evil, &c.*

C My aime at this present is to insist especially upon a *Principle* of *practick Divinity*: which by joynt consent of Writers *old* and *new*; *Orthodox* and *Popish*; resulteth from the very body of this verse, and is of right good use to direct us in sundry difficulties, which daily arise *in vita communi*, in point of Conscience. The Principle is this; *We must not do any evil, that any good may come of it*. Yet there are besides this, in the Text divers other inferior *observations* not to be neglected. With which I think it will not be amisse to begin, and to dispatch them first briefly; that so I may fall the sooner, and stay the longer upon that which I mainly intend.

E Observe first the Apostles *Method*, and substantiall manner of proceeding: how he cleareth all as he goeth; how diligent he is and carefull, betimes to remove such *cavils*, (though he <sup>a</sup> step a little

a Triplex inconveniens. Lyranus hic.

1.

b Verse 5.

2.

c Verse 7.

3.

3.

4.

a Propter hos arguendos fecit Paulus hic, quasi digressionem in tractando hec. Cajetan. hic. Observ. I.

5.

out of his way for it) as might bring scandal to the Truth he had delivered. When we preach and instruct others, we should not think it enough to deliver *positive truths*: but we should take good care also, as near as we can, to leave them *clear*; and by prevention to stop the mouths of such as love to pick quarrells at the Truth, and to bark against the light. It were good we would (so far as our leisure and gifts will permit) wisely forecast, and prevent all offence that might be taken at any part of Gods truth: and be carefull, as not to broach any thing that is *false*, through *rashnesse*, *errour*, or *intemperance*; so not to betray any truth by ignorant handling, or by superficiall, flight, and unsatisfying answers. But then especially concerneth it us to be most carefull herein; when we have to speak before such, as we have some cause before-hand to suspect to be, through *ignorance*, or *weaknesse*, or *custome*, or *education*, or *prejudice*, or *partiall affections*, or otherwise contrary-minded unto, or at leastwise not well perswaded of those Truths we are to teach. If the *ways* be rough and knotty, and the passengers feeble-joynted and dark-sighted, it is but needfull the guides should remove as many blocks and stones out of the way, as may be. When we have gone as warily as we can to work, Cavillers (if they list) will take exceptions: it is our part to see we give them no advantage; lest we help to justify the principals, by making our selves Accessories. Those men are ill-advised, how ever zealous for the Truth, that stir in controverted points, and leave them worse than they found them. <sup>b</sup> *Stomach* will not bear out a matter without strength: and to encounter an adversary are required *Shoulders* as well as *Gall*. A good cause is never betrayed more, than when it is profecuted with much eagernes, but little sufficiency. This from the *Method*.

Observe secondly the Apostles manner of speech, καὶ μὴ καθὼς βλασφημούμεθα, Translators render it, *As we are wrongfully blamed. As we are slandered. As we are slanderously reported.* And the word indeed from the Originall importeth no more: and so Writers both *profane* and *sacred* use it. But yet in Scriptures by a specialty it most times signifieth the highest degree of Slander; when we open our mouths against God, and speak ill, or amisse, or unworthily of God: that is *κρείως*, and properly the sin we call *blasphemy*. And yet that very word of *Blasphemy*, which for the most part referreth immediately to God, the Apostle here useth, when he speaketh of himself and other Christian Ministers, καθὼς βλασφημούμεθα, as we are slandered, nay as we are *blasphemed*. A slander, or other wrong, or contempt done to a Minister, *quà talis*, is a sin of a higher strain, than the same done to a Common Christian. Not at all for his persons sake: for so he is no more Gods good creature than the other; no more free <sup>b</sup> from sins, and infirmities, and passions, than the other. But for his *Callings* sake; for so he is Gods *Embassadour*, which the other is not: and for his works sake; for that is Gods *Message*, which the others is not.

b Aut anigro  
d mas, aut vi-  
ribus addis.  
D & in Archi-  
dani ad fili-  
um. apud Plu-  
tarch. in La-  
conicis.

c As Zuinglius  
said of Carolo-  
stadius (whom  
he judged too  
weak to under-  
take the  
defence of the  
truth against  
Luther in the  
point of Con-  
substantiati-  
on) Non satis  
hominum ha-  
bet, Sicidan.

6.

Observ. II.

a πᾶσι τῷ  
βλάπτειν  
τὸν θεόν

b ὁμοιοπα-  
θῆς.

Acts 14. 15.

&amp; Jam. 5. 7.

c 2 Cor. 5. 20.

d 1 Thel. 2. 1.

A not. *Personall Slanders* and *Contempts* are to a *Minister*, but as to another man: because his *person* is but as another mans *person*. But *slanders* and *contempts* done to him as a *Minister*, that is, with reference either to his *Calling* or *Doctrine*, are much greater than to another man: as reaching unto God himself, whose *Person* the *Minister* representeth in his *Calling*; and whose *errand* the *Minister* delivereth in his *Doctrine*. For *Contempts*, *S. Paul* is expresse elsewhere; *He that despiseth, despiseth not man, but God*. And as for *Slanders*; the very choice of the word in my Text interreth as much. The dignity of our *Calling* enhaunceth the sin: and every

B slander against our regular *Doctrines*, is more than a bare *Calumny*; if no more, at least petty *blasphemy*, καὶ ὡς βλασφημία, as we are slandered, as we are *blasphemed*. That from the word.

Observe *thirdly*, the wrong done to the *Apostle* and to his *Doctrine*. He was slanderously reported to have taught that which he never so much as *thought*: and his *Doctrine* had many scandalous imputations fastened upon it, whereof neither he nor it were guilty, [*As we are slanderously reported, and as some affirm that we say.*] The best truths are subject to mis-interpretation: and there is not that *Doctrine*, how firmly soever grounded, how warily soever delivered;

C whereon *Calumny* will not fasten, and stick slanderous imputations. Neither *Johns mourning*, nor *Christs piping* can passe the pikes: but the one *hath a Devil*; the other is a *Glutton* and a *Wine-bibber*.

Though *Christ* come to fulfill the *Law*, yet there be will accuse him as a *destroyer of the Law*, *Matthew 5*. And though he decide the question plainly for *Cæsar*, and that in the case of *Tribute*, *Mat. 22*. [*Give unto Cæsar the things that are Cæsars:*] yet there be that charge him, as if he *spake against Cæsar*, *John 19*. and that in the very case of *Tribute*, as if he *forbade to give Tribute unto Cæsar*, *Luke. 23*. Now if they called the *Master of the house Beelzebub*, how much more them of his household? If *Christs* did not;

D think we the doctrine of his *Ministers* and his *Servants* could escape the stroke of mens tongues, and be free from *calumny* and *cauill*? How the *Apostles* were slandered as *Seducers* and *Sectaries*, and vain babblers, and *Hereticks*, & *broachers of new & false & pestilent doctrines*; their *Epistles* and the book of their *Acts* witness abundantly to us. And for succeeding times, read but the *Apologies of Athenagoras*, and *Tertullian*, and others: and it will amaze you to see what blasphemous, and seditious, and odious, and horrible impieties were fathered upon the *Ancient Christian Doctors*, and upon their *profession*. But our own experience goeth beyond all. Sundry of the *Doctors* of our Church teach truly, and agreeably to Scripture the effectuall concurrence of *Gods Will* and *Power*, with subordinate Agents in every, and therefore even in *sinful actions*;

E *Gods free election* of those whom he purposeth to save of his own grace, without any motives in, or from themselves; *The immutability*

e 1 Thes. 4. 8.  
f We have heard him speak blasphemous words against Moses, and against God. Acts 6. 11.

7.  
Observ. III.

a Mat. 11. 17---19.

b Mat. 5. 17.

c Mat. 22. 21.

d John 19. 12.

e Luke 23. 2.

f Mat. 10. 15.

g Acts 17. 18.  
& Elay 16. 12.  
h Rom. 9. 1, 18, &c.



i John 11. 1.  
Rom. 11. 29. &  
5. 9. 10. & 8.  
35. 38. 39.  
k Rom. 3. 28.

of Gods <sup>i</sup> Love and Grace towards the Saints elect, and their certain <sup>A</sup> perseverance therein unto Salvation; The <sup>k</sup> Justification of sinners by the imputed righteousnesse of Christ, apprehended and applied unto them by a lively faith; without the works of the Law. These are sound, and true, and (if rightly understood) comfortable, and right profitable doctrines. And yet they of the Church of Rome have the forehead, (I will not say to slander, my Text alloweth more,) to blaspheme GOD, and his Truth, and the Ministers thereof for teaching them. Bellarmine, Gretser, Maldonate, and the Jesuits; but none more than our own English Fugitives, Bristow, Stapleton, Parsons, Kellison, and all the rable of that crew, freely spend their mouths in barking against us, as if we made God the author of sin: as if we would have men sin and be damned by a stoicall fatall necessity; sin whether they will or no, and be damned whether they deserve it or no: as if we opened a gap to all licentiousnesse and profanenesse; let them believe, it is no matter how they live, heaven is their own cocksure: as if we cryed down good works, and condemned charity. Slanders loud and false; yet easily blown away with one single word, *βλασφημία*. These imputations upon us and our doctrine are unjust: but *καίρια ἔσθινον*, let them that thus mis-report us, know, that without repentance their damnation will be just.

8. It would be time not ill spent, to discover the grounds of this observation, and to presse the uses of it something fully. But because my aim lyeth another way; I can but point at them, and passe. If seldome Truth scape unslandered, marvel not: the reasons are evident. On Gods part, on Mans part, on the Devils part. "God suffereth, Man raiseth, and the Devil furthereth these slanders against the Truth. To begin *ordine retrogrado*, and to take them backwards. First, on the Devils part: a kind of Contrariety and Antipathy betwixt him and it. He being the <sup>a</sup> Father of lies, and <sup>b</sup> Prince of darknesse, cannot away with the Truth, and with the Light: and therefore casteth up slanders, as Fogs and Mists against the Truth to bely it, and against the Light to darken it. Secondly, on Mans part: And that partly in the understanding; when the judgement either of it self weak, or else weakened through precipitancy, prejudice, or otherwise, is deceived with fallacies instead of substance; and mistaketh seeming inferences for necessary and naturall deductions. Partly in the Will: when men of corrupt minds set themselves purposely against the known truth, and out of malicious wilfulnesse (against the strong testimony of their own hearts) slander it, that so they may disgrace it, and them that professe it. Partly in the Affections; when men overcome by carnall affections, are content to cheat their own souls, by giving such constructions to Gods Truth, as will for requitall, give largest allowance to their practices; and so rather choose to crooken the Rule to their own bent, than to levell themselves and their affections and lives according to the Rule. Thirdly,

I.  
a John 8. 44.  
b Ephes. 6. 12.

II.

1.

2.

3.

III.

on

A on Gods part ; who *suffereth* his own Truth to be slandered and mistaken. Partly in his *Justice*, as a fearfull judgement c upon wicked ones, whereby their hard hearts become yet more hardened, & their most just condemnation yet more just. Partly in his *goodnesse* ; as a powerfull fiery triall of true Doctors, whose constancy and sincerity is the more d *approved* with him, and the more *eminent* with men, if they *flye not when the Wolf cometh*, but keep their standing, and stoutly maintain Gods truth, when it is deepliest slandered, and hottestt opposed. And partly, in his *Wisdom*, as a rich occasion for those whom he hath gifted for it, *ἀναζωπυρεῖν*, to awaken their *zeal*, to quicken up their *industry*, to muster up their *abilities*, to scour up their *spirituall armour*, (which else through dis-use might gather rust) for the defence and for the reicue of that *παραλάβου*, that precious truth whereof they are *depositories*, and wherewith he hath entrusted them.

B These are the *Grounds*. The *Uses*, for instruction briefly are, to teach and admonish every one of us : that we be not either *first*, so wickedly *malicious*, as without apparent cause to raise any slander; or *secondly*, so foolishly *credulous*, as without severe examination, to believe any slander; or *thirdly*, so basely *timorous*, as to flinch from any part of Gods truth for any slander. But I must not insist. This from the slander.

C Observe *fourthly*, how peremptorily the Apostle is in his censure against the *slanderers* or *abusers* of holy truths: *Whose damnation is just*.

a Some understand it with reference to the *Slanderers* ; As we be slanderously reported, and as some affirm that we say : *Whose damnation is just* : that is, their damnation is just, who thus unjustly slander us.

b Others understand it with reference to that ungodly resolution : *Let us do evil, that good may come* : whose damnation is just : that is, their damnation is just for the evil they do, who adventure to do any evil, under what soever pretence of good to come of it. Both expositions are good ; and I rather embrace both, then prefer either. I ever held it a kind of honest *spirituall thrift* ; where there are two senses given of one place, both agreeable to the *Analogie* of Faith and *Manners*, both so indifferently applicable to the *mords* and *scope* of the place, as that it is hard to say, which was rather intended ; though there was but one intended, yet to make use of both. And so will we.

D Take it the *first* way : and the slanderer may read his doom in it. Here is his wages, and his portion, and the meed and reward of his slander ; *Damnation*. And it is a just reward. He *condemneth* Gods truth *unjustly* : God *condemneth* him *justly* for it, [whose damnation is just.] If we be countable (and we are countable at the day of Judgement) for c *every idle word* we speak ; though neither in it self false, nor yet hurtful and prejudicial unto others: what less than damnation can they expect, that with much *falsehood* for the thing it self, and infinite prejudice in respect of others, *blaspheme* God and his holy Truth ?

1.  
c 2 Thes. 1. 10,  
11, 12.

2.  
d 1 Cor. 11. 19  
e John 10. 12.

3.  
f 2 Tim. 1. 6.

g 1 Tim. 6. 20.  
& 2 Tim 1. 14.

9.

1.

2.

3.

10.

Obsev. IV.

a Ambrosius,  
Lyra, Piscator,  
Parus, &c.

b Chrysostomus,  
Cajetanus, E-  
vangelium, &c.

c Mat. 12. 36.

11.

But if it be done of purpose, and *in malice* to despight *the Truth*, and the professors thereof: I scarce know whether there be a greater sin, or no. *Maliciously* to oppose the *known Truth*, is by most Divines accounted a principal branch of that great unpardonable sin, *the sin against the Holy Ghost*: by some, the very sin it self. *I dare not* say it is so; nor yet that it is *unpardonable*, or hath *finall impenitency* necessarily attending it: *I would be loth to interclude* the hope of *Repentance* from any sinner; or to *confine* Gods *Mercy* within any bounds. Yet thus much I think I may *safely say*; it cometh shrewdly neer *the sin against the Holy Ghost*, and is a fair (or rather a foul) *step* toward it, and leaveth very little hope of pardon. That great sin against the Holy Ghost, *the Holy Ghost* it self in the Scriptures chuseth, rather than by any other, to expresse by this name of <sup>a</sup> *Blasphemy*, Mat. 12. And whereas our Apostle, 1 Tim. 1. saith, That though he were a *Blasphemer*, yet <sup>b</sup> *he obtained mercy, because he did it ignorantly in unbelief*: he leaveth it questionable, but withall suspicious, whether there may be any hope of *Mercy* for such as blaspheme *maliciously*, and against knowledge. If any mans be; certainly such a mans *damnation* is most just.

12.

But not all *Slanderers* of GODS truth are of that deep die: not all *Slanderers*, sinners in that high degree. GOD forbid they should. There are respects which much qualifie and lessen the sin. But yet allow it any in the *least degree*, and with the most favourable *circumstances*; still the Apostles sentence standeth good: Without *Repentance* their *damnation is just*. Admit *the Truth* be dark & difficult, and so easily to be mistaken: admit withall *the man* be weak and ignorant, and so apt to mistake; his *understanding* being neither *distinct* through incapacity to apprehend and sort things aright, nor yet *constant* to it self through unstedfastness and levity of judgement. Certainly his *misprision* of the Truth is so much <sup>a</sup> lesser, than the others *wilfull Calumny*; as it proceedeth lesse from the irregularity of *the Will* to the *Judgement*. And of such a man there is good hope, that both in time he may *see his error*, and *repent expressly* and particularly for it; and that in the mean time he doth *repent* for it *implicitly*, and inclusively in his generall *contrition* for, and *confession* of the massie lump of his *hidden* and <sup>b</sup> *secret* and *unknown* sins. This Charity bindeth us both to *hope* for the future, and to *think* for the present: and S. Pauls example and words in the <sup>c</sup> place but now alledged, are very comfortable to this purpose. But yet still thus much is certain: He that through *ignorance*, or for want of apprehension or judgement, or by reason of whatsoever other defect or motive, bringeth a *slander* upon any divine *Truth*, though never so perplexed with difficulties, or open to cavil: unless he repent for it, either *in the particular*, (and that he must do, if ever God open his eyes, and let him see his fault,) or at leastwise *in the generall*, it is still a damnable sin in him; *His damnation is just*. We have the very case almost in

a Mat. 12. 31,

32.

b 1 Tim. 1. 13.

a Involuntarium minuit de ratione peccati.

b Psal. 19. 12.

c 1 Tim. 1. 13.

ter-



A *terminis* laid down, and thus resolved in 2 Pet. 3. <sup>d</sup> *In which are some things hard to be understood, (observe the condition of the things; hard to be understood) which they that are unlearned and unstable, (observe also the condition of the persons, unlearned and unstable,) wrest, as they do also the other Scriptures, to their own destruction.* Where we have the matter of great difficulty, *hard to be understood*; the persons of small sufficiency, *unlearned and unstable*: and yet if men, even of that weakness, wrest and pervert truths, though of that hardness, they do it *πρὸς τὴν ἰδίαν αὐτῶν ἀπάλειαν*, to their own destruction, saith Saint Peter there; to their own just damnation, saith S. Paul in my Text. This from the Censure in the first sense.

d 2 Pet. 3. 18.

B Take it in the other sense, with reference to this ungodly resolution, *Let us do evil, that good may come*: it teacheth us, that no pretension of doing it *in ordine ad Deum*, for Gods glory, to a good end, or any other colour whatsoever, can excuse those that presume to do evil; but that still the evil they do is damnable, and it is but just with GOD to render damnation to them for it. [*Whose damnation is just.*] And thus understood, it openeth us a way to the consideration of that main Principle whereof I spake, and whereon by your patience I desire to spend the remainder of my time; namely this: *We must not for any good, do any evil.* For the farther opening, and better understanding whereof, (since the rule is of infinite use in the whole practice of our lives:) that we may the better know when, and where, and how far to apply it aright for the direction of our Consciences and Actions; we must of necessity unfold the extent of this word evil, and consider the several kinds and degrees of it distinctly and apart. We must not do evil, that good may come.

13.

C First, evil is of two sorts. The evil of fault, and the evil of punishment. *Malum delicti*, and *Malum supplicii*; as <sup>a</sup> Tertullian calleth them: or as the more received terms are, *Malum Culpa*, and *Malum Paenae*. The evil we commit against God, and the evil God inflicteth upon us. The evil we do, unjustly, but yet willingly: and the evil we suffer, unwillingly, but yet justly. In a word, the evil of sin, and the evil of pain. Touching evils of pain; if the Case be put, when two such evils are propounded, and both cannot be avoided, whether we may not make choice of the one, to avoid the other. The resolution is <sup>b</sup> common and good from the old Maxime, *E malis minimum*, we may incur the lesse, to prevent the greater evil. "As we may deliver our purse to a Thief, rather than fight upon unequal terms to save it: and in a tempest cast our wares into the Sea, to lighten the ship that it wreck not: and endure the lancing and searching of an old sore, to keep it from festering and spreading. And this Principle in my Text is not a rule for that Case: that being propounded concerning evils of pain; whereas my Text is intended onely of the evils of sin. We are herehence resolved, that we are not to do any evil, that good may come of it: for all which yet we may suffer some evil, that good may come of it. Although (to note that by the way)

14.  
a Tertul. l. 2.  
adv. Marcion.  
cap. 14.

b Inter hec dicitur electio; & minus damnum fore electio, ut evitetur magis. Patens hic.

#

c Slater on this place.

15.

the common answer è *malis minimum*, even in the evils of pain is to be understood (as most other practical conclusions are) not as simply and *universally*; but as *commonly* and ordinarily true. For (as one faith well) perhaps there are Cases, wherein two evils of Pain being at once propounded, it may not be safe for us to be our own carvers.

But I must let passe the Questions concerning the evils of Pain, as impertinencies. The evils of sin are of two sorts. Some are evil formally, simply, and *per se*, such as are *directly* against the scope and purpose of some of Gods Commandements: as *Atheism* against the first, *Idolatry* against the second, and so against the rest, *Blasphemy*, *Prophanesse*, *Disloyalty*, *Cruelty*, *Adultery*, *Injustice*, *Calumny*, *Avarice*, and the like; all which are evil in their own nature, and can never (*positis quibuscunque circumstantiis*) be done well. Other some are evil onely respectively, and *by accident*: but otherwise in their own nature *indifferent*; and such as may be, and are done sometimes well, sometimes ill. To know the nature of which things the better, since they are of singular use for the resolution of many Cases of Conscience: we must yet more distinctly inquire into the different kinds (or rather degrees) of *indifferent things*; and into the different means, whereby things otherwise in nature *indifferent*, become *accidentally evil* for their use.

16.

a #

a δδιδωρε  
περὶ ἐνδεσ  
εἶν.  
b δδιδωρε  
περὶ ἐν.

Indifferent things are either *equally*, or *unequally* such. We may call them for distinctions sake (and I think it not altogether unfitly) *a indifferentia ad utrumlibet*; and *b indifferentia ad unum*. *Indifferentia ad utrumlibet*, or *equally indifferent* things are such, as (barely considered) are arbitrary either way, and hang in *aquilibrio*, between good and evil, without turning the Scale either one way or other, as not having any notable inclination or propension unto either rather than other: as to *drink fasting*, to *walk into the fields*, or to *lift up ones hand unto his head*, &c. Now concerning such things as these, if any man should be so *scrupulous*, as to make a matter of conscience of them, and should desire to be resolved in point of Conscience whether they were *good* or *evil*; as namely, whether he should do *well* or *ill*, to walk abroad into the fields a mile or two with his friend, the thing it self is so *equally indifferent*, that it were resolution enough to leave it in *medio*, and to answer him, there were neither good nor hurt in it: the Action of walking *barely considered*, being not considerably either *morally good*, or *morally evil*. "I say [*morally*]; for in matter of *health* or *civility*, or otherwise it may be good, or evil: but not *c morally*, and *spiritually*, and in matter of *conscience*. And I say withall [*barely considered*], for there may be circumstances, which may make it *accidentally evil*. As to walk abroad in the fields, when a man should be at Divine service in the Church, is *by accident morally evil*; through the circumstance of *Time*: as on the contrary, "not to walk, if we have promised to meet a friend at such a time, "and in such a place, who standeth in need of our present help, is *by* "accident

c Quia eorum  
obectum non  
includit ali-  
quid pertinens  
ad ordinem ra-  
tionis. Aquin.  
1. 2. qu. 18. art.  
8. in corp.

A "accident morally evil, through the obligation of that former promise. But yet still these and other circumstances set aside; barely to walk, or barely not to walk, and the like, are *Indifferentia ad utrumlibet*, things in their own nature (and that equally) indifferent.

Things *unequally indifferent* are such, as though they be neither universally good, nor absolutely evil; yet even barely considered, iway more or less rather the one way than the other. And that either unto good, or unto evil. Of the former sort are such outward actions, as being in Morall precepts *indefinitely commanded*, are yet sometimes sinfully and ill done: as, giving an Alms, hearing a Sermon,

B reproving an Offender, and the like. Which are in themselves good, and so be accounted, rather than evil, though some unhappy circumstance or other may make them ill. Of the latter sort are such outward actions, as being in Moral precepts *indefinitely prohibited*, are yet in some cases lawfull, and may be well done: as, swearing an oath, travelling on the Sabbath day, playing for money, and the like. Which are in themselves rather evil, than good, because they are ever evil, unless all circumstances concur to make them good. Now of these actions, though the former sort carry the face of good, the latter of evil; yet in very truth both sorts are *indifferent*. Understand

C me aright: I do not mean indifferent *indifferentia contradictionis*, such as may be indifferently either done, or not done; but indifferent onely *indifferentia contrarietatis*, such as (suppose the doing) may be indifferently either good or evil: because so they may be done, as to be good, and so they may be done also, as to be evil. But yet with this difference, that those former, though indifferent; and in some cases evil, are yet of themselves notably and eminently inclined unto good rather than evil; and these later proportionably unto evil rather than good. From which difference it cometh to passe, that to the Question barely proposed concerning the former actions, whether they be good or evil; the answer is just and warrantable, to say *indefinitely* they are good: and contrarily concerning the later actions, to say *indefinitely* they are evil.

Which difference well weighed (to note that by the way) would serve to justifie a common practice of most of us in the exercise of our Ministry, against such as distaste our doctrine for it, or unjustly otherwise take offence at it. Ordinarily in our Sermons we *indefinitely* condemn as evil, swearing, and gaming for money, and dancing, and recreations upon the Sabbath day, and going to Law, and retaliation of injuries, and Monopolies, and raising of rents, and taking forfeitures of Bonds, &c. and in our own coat Non-residency, and Pluralities, &c. Most of which yet, and many other of like nature, most of us do, or should know to be in some cases lawfull; and therefore in the number of those indifferent things which we call *Indifferentia ad unum*. You that are our hearers should bring so much charitable discretion with you, when you heare us in the Pulpits condemn things



a Let every  
man be fully  
perswaded  
(πληροφoρη-  
σω)  
in his own  
mind. ver. 5.

19.

1.

a Rom. 14. 14.

b Ibid. v. 23.

2.

c Ibid. ver. 21.

d Ibid. ver. 20.

3.

e Math. 9. 13.

20.

# a Vide fufè  
Augustinum in  
lib. de Menda-  
cio, & contra  
Mendacium; &  
a libi.

of this nature; as to understand us no otherwise, than we either *do* or *should* mean, and that is thus: that such and such things are *evil*, as now adaies, through the corruptions of the times, most men use them; and such as therefore should not be adventured upon without *mature and unpartiall disquisition* of the uprightness "of our *affections* therein, and a *severe triall* of all *circumstances*, whether they "carry weight enough with them to give our consciences a *suffici-* "ent security, not onely of their *lawfulness* in themselves, and at large, "but of their particular *lawfulness* too unto us, and then. But this by "the way.

Now to proceed. There are divers meanes whereby things not *sim-* B  
ply evil, but in themselves (either *equally*, or *unequally*) indifferent, may yet become *accidentally* evil. Any *defect* or *obliquity*, any unhappy intervening *circumstance*, is enough to poyson a right good *action*, and to make it stark naught. I may as well hope to grape the Sea, as to comprehend all those meanes. I make choice therefore to remember but a few of the chiefeft; such as happen oft, and are very considerable. Things not *simply* evil, may *accidentally* become such; as by sundry other meanes, so especially by one of these three: C  
1. *Conscience*, *Scandall*, and *Comparison*. First, *Conscience*; in regard of the *Agent*. Though the thing be good, yet if the *Agent* doe it with a *condemning*, or but a *doubting* Conscience, the *Action* becometh evil. [a *To him that esteemeth any thing to be uncleane*, to him it is un-  
cleane; and b *he that doubteth*, is damned if he eat, because he eateth  
not of Faith, chap. 14. of this Epistle.] Secondly, *Scandall*; in re-  
gard of *other men*. Though the thing be good, yet if a brother c *stum-*  
ble, or be offended, or be made weak by it, the action becometh evil.  
[d *All things are pure*; but it is evil for that man who eateth with of-  
fence, verse 20. there.] Thirdly, *Comparison*; in regard of *other acti-*  
ons. Though the thing be good, yet if we preferre it before better  
things, and neglect or omit them for it, the action becometh evil, D  
[e *Goe, and learne what that is*, I will have mercy and not sacrifice:  
Mat. 9.]

The *stuffe* thus prepared, by *differencing* out those things, which  
undistinguished, might breed confusion; our next businesse must be,  
to lay the *rule*, and to apply it to the severall kinds of *evil*, as they  
have been differenced. I foresaw we should not have time to goe tho-  
row all that was intended: and therefore we will content our selves  
for this time, with the consideration of this *Rule*, applyed to things  
*simply* evil. In them the Rule holdeth perpetually, and without ex-  
ception: *That which is simply evil, may not for any good be done*. We E  
know not any greater good (for there is not any greater good) than  
the *Glory of God*: we scarce know a lesser sinne (if any sinne may be  
accounted little) than a harmlesse officious lye. Yet may not a this  
be done; no not for that. Will you speak wickedly for God, and talk  
deceitfully for him? Job 13. 7. If not for the glory of God; then  
certainly

- A. certainly not for any other inferiour end: not for the saving of a  
 • life, not for the <sup>b</sup> conversion of a *soul*, not for the peace of a *Church*,  
 • and (if even that were possible too) not for the redemption of a  
 • world. No <sup>c</sup> intention of any *end* can warrant the choice of sinfull  
 • meanes to compasse it.

The *Reasons* are strong. One is; because sinne in its own nature,  
 is <sup>a</sup> *de numero ineligibilium*: and therefore as not eligible *propter se*, for  
 its own sake, (there is neither forme nor beauty in it, that we should  
 desire it;) so neither *propter aliud*, with reference to any farther end.

- B. *Actus peccati non est ordinabilis in bonum finem*; is the common reso-  
 lution of the Schooles. In *civil* and *popular elections*, if men make  
 choice of such a person, to beare any office or place among them; as  
 by the locall *Charters, Ordinances, Statutes* or other *Customes* which  
 should rule them in their choice, is altogether *ineligible*, the electi-  
 on is *de jure nulla*, naught and void; the incapacity of the *person e-*  
*lected* making a nullity in the *act of election*. No lesse is it in *morall*  
 actions and elections, if for any intended *end* we make choice of such  
 are *ineligible*; and such is every sinne.

- C. Another reason is grounded upon that Principle, <sup>a</sup> *Bonum ex cau-*  
*sa integra, Malum ex partiali*. Any partiall or particular defect, in *Ob-*  
*ject, End, Manner*, or other *Circumstance*, is enough to make the  
 whole action bad; but to make it good, there must be an *universall*  
<sup>b</sup> concurrence of all requisite conditions in every of these respects: As  
 a disfigured *eye*, or *nose*, or *lippe*, maketh the face *deformed*; but to  
 make it *comely*, there is required the due proportion of every part.  
 "And any one short *Clause*, or *Proviso*, not legall, is sufficient to *abate*  
 "the whole *writ* or *instrument*, though in every other part absolute,  
 "and without exception. The *Intention* then, be it granted never so  
 good, is *un*sufficient to warrant an *Action* good, so long as it faileth  
 D either in the *object*, or *manner*, or any requisite *circumstance* whatso-  
 ever. *Saul* pretended a good end, in sparing the fat things of *Amalck*;  
 that he might therewith *do sacrifice to the Lord*: but God rejected both  
 it and him, 1 *Sam.* 15. We can think no other, but that <sup>d</sup> *Vzzah* in-  
 tended the safety of Gods ark, when it tottered in the cart, and he  
 stretched out his hand to stay it from falling: but God interpreted it a  
 presumption, and punished it, 2 *Sam.* 6. Doubtlesse <sup>e</sup> *Peter* meant no  
 hurt to Christ, but rather good; when he took him aside, and advi-  
 sed him to be good to himself, and to keep him out of danger: yet  
 Christ rebuked him for it, and set him packing in the Devils  
 E name, *Get thee behind me, Satan. Matth.* 16.

But what will we say (and let that stand for a third reason) if our  
 pretended *good intention* prove indeed no good intention? And cer-  
 tainly, be it as fair and glorious, as we could be content to imagine it;  
 such it will prove to be, if it set us upon any sinfull or unwarranted  
 meanes: indeed no *good* intention, but a *bad*. For granted it must be,  
 that

b Ad sompter-  
 na salu e nul-  
 us ducendus est  
 o i ulante ma-  
 dacio. Aug. de  
 mendac. ca. 19.  
 c Et que con-  
 st esse pecca-  
 ra, nullo bona  
 causa oventu,  
 nullo quasi bono  
 fine, nulla velut  
 b. n. intentione  
 faciendū sunt.  
 Aug. contra  
 Mendac. c. 7.

21.

a Sapientia natu-  
 ra repugnat  
 peccato quod sit  
 eligibile: &  
 propterea, nec  
 propter se, nec  
 propter aliud  
 bonum est eli-  
 gibile. Cajet. in  
 hunc locum.

22.

a Aquin. 1. se-  
 cunda. qu. 18.  
 art. 4. ad 3. &  
 qu. 19. art. 6. ad  
 1. ex Dionysio,  
 cap. 4. de Divin.  
 nomin.

b Non est actio  
 bona simplici-  
 ter, nisi omnes  
 bonitates con-  
 currant: sed  
 quilibet defe-  
 ctus singularis  
 causat malum.  
 Aquin. 1. 2. qu.  
 18. art. 4. ad 3.  
 c 1 *Sam.* 15.  
 20. &c.  
 d 1 *Sam.* 6. 6, 7  
 e *Mat.* 16. 23,  
 23.

#

23.

a Greg. lib. 28.  
Moral. cap. 13.  
Euseb. Emis.  
hom. 26. and  
others.

b Mat. 12. 33.  
c Mat. 6. 12.

d Sed videte ne  
forte non sit  
verè oculus  
simplex, qui  
fallatur. Been.  
de præcept. &  
dispensat.

22.

a Sancta Hypo-  
crisis, was Do-  
minicus his  
word.

that the *Intention* of any end doth *virtually* include the *meanes*: as in A  
a Syllogisme, the *Premises* do the *Conclusion*. No more then can the  
choice of ill *means* proceed from a good *intention*; then can a false *Con-*  
*clusion* be inferred from true *Premises*: and that is impossible. " From  
" which ground it is, that the a *Fathers*, and other *Divines* do often-  
" times argue from the *intention* to the *action*, and from the good-  
" nesse of the one, to the goodnesse of both: to that purpose apply-  
" ing those speeches of our Saviour, in the twelfth, and in the sixth  
" of Matthew, b *Either make the tree good, and his fruit good, or else make*  
" *the tree corrupt, and his fruit corrupt*; And, c *if thine eye be single, the*  
" *whole body shall be full of light: but if thine eye be evil, thy whole body* B  
" *shall be full of darknesse*. The light of the body is the *eye*; and of  
the work, the *intention*. No marvell, when the *eye* is evil, if the whole  
body be dark; and when the *intention* is evil, if the whole work be  
naught. That which deceiveth most men in judging of good or bad *in-*  
*tentions*, is, that they take the *end* and the *intention* for one and the  
same thing: betwixt which two there is a spacious difference. For  
the *end*, is the thing *propter quid*, for which, we work, that whereat we  
aime in working, and so hath *rationem causa finalis*: but the *intention*  
is the cause à *qua*, from which we work, that which setteth us on work-  
ing; and so hath *rationem causa efficientis*. " Now between these C  
" two kinds of causes, the *finall* and the *efficient*, there is not onely a  
" great difference, but even a repugnancy; in such sort, as that it is  
" impossible they should at any time *coincidere*, which some other  
" kindes of causes may do. It is therefore an error to think, that if the  
end be good, the *intention* of that end must needs be good: for there  
may as well be a bad *intention* of a good end, as a bad *desire* of a  
good *object*. Whatsoever the *end* be we intend, it is certain that *inten-*  
*tion* cannot be good, which putteth us upon the choice of evil *meanes*.

Methinkes the Church of Rome should blush, (if her forehead died  
red with the blood of G O D S Saints, were capable of any tincture of D  
of shame) at the discovery of her manifold impostures, in counter-  
feiting of *Reliques*, in coining of *Miracles*, in compiling of *Legends*,  
in gelding of good Authors by *expurgatory Indexes*; in juggling  
with Magistrates by lewd *Equivocations*, &c. Practises warrantable by  
no pretense. Yet in their account but a *pia fraudes*; for so they terme  
them, no lesse *ridiculously*, than *falsly*: for the one word contradicth  
the other. But what do I speak of these, but petty things, in compari-  
son of those her lower impieties? breaking *covenants* of truce and  
peace; dissolving of *lawfull*, and dispensing for *unlawfull* marriages; af-  
floyling Subjects from their *Oaths* and *Allegiance*; plotting *Treasons*, E  
and practising *Rebellions*; excommunicating and dethroning *Kings*; ar-  
bitrary disposing of *Kingdomes*; stabbing and murdering of *Princes*;  
warranting unjust *invasions*; and blowing up *Parliament-houses*. For  
all which, and divers other foul attempts, their *Catholick* defence is  
the advancement (forsooth) of the *Catholick Cause*: Like his in the  
Poet,



A Poet,<sup>b</sup> *Quocunque modo rem*, is their Resolution: by right, or wrong,  
 c the State of the Papacy must be upheld. That is their *unum necessarium*: and if heaven favour not; rather than faile, help must be had from hell, to keep Antichrist in his throne.

But to let them passe, and touch neerer home. There are (God knoweth) many Ignorants abroad in the world: some of them so unreasonable, as to think they have sufficiently *non-plus* any reprov-  
 if being admonished of something ill done, they have but returned this poore reply, *Is it not better to doe so, than to doe worse?* But alas, what necessity of doing either *so*, or *worse*; when Gods law bindeth thee from both? “<sup>a</sup> He that said, *Doe not commit adultery*; said also,

B “*Doe not kill*: and he that said, *Doe not steale*; said also, *Doe not lye*.  
 “If then thou *lye*, or *kill*, or doe any other sinne; though thou think-  
 “est thereby to avoid *stealth*, or *adultery*, or some other sinne: yet  
 “thou art become a transgressor of the Law, and by offending in one  
 “point of it, guilty of all. It is but a poore choyce, when a man is de-  
 “terminately resolved to cast himself away; whether he should rather  
 “hang, or drown, or stab, or pine himself to death: there may be  
 “more horror, more paine, more lingring, in one than another; but  
 “they all come to one period, and determine in the same point;  
 “death is the issue of them all. And it can be but a slender comfort  
 C “for a man, that will needs thrust himself into the mouth of hell  
 “by sinning wilfully, that he is damned rather for *lying*, than for  
 “stealing, or whoring, or killing, or some greater crime: *Damnation*  
 “is the wages of them all. *Murther* can but hang a man; and (with-  
 “out favour) *Petty Larceny* will hang a man too. The *greatest* finnes  
 “can but damne a man; (and without Gods mercy) the *smallest* will  
 “damne a man too. But what? will some reply: In case *two sins* be  
 propounded, may I not do *the lesser*, to avoid the greater; ctherwise  
 must I not of necessity do *the greater*? The answer is short and easie:  
 D If two sins be propounded, do *neither*. *E malis minimum*, holdeth as  
 you heard (and yet not alwaies neither) in *evils of Pain*: But that is no  
 Rule for *evils of sin*. Here the safer Rule is, *E malis nullum*. And the  
 reason is sound; from *the Principle* we have in hand. If we may not do  
 any evil, to procure a *positive good*; certainly<sup>b</sup> much lesse may we do  
 one evil, to avoid or *prevent* another.

But what if both cannot be avoided, but that one must needs be  
 done? In such a strait may I not choose the lesser? To thee; I say  
 again, as before, *Choose neither*. To the Case, I answer; It is no Case: be-  
 cause, as it is put, it is a case *impossible*. For *Nemo angustiat* ad pec-  
 E *candum*: the Case cannot be supposed, wherein a man should be so  
 straitned, as he could not come off fairely without sinning. A man by  
 rashness or feare, or frailty, may foully entangle himself; and through  
 the powerfull engagements of sin drive himself into very narrow  
 straits, or be so driven by the fault or injury of others: yet there can-  
 not be any such straits, as should enforce a necessity of sinning; but  
 that

b Horat. lib. 1.  
 Epist. 1.

c Gaudeo, si ve  
 per veritatem,  
 si ve per occasi-  
 onem, Romana  
 Ecclesie digni-  
 tatem extolli.  
 Joseph. Ste-  
 phanus de  
 Ose. pe. in E-  
 pist. ad lect.

25.

a James 2. 10,  
 11.

b Eadem do-  
 ctrinā, qua hor-  
 remus facere  
 mala ut eveni-  
 ant bona, hor-  
 rere debemus  
 facere mala ut  
 evitemus pejo-  
 ra. Evitare e-  
 nim peiora,  
 multo minus  
 bonum est,  
 quam evenire  
 bonum. Ca. Je-  
 ran. hic.

26.

# a Non enim datur perplexio ex parte veri: sed contingere potest ex parte hominis nescientis credere, nec videntis aditum credendi absque aliquo peccato. Cajet. hic. See the Glosse on dist. 13. item adversus, where he proveth against Gratian that there can be no perplexity.

? b Non docet eligere minus peccatum, sed solutionem minus est nexus. Cajetanus hic, speaking of the Councell of Toledo. See. c. 22. q. 4. per tot. c Mat 5. 37.

d Exod. 1. 16. &c.

# e See August. contra mendac. cap. 19.

\* Gen. 19. 8. Perurbatio animi sui, non consilium. Hist. Scholast. in Gen. cap. 52

that still there is one path or other out of them without sin. "The A  
 "perplexity that seemeth to be in the things, is rather in the men  
 "who puzzle and lose themselves in the Labyrinths of sin, because  
 "they care not to heed the clue that would lead them out, if it were  
 "well followed. Say, a man through heat of blood make a wicked  
 "vow to kill his brother: here he hath by his own rashnesse brought  
 himself into a seeming strait, that either he must commit a murther, or  
 break a vow; either of which seemeth to be a great sin, the one  
 against the fifth, the other against the third commandement. But here  
 is in very deed no strait or perplexity at all: Here is a fair open course  
 for him without sin. He may break his vow; and there an end. B  
 "Neither is this the choice of the lesser sinne; but onely the loosening  
 "ing of the lesser bond: the bond of charity being greater than the  
 "bond of a promise, and there being good reason that (in termes of  
 "inconsistencie, when both cannot stand,) the lesser bond should yield  
 "to the greater. But is it not a sin for a man to break a vow? Yes,  
 "where it may be kept *salvis charitate & justitia*, there the breach is  
 "a sin: but in the case proposed it is no sin. As Christ saith in the  
 "point of swearing, so it may be said in the point of breach of vow,  
 "c *ἐν τῷ πορνεῖν* is 17. Never was any breach of vow, but it was pecca- C  
 "tum, or ex peccato: the breaking is either it self formally a sin: or it  
 "argueth at least a former sin, in the making. So as the sin, in the case  
 alledged, was before in making such an unlawfull vow; and for that sin  
 the party must repent: but the breaking of it now it is made, is no new  
 sin; ("Rather it is a necessary duty, and a branch of that repentance  
 "which is due for the former rashnesse in making it,) because a hurt-  
 "full vow is, (and that *virtute precepti*) rather to be broken then  
 "kept. The d Egyptian Midwives, not by their own fault, but by Pha- D  
 raohs tyrannous command, are driven into a narrow strait, enforcing a  
 seeming necessity of sin: for either they must destroy the Hebrew  
 children, and so sin by Murther; or else they must devise some han-  
 some shift to carry it cleanly from the Kings knowledg, and so sin by  
 lying. And so they did; they chose rather to lye then to kill, as indeed  
 in the comparison it is by much the lesser sinne. But the very truth is,  
 they should have done neither: they should flatly have refused the  
 Kings commandment, though with hazard of their lives; and have re-  
 solved rather to suffer any evil, than to do any. "And so e Lot should  
 "have done: he should rather have adventured his own life, and theirs  
 "too, in protecting the chastity of his Daughters, and the safety of his  
 "guests; then have \* offered the exposall of his Daughters to the lusts  
 "of the beastly Sodomites, though it were to redeeme his guests from E  
 "the abuse of fouler and more abominable filthinesse. Absolutely:  
 there cannot be a case imagined, wherein it should be impossible to  
 avoid one sin, unlesse by the committing of another. The case which  
 of all other cometh nearest to a Perplexity, is that of an erroneous con-  
 science: "Because of a double bond, the bond of Gods Law; which  
 to

A "to transgress, is a sin; and the bond of *particular conscience*, which  
 "also to transgress, is a sin. Whereupon there seemeth to follow  
 "an inevitable necessity of sinning; when Gods *Law* requireth one  
 "thing, and *particular conscience* dictateth the flat contrary: for in  
 "such a case, a man must either obey Gods *Law*, and so sin against  
 "his own conscience; or obey his own conscience, and so sin against  
 "Gods *Law*. But neither in this case is there any *perplexity* at all in  
 "the things themselves: that which there is, is through the default  
 "of the man only, whose judgement being erroneous mis-leadeth  
 "his conscience, and so casteth him upon a necessity of sinning. But  
 B "yet the necessity is no simple and absolute, and unavoydable, and  
 "perpetual necessity: for it is only a necessity *ex hypothesi*, and for a  
 "time, and continueth but *stante tali errore*. And still there is a way  
 out betwixt those sins, and that without a third: and that way is *de-*  
*ponere erroneam conscientiam*. He must rectifie his judgement, and  
 reform the error of his Conscience, and then all is well. There is no  
 perplexity, no necessity, no obligation, no expediency; which should  
 either enforce, or persuade us to any sin. The resolution is damnable,  
*Let us do evil that good may come.*

C I must take leave, before I pass from this point, to make two in-  
 stances; and to measure out from the *Rule* of my Text an answer to  
 them both. They are such, as I would desire you of this place to  
 take due and special consideration of. I desire to deal *plainly*; and I  
 hope it shall be (by Gods blessing upon it) *effectually*, for your good,  
 and the Churches peace. One instance shall be in a sin of *Commis-*  
*sion*; the other in a sin of *Omission*.

D The sin of *Commission* wherein I would instance, is indeed a sin *be-*  
*yond Commission*: it is the usurping of the Magistrates Office with-  
 out a Commission. The *Question* is; whether the zealous intention  
 of a good end may not warrant it good, or at least *excuse* it from be-  
 ing evil, and a sin? I need not frame a *Case* for the illustration of this  
 instance: the inconsiderate forwardness of some hath made it to my  
 hand. You may read it in the disfigured *windows* and *walls* of this  
 Church: *Pictures* and *Statua's*, and *Images*: and for their sakes the  
*windows* and *walls* wherein they stood, have been heretofore, and  
 late pulled down, and broken in pieces and defaced: without the  
 Command, or so much as leave of those who have power to reform  
 things amiss in that kind. Charity bindeth us to think the best of  
 those that have done it: that is, that they did it out of a forward  
 (though *mis-governed*) zeal; intending therein Gods glory in the far-  
 E ther suppression of *Idolatry*, by taking away these (as they supposed)  
 likely occasions of it. Now in such a case as this, the *Question* is, whe-  
 ther the intention of such an end can justify such a deed? And the fact  
 of a *Phinehes*, Nu. 25. (who for a much like end, for the staying of the  
 people from *Idolatry*, executed vengeance upon *Zimri* and *Cosbi*,  
 being but a private man, and no Magistrate,) seemeth to make for it.

f Sin is the  
transgression  
of the Law,  
1 John 3.4  
g Whatsoever  
is not of faith,  
is sin. Rom. 14.  
23.  
Omne quod fit  
contra consci-  
entiam est si-  
cile ad ghe-  
nem. c. 28 q. 1.  
Omnes sec. Ex  
his.

#

27.

28.

a Num. 25.  
7, 8.

G

But



29.

1.

2.

3.

4.

a Rom. 2. 22.

b ἐν δὲ ἀπο-  
 πρὸς θεῶν-  
 10, τὰλλα  
 συμβαίνει.  
 c 2 Kings 18.  
 44, 45.

#

But my Text ruleth it otherwise. If it be *evil*, it is not to be done, no not for the preventing of *Idolatry*. I pass by some considerations otherwise of good moment; as namely *first*, whether *Statues* and *Pictures* may not be permitted in Christian Churches, for the *adorning* of Gods House, and for *civil* and *historical* uses, not onely lawfully and decently, but even *profitably*? I must confess, "I never heard "substantiall reason given, why they might not: at the least, so long "as there is no apparent danger of *superstition*. And *secondly*, whether things either in their first *erection*, or by succeeding *abuse* *superstitious*, may not be profitably continued, if the *Superstition* be "abolished? Otherwise, not *Pictures* onely, and *Crosses*, and *Images*; but most of our *Hospitals*, and *Schools*, and *Colledges*, and *Churches* too must down: and so the hatred of *Idolatry* should but usher "in licentious *Sacrilege*, contrary to that passage of our Apostle in "the next Chapter before this, *Thou that abhorrest Idols, committest thou sacrilege*? And *thirdly*, whether these forward ones have "not bewrayed somewhat their own self-guiltiness in this Act, "at least for the *manner* of it, in doing it secretly, and in the dark? "A man should not *dare* to do that, which he would not willingly either be *seen*, when it is *doing*; or *own*, being *done*. To pass by these; consider no more but this one thing onely, into what dangerous and unsufferable absurdities a man might run, if he should but follow these mens grounds. *Erranti nullus terminus*: Error knoweth no stay, and a *false Principle* once received, multiplieth into a *thousand absurd conclusions*. It is good for men to go upon sure grounds, else they may run and wander in *infinitum*. A little *error* at the first, if there be way given to it, will increase beyond belief; "As a small "spark may fire a large City, and a *cloud* no bigger than a *mans hand*, in short space over-spread the face of the whole Heavens. For grant, for the suppression of *Idolatry*, in case the *Magistrate* will not do his office, that it is lawful for a *private man* to take upon him to reform what he thinketh amiss, and to do the part and office of a *Magistrate* (which must needs have been their ground, if they had any, for this action:) there can be no sufficient cause given, why by the same reason, and upon the same grounds, a *private man* may not take upon him to establish *Laws*, raise *Powers*, administer *Justice*, execute *Malefactors*, or do any other thing the *Magistrate* should do; in case the *Magistrate* slack to do his duty in any of the premises. Which if it were once granted (as granted it must be, if these mens fact be justifiable:) every wise man seeth, the end could be no other but vast *Anarchy* and confusion both in *Church* and *Common-weale*: whereupon must unavoidably follow the speedy subversion both of *Religion* and *State*. If things be amiss, and the *Magistrate* help it not; *private men* may lament it, and as occasion serveth, and their condition and calling permitteth, soberly and discreetly put the *Magistrate* in mind of it: But they may not make themselves *Magistrates* to reform it.

And

A And as to the act of *Phinehes*: though I rather think he did; yet what if he did not well in so doing? It is a thing we are not certain of: and we must have certainer grounds for what we do, then uncertain examples. *Secondly*, what if *Phinehes* had the Magistrates authority to enable him to that attempt? It is not altogether improbable (to my apprehension) from the fifth verse of the Chapter, where the story is laid down, *Num. 25. 5.* especially parallel'd with another Story of much like circumstances, *Exod. 32. 27.* that as there the *Levites*, so here *Phinehes* drew the Sword in execution of the expresse command of *Moses* the supreme Magistrate. If neither thus, nor so: yet *Thirdly*, (which cutteth off all plea, and is the most common answer ordinarily given by *Divines* to this and the like instances drawn from some *singular actions* of Gods *worthies*;) *Men of Heroical Spirits* & gifts, such as were *David*, *Samson*, *Ehud*, *Moses*, *Elias*, and some others, especially at such times as they were employed in some special service for the good of Gods Church, were exempt from the common rules of life: and did many things, (as we are to presume) not without the <sup>a</sup> *secret motion and direction* of Gods holy and powerfull Spirit, which were therefore good in them (that *secret direction* being to them *loco specialis mandati*, like that to <sup>b</sup> *Abraham* for sacrificing his Son) but not safe, or lawfull for us to imitate. *Opera liberi spiritus*, <sup>c</sup> say *Divines*, *non sunt exigenda ad regulas communes, nec trahenda in exemplum vite*. The extraordinary Heroical acts of Gods *Worthies* are not to be measured by the *common rules* of life, nor to become *exemplary* unto others. Of which nature was <sup>d</sup> *David's* single combat with *Goliath*; and <sup>e</sup> *Samsons* pulling down the house upon himself and the Philistines; "And <sup>f</sup> *Moses* slaying the Egyptian; and <sup>g</sup> *Ehuds* stabbing of King *Eglon*; and <sup>h</sup> *Eliashs* calling "down for fire from Heaven upon the Captains and their fifties, and divers others recorded in the Scripture. Of which last fact we have our blessed SAVIOURS judgement in *Luc. 9.* that it was done by the extraordinary and peculiar instinct of GODS Spirit, but it is not to be imitated by others, without particular certain assurance of the like instinct. Where when *The Disciples* would have called down for fire from Heaven upon the Samaritans, and alledged *Elias* for their precedent; <sup>k</sup> *Lord, wilt thou that we command fire to come down from heaven and consume them, as Elias did?* His answer was with a kind of indignation (as both his <sup>l</sup> *gesture* and *speeches* shew) *Nescitis cuius spiritus estis; You know not what manner of spirit you are of. Elias* was indued with an extraordinary spirit, in the freedome whereof he did what he then did: but it is not for you or others to propose <sup>m</sup> *his example*, unlesse you can demonstrate *his spirit*. And if *Phinehes* Act also was (as most <sup>n</sup> think it was) such as these: it can no more justify the usurpation of Magistracy; "Then *David's* act can bloody Duels; or *Samsons* self-murther, or *Moses's* secret slaughter, or <sup>o</sup> *Ehuds* King-killing, or *Eliashs* private revenge. I have stood the

30.

2.

3.

a Nec Sam'on  
alter excu-  
tur, quod sp-  
ritum cum hosti-  
bus ruita do-  
mus oppressit,  
nisi quod late-  
ter Spiritus  
Sanctus hoc  
iussit, qui per  
illud miracula  
faciebat.

Aug. lib. 1. de  
Civ. Dei. ca. 21  
Si defenditur  
non fuisse pec-  
catum, prius  
tamen habuisse  
consilium in-  
dubitator cre-  
dendus est.

Bern. de prec.  
& disp. nsac.

b Gen. 22. 2.

c Chytr. in

Gen. 14. & in

Exod. 31.

d 1 Sam. 17.

e Jud. 10. 30.

f Exod. 2. 12.

g Jud. 3. 15.

&c.

h 2 Kings 1.

10--12.

i Imitando ab

aliis exorimi

nec possunt, nec

debent, nisi ead-

em πνευμα-

tis Spiritus

excitentur.

Chytr. in

Exod. 2.

k Luke 9. 53.

l εραρεis δ

επιτιμουν.

Luc. 9. 55.

m D: Phinees

autem dice-

dum est, quod

ex inspiratione

divina, zelo

Dei commotus,

hoc fecit. Aqu.

2. 2. qu. 60. art.

6. ad 2. & The-

ologi passim.

longer upon the discovery of this sin, that men might take right judgement of it; and not think it either *warrantable* or *excusable* by any pretension of *zeal*, or of whatsoever other good: and that both such as have gone too far this way in their practice already, for the time past, may acknowledge their own over-sight, and be sorry for it; and others seeing their *error*, may for the time to come forbear such *outrages*, and keep themselves within the due bounds of *Christian sobriety*, and their *particular Callings*. And thus much of the former instance, in a matter of *Commission*. I am to give you another in a matter of *Omission*. A

31.

Every *Omission* of a necessary duty is simply *evil*, as a sin. But *affirmative* duties are but sometimes necessary; because they do not *obligare ad semper*: as, being many, it is impossible they should. And many times *duties* otherwise necessary, in case of *Superiour reason* and duties, cease to be necessary *pro hic & nunc*: and then to omit them, is not to do evil. Among other necessary duties this is one, for a *Minister* furnished with gifts and abilities for it, to acquaint *Gods people* with all material *needful truths*, as he can have convenient occasion thereunto. And (such conveniency supposed) not to do this, is *simply evil*. Now then, to make *the Case* and *the Question*. *The Case* thus: A Minister hath just opportunity to preach in a Congregation, not his own: where he seeth or generally heareth some *error* in judgement, or outrageous sin in practice to be continued in with too publick allowance: He hath *liberty* to make choice of his *Text* and *Theme*, and leisure to provide in some measure for it; and his conscience telleth him, he cannot *pro hic & nunc* direct his speech with greater service to Gods Church, then against those *errors* or *sins*. He seeth on the other side some withdrawments: his *discretion* may perhaps be called in question, for meddling where he needed not; he shall possibly *lose* the *good opinion* of some, with whom he hath held fair correspondence hitherto; he shall preserve his own *peace* the better, if he turn his speech another way. This is *the Case*. *The Question* is, Whether these latter considerations, and the good that may come thereby, be sufficient to warrant unto him the omission of that necessary duty? B C D

a Sacerdos debitor est, ut veritatem quam audit a Deo liberè prædicet. II. qu. 3. noli timere. Ex Chrysost.

32.

The rule of my Text resolveth it *negatively*: they are not sufficient. The Duty being necessary, *pro hic & nunc*, it is simply *evil* to omit it; and therefore it may not be omitted for any other good. I deny not, but a Minister may with good discretion *conceale many truths* from his flock; at least the opening and amplifying of them: if they be not such as are *needfull* for them to know, either for the establishment of *Faith*, or practice of *Life*; as not onely many nice *School-points* and *Conclusions* are, but also many *Genealogies*, and *Levitical rites*, and other things even in the Scriptures themselves. Nay more, a Minister not onely in *discretion* may, but is even in *Conscience* bound, at least in the publick exercise of his Ministry, to E



- A to conceal *some particular truths* from his Auditory; yea though they be such as are needful for the practice of *life*, and for the settling of mens *Consciences*: if they be such withall, as are not fit to be publickly spoken of; as are many *Resolutions* of *Cases* appertaining to the *seventh* Commandement (*Thou shalt not commit Adultery*;) and some also appertaining to the *eighth* (*Thou shalt not steal*.) Our men a justly condemn the *Popish Casuists*, for their too much liberty in this kind in their Writings: whereby they reduce *vices* into an *Art*, under colour of *reproving* them; and convey into the minds of <sup>b</sup> corrupt men, *Notions* of such prodigious *filthiness*, and artificiall
- B "*Legier-du-main*, as perhaps otherwise they would never have dreamed on, or thirsted after. The loose writings of the unchaste *Poets* are but c dull tutors of Lust, compared with the authorized *Tomes* of our severe *Romish* Voraries. There be enormous sins of this rank, which a modest man would be ashamed so much as to name, especially in publick. Now of these, onely the *generalities* would be touched in the *publick*; the *specialties* not unfolded, but in the *private* exercise of our Ministry: nor yet that promiscuously to every one that should out of curiosity desire satisfaction in them; but onely to such men, (and that but onely so far) as they may concern in point of *conscience*, and of *practice*. Besides these there are other *Cases* many, in which it may be more convenient to *conceale*, than to *teach* some divine truths at some *times*, and in some *places*.

*Quot sunt qui ignorarent multa quæ ibi leguntur, nisi ex ipso didicissent? I.R. in confut. fab. Burdon. p. 305. Qui Principum, sacerdotum, negotiatorum, ac præcipue mulierum vitia in cænonibus suis iſſectantur: quæ sepius ita depingunt, ut obſcænitatem doceant. Erasmi in Adag. χίρας ἐν δὲ νόμοις.*

- But yet in the *Case* is here proposed, if it be a truth *questioned*, about which GODS people are much *distracted* in their opinions; much *mistaken* by some through error in judgement; much *abused* by sinful, especially publick practice; occasioning *Scandals* and offences among brethren; likely to be overwhelmed with *custome*, or *multitude* of those that think or do against it; and be otherwise of material importance: I take it, the *Omission* of it upon seasonable opportunity, is a grievous sin, and not colourable by any pretence. Beloved, the *Minister* is not to come into the Pulpit, as a *Fencer* upon the Stage, to play his prize, and to make a fair a *flourish* against sin, (Here he could have it, and there he could have it, but hath it no where;) but rather as a *Captain* into the *Field*, to bend his forces specially against the *strongest* Troops of the Enemy; and to squander, and break thorow the thickest ranks; and to drive at the <sup>b</sup> fairest. It is not enough for a *Prophet* c to cry aloud, and to lift up his voice like a trumpet, and to tell *Judah* and *Israel* of sins, and of transgressions at large: but if he would whet them up to the battell, he must give a more d certain sound; he must tell *Judah* of her sins, and *Israel* of her transgressions. If there be in *Damascus*, or *Moab*, or *Ammon*, or *Tyrus*, or *Judah*, or *Israel*; e three transgressions, or four, more eminent

a Moulin. Buckler of Faith, part 2. sect 4. and not onely ours, but some of their own too: See Espenceus ad Tit. cap. 1.

b In quibus plus proficit vitiorum ignorantia, quam cognitio virtutis. Justin. lib. 2. Hist. cap. 2. c Quis veterum Poetarum plus obscenitatis, impuritatis, flagitiorum, professus est, quam docet Fornicentiale Burchardi?

#

#

33.

3 870 πικ-  
τεω, ὡς ἐν  
ἀρχῇ δαίμων.

1 Cor. 9. 26.  
b Fight neither with small nor great, save onely with the King of Israel.

2 King. 22. 31.  
c Eſay 58. 1.  
d If the trumpet give an uncertain sound, who shall prepare himself to the battell?  
1 Cor. 14. 8.  
e Amos 1. & 2.

#

¶ Penē idem est  
idem nolle af-  
ferere & nega-  
re. Fulg. l. 1. ad  
Thrasim. c. 1.  
Sicut incantata  
locutio in erro-  
rem pertrahit,  
ita indiscretum  
silentium in er-  
rore relinquit.  
Greg. in Mor.  
g. Acts 20. 26,  
27.

34.

a 1 Joh. 3. 20.  
b ἵνα οἱ ταύ-  
τα ἴδω.

Acts 17. 11.  
Non requiritur  
quis, vel qualis  
predicet; sed  
quid predicet.  
Distinct. 19.  
Secundum.

πάντως γὰρ  
ἐν τούτῳ σκεπ-  
τόν ἐστι αὐτὸ  
εἶπεν, ἀλλὰ  
πότερον ἀλε-  
θὲς λέγεται  
ἢ ὄ.

Plat. in Char-  
mide.

c Phil. 1. 15,  
16, 17, 18.

d Gal. 1. 8, 9.

e Mat. 23. 23.

f ἵνα οἱ ταύ-  
τα ἴδω  
Scribes and  
Pharisees. Hy-  
pocrites. Mat.  
23. 13, 14, &c.

ment than the rest: it is fit, they that are sent to *Damascus*, and *Mo-  
ab*, and *Ammon*, and *Tyrus*, and *Judah*, and *Israel*, should make them  
hear of those *three* or *four*, more than all the rest. *Sins* and *Errors*,  
when they begin to get head and heart, must be handled roughly.  
*Silence* in such a case is a kind of *flattery*: and it is *almost* all one,  
when sins grow outrageous, to hold our peace at them; and to cry  
*Peace, Peace* unto them. Our Apostle in *Act. 20.* would not have held  
himself sufficiently discharged from the guilt of other mens *blood*;  
if he had shunned (as occasion was offered) to have declared unto  
them ἡ πᾶσαν τὴν βουλὴν τοῦ Θεοῦ, even the whole counsel of God.

In my Application of this *Instance* and *Case*, blame me not, if I  
do it with some reference to my self. Being heretofore by appoint-  
ment, as now again I was, to provide my self for this place against  
such a meeting as this is; as in my conscience I then thought it need-  
ful for me, I delivered my *mind*, (and I dare say, the *Truth* too, for  
substance) something freely, touching the *Ceremonies* and *Constitu-  
tions* of our Church. And I have now also with like freedome, shewed  
the unlawfulness of the late disorderly attempts in this Town; and  
that from the ground of my present Text. I was then blamed for  
that; I think unjustly; (for I do not yet see what I should retract of  
that I then delivered:) and it is not unlikely, I shall be blamed again  
for this, unless I prevent it. You have heard now already, both here-  
tofore, that to *judge* any mans heart; and at this time, that to *flan-  
der* any truth, are (without repentance) sins justly damnable: κείμα  
ἔσθιον, they that offend either in the one, or the other, their *damna-  
tion is just*. To preserve therefore both you from the *sin*, and my self  
from the *blame*; consider I pray you, with reason and charity, what I  
shall say.

You that are our hearers, know not with what *hearts* we speak  
unto you: that is onely known to our own hearts; and to *God who  
is greater than our hearts, and knoweth all things*. That which you are to  
look at, and to regard, *is*, with what *truth* we speak unto you. So  
long as what we preach is *true*, & agreeable to *Gods Word*, & *right rea-  
son*: you are not, upon I know not what light surmizes or suspicions, to  
*judge* with what *spirits*, or with what dispositions of heart we preach.  
Whether we *preach Christ* of *envy*, and *strife*, or of *good will*; whether  
*sincerely*, or of *contention*; whether in *pretence*, or in *truth*; it is our  
own good, or hurt: we must answer for that; and at our peril be it,  
if we do not look to that. But what is that to you? *Notwithstanding  
every way*, so long as it is *Christ*, and his truth which are *preached*, it  
is your part therein to *rejoice*. "If an *Angel from Heaven* should  
"preach any untruth unto you, ἀνάθημα, *Let him be accursed*: but if  
"the very Devil of hell should preach the truth, he must be heard,  
"and believed, and obeyed. So long as *Scribes and Pharisees* hold  
"them to *Moses's Text* and *Doctrine*, let them be as damned *Hy-  
pocrites* as *Scribes and Pharisees* can be: yet all whatsoever they bid  
"you observe, that you are to observe and do.

Let

A Let me then demand: Did I deliver any *untruth*? It had been well done then to have shewn it, that I might have *acknowledged*, and *retracted* it. Did I speak nothing but *the truth*? with what conscience then could any that heard me say, as yet I heard some did; that I preached *factionously*, That I came to *cast bones* among them, That I might have chosen a *fitter Text*, That I might have had as much *thanks* to have kept away? For *Faction*; I hate it: my desire and aim, next after the good of your souls, was, above all, *the Peace* of the Church, and *the Unity* of Brethren. For *casting bones* (if that must needs be the phrase) they were cast in these parts long before my coming by that great enemy to peace and unity, and busie sower of discord, *the Devil*: otherwise I should not have found at my first coming such *snarling* about them, and such *biting and devouring one another*, as I did. My endeavour was rather to have gathered up *the bones*, and to have taken away the matter of difference, (I mean, *the error* in judgement about, and *inconformity* in practice unto, *the lawfull Ceremonies* of the Church) that so if it had been possible all might have been quiet, without *despising* or *judging* one another for these things; For *thanks*; I hold not that worth the answering: alas, it is a poor *aim* for Gods Minister, to preach for *thanks*.

1.

2.

g Gal. 5. 15.

3.

4.

C For the choyce of my *Text* and *Argument*, both then and now: how is it not unequall, that men, who plead (so as none more) for *liberty* and *plainness* in reprovng sin, should not allow those that come amongst them that *liberty* and *plainness* against themselves and their own sins? I dare appeale to your selves. Have you never been taught, that it is the Ministers duty, as to oppose against all *errors* and *sins* in the general, so to bend himself (as neer as he can) especially against the apparent *errors* and *sins* of his present auditory? And do you not believe it is so? Why then might I not; nay how ought I not, bend my speech, both then against a common *error* of sundry in these parts in point of *Ceremony*; and *now* against *the late petulancy*, (or at least *oversight*) of some mis-guided ones? "The *noise* of these things abroad; and *the scandall* taken thereat by such as hear of them; and *the ill fruits* of them at home in breeding jealousies, and cherishing contentions among neighbours: cannot but stir us up, if we be sensible (as every good member should be) of the damage and losse *the Church* acquireth by them, to put you in minde and to admonish you (as opportunities invite us) both privately and publickly. Is it not time, trow ye, to thrust in the sickle, when *the fields look white unto the harvest*? Is it not time our *pulpits* should a little *eccho* of these things, when all *the Countrey* far and neer *ringeth* of them?

E For my own part; however others censure me, I am sure, *my own heart* telleth me, I could not have discharged my Conscience; if being called to this place, I should have balked what either *then* or *now* I have delivered. My Conscience prompting me, all circumstances

con-



considered, that these things were *pro hic & nunc* necessary to be delivered, rather than any other: if for any outward inferiour respect I should have passed them over with silence; I think I should have much swerved from *the Rule* of my Text, and have done a great *evil*, that some small *good* might come of it. But many thousand times better were it for me, that all *the world* should *accuse* me for speaking what they think I should not; than that my own *heart* should *condemn* me for not speaking what it telleth me I should. And thus much of things *simply evil*.

35. I should proceed to apply this Rule, *We must not do evil, that good may come*; unto evils, not simply, but *accidentally* such: and that both in the generall, and also in some few specials of greatest use; namely, unto evils which become such through *Conscience*, *Scandall*, or *Comparison*. In my choice of the Scripture, I aimed at all this: and had gathered much of my provision for it. But *the Cases* being many and weighty; I foresaw I could not go onward with my first project, without much wronging one or both: either *the things* themselves, if I should *contract* my speech to the scanting of *time*; or *you*, if I should *lengthen* it to the weight of *the matter*. And therefore I resolved here to make an end, and to give place (as fit it is) to the businesse whereabout we meet. *The Total* of what I have said, and should say, is in effect but this: *No pretension* of a *good end*, of a *good meaning*, of a *good event*, of *any good* whatsoever; either can sufficiently *warrant* any sinfull action to be done, or *justifie* it being done: or sufficiently excuse *the Omission* of any necessary duty, when it is necessary. Consider what I say, and the Lord give you understanding in all things. Now to God the Father, Son, and Holy Spirit, &c.



## B

A D  
CLERUM.

## The Third Sermon.

C


At a Visitation at *Boston, Lincoln,*  
13. March 1620.

1 COR. 12. 7.

*But the manifestation of the Spirit is given to every man, to profit withall.*

D



N the *first Verse* of this Chapter *S. Paul* proposeth to himself an *Argument*, which he prosecuteth the whole Chapter through, and (after a profitable *digression* into the praise of *Charity* in the next Chap.) resumeth again at the 14. Chapter, spending also that whole Chapter therein: and it is concerning *spirituall gifts*, [*a Now concerning spirituall gifts, brethren, I would not have you ignorant, &c.*] These gracious *gifts* of the holy Spirit of God, bestowed on them for the *edification* of the Church; *the Corinthians* (by making them the *fuell* either of their *pride*, in despising those that were *inferiour* to themselves; or of their *envy*, in malicing those that *excelled* therein,) abused to the maintenance of *schisme*, and *faction*, and *emulation* in the Church. For the remedying of which evils, *the Apostle* entreth upon the *Argument*: discoursing fully of the *variety* of these *spirituall gifts*, and who is the *Author* of them, and for what *end* they were gi-

# E

I.

a Verse 1.  
b ἡ πότι αἰ-  
λουρίσματ  
αὐτοῖς ἐνίρε-  
το — οἷτε  
γὰρ τὰ  
μέζονα ἔχο-  
τες, ἐπύροτο  
κατὰ τὴν τὰ  
ἐλάττωνα κεί-  
νην. ἔτοι  
δὲ αὖ πάλιν  
ἤλθεν, καὶ  
τοῖς τὰ μέ-  
ζονα ἔχουσιν  
ἐδίδουεν.  
Chrys. in 1  
Cor. hom. 29.

ven, and in what manner they should be employed; omitting nothing that was needfull to be spoken anent this subject.

2.

In this part of the Chapter, entreating both before and after this verse of the wondrous great, yet sweet and usefull, variety of these spirituall gifts: he sheweth, that howsoever manifold they are either for kind, or degree, so as they may differ in the materiall and formall; yet they do all agree both in the same efficient, and the same finall cause. In the same efficient cause, which is God the Lord by his Spirit, ver. 4, 6. [Now there are diversities of gifts, but the same Spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all.] And in the same finall cause; which is the advancement of Gods glory, in the propagation of his Gospel, and the edification of his Church; in this ver. [But the manifestation of the Spirit is given to every man to profit withall.]

3.

1.

By occasion of which words, we may enquire into the nature, convenience, and use of these gitts. First, their nature in themselves, and in their originall; what they are, and whence: they are the works of Gods Spirit in us, [the manifestation of the Spirit.] Secondly, their conveyance unto us; how we come to have them, and to have property in them: it is by gift; [It is given to every man.] Thirdly, their use and end; why they were given us, and what we are to do with them: they must be employed to the good of our Brethren, and of the Church; is given to every man [to profit withall.] Of these briefly, and in their order; and with speciall reference ever to us that are of the Clergy.

4.

a Verse 8--10.

b Verse 11.

c Verse 1.

By manifestation of the Spirit here our Apostle understandeth none other thing, then he doth by the adjective word πνευματικά in the first, and by the substantive word χαρισματα in the last verse of the Chapter. Both which put together, do signifie those spiritual gifts and graces whereby God enableth men (and specially Church-men) to the duties of their particular Callings for the generall good. Such as are those particulars, which are named in the next following verses, a the word of Wisdom, the word of Knowledge, Faith, the gifts of healing, workings of miracles, prophecy, discerning of spirits, divers kinds of tongues, interpretation of tongues. All which, and all other of like nature and use, because they are wrought by that one and self-same b Spirit, which divideth to every one severally as he will; are therefore called c πνευματικά, spirituall gifts; and here πνευματικὴ τῆς ἐκκλησίας, the manifestation of the spirit.

5.

1.

a Verse 1.

The word [Spirit] though in Scripture it have many other significations, yet in this place I conceive to be understood directly of the holy Ghost, the third Person in the ever blessed Trinity. For first, in ver. 3. that which is called the Spirit of God in the former part, is in the latter part called the Holy Ghost: [a I give you to understand, that no man speaking by the spirit of God, calleth Jesus accursed; and that



A *that no man can say that Jesus is the Lord, but by the Holy Ghost.*] Again, that *variety* of gifts, which in ver. 4. is said to proceed from the *same Spirit*, is said likewise in ver. 5. to proceed from the *same Lord*, and in ver. 6. to proceed from the *same God*: and therefore such a *Spirit* is meant, as is also *Lord* and *God*; and that is onely the *Holy Ghost*. And again, in those words, in ver. 11. [*c All these worketh that one and the self-same Spirit, dividing to every man severally as he will;*] the Apostle ascribeth to this *Spirit* the collation and distribution of such *gifts* according to the *free power* of his own will and pleasure: which *free power* belongeth to none but *God* alone, *d Who hath set the members every one in the body, as it hath pleased him.*

2.  
b Verse 4--6.

3.  
c Verse 11.

d Verse 38.

B Which yet ought not to be so understood of the Person of the *Spirit*; as if the *Father*, and the *Son*, had no part or fellowship in this business. For all the *Actions* and operations of the *Divine Persons*, (those onely excepted which are of *intrinsicall* and mutuall relation) are the joynt and undivided works of the whole *three Persons*: according to the common known *maxime*, constantly and uniformly received in the Catholike Church, *Opera Trinitatis ad extra sunt indivisa*. And as to this particular, concerning *gifts* the Scriptures are clear. Wherein, as they are ascribed to *God the Holy Ghost* in this Chapter; so they are elsewhere ascribed to *God the Father*, [*a Every good gift and every perfect giving is from above, from the Father of Lights: Jam. 1.*] and elsewhere to *God the Son*, [*b Unto every one of us is given grace, according to the measure of the gift of Christ: Eph. 4.*] Yea, and it may be, that for this very reason in the three verses next before my text, these three words are used; *Spirit*, in ver. 4. *Lord*, in ver. 5. and *God*, in ver. 6. to give us intimation, that *c these spirituall gifts* proceed equally and undividedly from the whole *three Persons*; from *God the Father*, and from his *Son Jesus Christ* our *Lord*, and from the eternall *Spirit* of them both the *Holy Ghost*; as from one entire, indivisible, and coessentiall Agent.

6.

a James 1. 17.  
b Ephes. 4. 7.  
c Ne gratia & donum divisum sit per personas Patris, & Filii & Sp. Sancti, sed indiscreta unitatis & naturae trium unum opus intelligatur. Ambrosius in 1 Cor. 7. c. 61.

D But for that we are grosse of understanding, and unable to conceive the distinct *Trinity* of *Persons* in the *Unity* of the *Godhead*, otherwise then by apprehending some distinction of their *operations* and offices to-us-ward: it hath pleased the wisdom of *God* in the holy *Scriptures*, (which, being written for our sakes, were to be fitted to our capacities) so far to condescend to our weakness and dulness, as to attribute some of those great and common works to *one person*, and some to *another*, after a more speciall manner than unto the rest; although indeed and in truth none of the *three persons* had more or lesse to do than other in any of those great and common works.

E This manner of speaking Divines use to call *a Appropriation*. By which appropriation, as *Power* is ascribed to the *Father*, and *Wisdom* to the *Son*; so is *Goodness* to the *Holy Ghost*. And therefore, as the *Work of Creation*, wherein is specially seen the mighty power of

7.

a V. Aquinas. 1. 9. 39. 7.

God, is appropriated to the Father; and the work of Redemption, wherein is specially seen the wisdom of God, to the Son: and so the works of sanctification, and the infusion of habituall graces, whereby the good things of God are communicated unto us, is appropriated unto the Holy Ghost. And for this cause, the gifts thus communicated unto us from God, are called πνευματικά, spirituell gifts, and παρίστασις τοῦ πνεύματος, the manifestation of the Spirit.

Sec. 8.  
What is  
meant by  
Manifesta-  
tion.

We see now, why spirit! but then; why manifestation? The word, as most other verballs of that form, may be understood either in the active or passive signification. And it is not materiall, whether of the two wayes we take it in this place: both being true; and neither improper. For these spirituell gifts are the manifestation of the spirit Actively: because by these the spirit manifesteth the will of God unto the Church; these being the instruments and means of conveying the knowledge of salvation unto the people of God. And they are the manifestation of the spirit Passively too: because where any of these gifts, especially in any eminent sort, appeared in any person, it was a manifest evidence that the Spirit of God wrought in him. As we read in Acts 10. that they of the Circumcision were astonished, <sup>a</sup> When they saw, that on the Gentiles also was poured out the gift of the Holy Ghost. If it be demanded, But how did that appear? it followeth in the next verse, [For they heard them speak with tongues, &c.] The spirituell Gift then is a <sup>b</sup> manifestation of the Spirit, as every other sensible effect is a manifestation of its proper cause.

a Act. 10. 45.  
46.  
b *Id est donum spiritus, quo dono spiritus suam in homine presentiam delineat. Metonymia effectus.* Pisco. in schol. hic.

Sec. 9.  
By spirituell  
gifts,

a V. Aquin. 1.  
2 qu. 111. 1.

We are now yet farther to know, that the Gifts and graces wrought in us by the holy spirit of God, are of two sorts. The Scriptures sometimes distinguish them by the different terms of χάρις and χάρισμα: although those words are sometimes again used indifferently and promiscuously, either for other. They are commonly known in the Schooles, and differenced by the names of <sup>a</sup> Gratia gratum facientes, & Gratia gratis data. Which termes though they be not very proper, (for the one of them may be affirmed of the other; whereas the members of every good distinction ought to be opposite:) yet because they have been long received, (and change of termes, though haply for the better, hath by experience been found for the most part unhappy in the event, in multiplying unnecessary book-quarrells,) we may retain them profitably, and without prejudice. Those former, which they call Gratum facientes, are the graces of Sanctification; whereby the person that hath them, is enabled to do acceptable service to God, in the duties of his generall Calling: these latter, which they call Gratis datas, are the Graces of Edification; whereby the person that hath them is enabled to do profitable service to the Church of God in the duties of his particular Calling. Those are given Nobis, & Nobis; both to us, and from us, that is <sup>b</sup> chiefly for our own good: these Nobis, sed Nostris; to

b Duplex est operatio sancti spiritus; operatur enim in nobis aliud propter nos, aliud propter proximos. Bern. in parvis Ser. 55.

A *us* indeed, but *for others*, that is, chiefly for the good of our brethren. Those are given us *ad salutem*, for the saving of our own souls: these *ad lucrum*, for the winning of other mens souls. Those proceed from the *speciall* love of God to the *Person*; and may therefore be called *personall*, or *speciall*: these proceed from the *Generall* love of God to his *Church*, (or yet more generall to *humane societies*;) and may therefore be rather called *Ecclesiasticall* or *Generall* Gifts or Graces.

Of that first sort are *Faith*, *Hope*, *Charity*, *Repentance*, *Patience*, *Humility*; and all those other holy graces and *fruits of the Spirit*, which accompany salvation: Wrought by the blessed and powerful operation of the *holy Spirit* of God, after a most *effectuall*, but unconceivable manner, *regenerating*, and renewing, and seasoning, and sanctifying the hearts of his *Chosen*. But yet these are not the *Gifts* so much spoken of in this Chapter; and namely in my Text: Every branch whereof excludeth them. Of those *graces* of sanctification first, we may have indeed *probable* inducements to perswade us, that they are, or are not in this or that man: But *hypocrisie* may make such a semblance, that we may think we see *spirit* in a man, in whom yet there is nothing but *flesh*; and *infirmities* may cast such a fogge, that we can discern nothing but *flesh* in a man, in whom yet there is *spirit*. But the *gifts* here spoken of do incur into the *senses*, and give us *evident* and intallible assurance of the *spirit* that wrought them: here is *pariterque*, a *manifestation* of the spirit. Again, *Secondly*, those *Graces* of sanctification are not communicated by *distribution*, (*b Alius sic, alius verò sic,*) *Faith* to one, *Charity* to another, *Repentance* to another: but where they are given, they are given all at once and *together*, as it were strung upon one *thread*, and linked into one *chain*. But the *Gifts* here spoken of are *distributed* as it were by *deal*, and divided severally as it pleased God, shared out into severall portions, and given to every man some, to none all; for *to one is given by the Spirit the word of Wisdom*, to another the word of Knowledge, &c. Thirdly, those *Graces* of sanctification, though they may and ought to be exercised to the benefit of others, who by the *d shining of our light*, and the *sight of our good works*, may be provoked to glorifie God by walking in the same paths: yet that is but *utilitas emergens*, and not *finis proprius*; a good use made of them upon the *bye*, but not the *main*, proper and direct end of them, for which they were chiefly given. But the *Gifts* here spoken of, were given directly for this end, and so intended by the giver, to be employed for the *benefit* of others, and for the *edifying* of the Church; they were given to profit withall.

It then remaineth, to understand this Text and Chapter of that other and latter kind of *spirituall Gifts*: Those *Graces* of *Edification*, (or *Gratia gratis data*) whereby men are enabled in their severall *Callings*, according to the quality and measure of the *graces* they

c Gemina operationis experimentum: unus, quia nos promeritis virtutibus solidat ad salutem: aliter, qui foris quoque muneribus ornatur ad lucrum. Illas nobis, hæc nostris accepimus. Bernard. in Cant. Ser. 18.

Sec. 10. What is here not meant, a Gal. 5. 22.

1.

2.

b 1 Cor. 7. 7.

c Verse 8.

3.

d Mat. 5. 16.

Sec. 11. and what is.



- have received, to be profitable members of the publick body, either in Church or Common-wealth. Under which appellation, (the very first naturall powers and faculties of the soul onely excepted, which flowing à *principiis speciei*, are in all men the same and like ; ) I comprehend all other *second ary endowments*, and abilities whatsoever of the *reasonable soul*, which are capable of the *degrees* of more and lesse, and of better and worse ; together with all *subsidiary helps* any way conducing to the exercise of any of them. Whether they
1. be first, *supernaturall graces*, given by immediate and extraordinary infusion from God : such as were the gifts of *tongues* and of *miracles*, and of *healings*, and of *prophecie* properly so called, and many other like ; which were frequent in the infancy of the Church, and when this *Epistle* was written, according as the necessity of those primitive times considered, God saw it expedient for his Church. Or
  2. whether they be, *Secondly*, such as Philosophers call *Naturall dispositions* : such as are promptnesse of *Wit*, quicknesse of *Conceit*, fastnesse of *Memory*, clearnesse of *Understanding*, soundnesse of *Judgement*, readinesse of *Speech*, and other like ; which flow immediately à *principiis individui*, from the individuall condition, constitution, and temperature of particular persons. Or, whether they be,
  3. *Thirdly*, such as Philosophers call *Intellectuall habits* : which is, when those naturall dispositions are so improved, and perfected by *Education*, *Art*, *Industry*, *Observation*, or *Experience*, that men become thereby skilfull *Linguists*, subtile *Disputers*, copious *Orators*, profound *Divines*, powerfull *Preachers*, expert *Lawyers*, *Physicians*, *Historians*, *Statesmen*, *Commanders*, *Artisans*, or excellent in any Science, Profession, or faculty whatsoever. To which me may adde in
  4. the *fourth* place, all *outward* subservient *helps* whatsoever, which may any way further or facilitate the exercise of any of the former *graces*, *dispositions*, or *habits* : such as are health, strength, beauty, and all those other *Bona Corporis* ; as also *Bona Fortuna*, Honour, Wealth, Nobility, Reputation, and the rest. All of these, even those among them which seem most of all to have their foundation in *Nature*, or perfection from *Art*, may in some sort be called *πνευματικά*, *spirituall gifts* : in as much as the *spirit of God* is the first and principall *worker* of them. *Nature*, *Art*, *Industry*, and all other subsidiary furtherances, being but *second Agents* under him ; and as *means* ordained, or as *instruments* used by him, for the accomplishing of those *ends* he hath appointed.
  12. And now have we found out the just latitude of the *spiritual gifts* spoken of in this Chapter, and of the *manifestation of the spirit* in my Text. From whence not to passe without some observable *inferences* for our Edification : We may here *first* behold, and admire, and magnifie the singular love, and care, and providence of God for and over his Church. For the *building up* whereof, he hath not onely furnished it with fit *materialls*, men endowed with the faculties

A culties of *understanding, reason, will, memory, affections*; not onely lent them *tools* out of his own rich store-house, his holy *Word*, and sacred *Ordinances*: but, as sometimes he filled <sup>a</sup> *Bezaleel* and *Aholiab* with skill and wisdom for the building of the materiall *Tabernacle*; so he hath also from time to time raised up serviceable *Men*, and enabled them with a large measure of all needfull *gifts* and graces, to set forward the building, and to give it both strength and beauty. A *Body*, if it had not difference and variety of *members*, were rather a *lump*, than a *Body*; or if having such *members*, there were yet no *vital spirits* within to enable them to their proper offices, it were rather a *Corps* than a *Body*: but the *vigour* that is in every part to do its office, is a certain evidence and *manifestation* of a *spirit* of life within, and that maketh it a *living Organicall* body. So those active *gifts*, and graces, and abilities, which are to be found in the *members* of the *mysticall body* of Christ, (I know not whether of greater *variety* or *use*) are a strong manifestation, that there is a powerfull *Spirit of God* within, that knitteth the whole body together, and worketh *all in all*, and *all in every part* of the body.

a Exod. 35. 30.  
&c.

Secondly, though we have just cause to lay it to heart, when men of eminent *gifts* and *place* in the Church are taken from us, and to lament in theirs, our *own*, and the *Churches* loss: yet we should possess our souls in *patience*, and sustain our selves with this comfort, that it is the same *God* that still hath care over his *Church*; and it is the same *Head Jesus Christ*, that still hath influence into his *members*; and it is the same blessed *Spirit of God* and of *Christ*, that still *actuateth* and *animateth* this great *mysticall Body*. And therefore we may not doubt, but this *Spirit*, as he hath hitherto done from the beginning, so will still *manifest* himself from time to time, unto the end of the world; in *raising up instruments* for the service of his Church, and *furnishing* them with *gifts* in some good measure meet for the same, more or less, according as he shall see it expedient for her, in her severall different estates and conditions: giving <sup>a</sup> *some Apostles*, and *some Prophets*, and *some Evangelists*, and *some Pastors and Teachers*; for the perfecting of the *Saints*, for the work of the *Ministry*, for the edifying of the *Body of Christ*, till we all meet in the unity of the *Faith*, & of the knowledge of the *Son of God*, unto a perfect man, unto the measure of the stature of the fulness of *Christ*. He hath promised long since, who was never yet touched with breach of promise, that he would <sup>b</sup> be with his *Apostles* (and their successors) *alwayes unto the end of the world*.

13.

a Eph. 4. 11, 13

b Mat. 28. 20.

E Thirdly, where the Spirit of God hath manifested it self to any man by the distribution of *gifts*, it is but reason, that man should manifest the *Spirit* that is in him, by exercising those *gifts* in some lawfull Calling. And so this *manifestation of the Spirit* in my Text, imposeth upon every man the *Necessity of a Calling*. Our Apostle in the seventh of this Epistle, joyneth these two together, a *Gift*, and

14.

#

a 1 Cor. 7. 17.

b Mat. 25. 30.

c Mat. 20. 6.

and a *Calling*; as things that may not be severed: <sup>a</sup> *As God hath distributed to every man, as the Lord hath called every one.* Where the end of a thing is the use, there the difference cannot be great, whether we *abuse* it, or but *conceal* it. The <sup>b</sup> *unprofitable servant*, that *wrapped up his Masters talent in a napkin*, could not have received a much heavier doom, had he *mis-spent* it. O then *up and be doing*: <sup>c</sup> *Why stand you all the day idle?* Do not say, because you heard no *voice*, that therefore no man hath *called* you: those very *gifts* you have received, are a *Reall Call*, pursuing you with continual restless importunity, till you have disposed your selves in some honest course of life or other, wherein you may be profitable to *humane society*, by the exercising of some or other of those *gifts*. All the *members* of the *Body* have their proper and distinct *offices*, according as they have their proper and distinct *faculties*; and from those *offices* they have also their proper and distinct *names*. As then in the *Body*, that is indeed no *member*, which cannot call it self by any other name, than by the common name of a *member*: so in the *Church*, he that cannot style himself by any other name than a *Christian*, doth indeed but usurp that too. If thou sayest, thou art *of the body*: I demand then, What is thy *office* in the *Body*? If thou hast no *office* in the *body*, then thou art at the best but *Tumor prater naturam* (as Physicians call them) a *scab*, or *botch*, or *wenne*, or some other monstrous and unnaturall *excrefcency* upon the *body*; but certainly thou art no true part and *member* of the *body*. And if thou art no *part* of the *body*, how darest thou make challenge to the *head*, by mis-calling thy self *Christian*? If thou hast a *Gift*, get a *Calling*.

# 15.

*Fourthly*, we of the *Clergy*, though we may not ingrosse the *Spirit* unto our selves, as if none were *spirituall persons* but our selves: yet the *voice* of the *World* hath long given us the Name of the *Spirituality* after a peculiar sort; as if we were *spirituall persons* in some different singular respect from other men. And that not altogether without ground, both for the *name*, and *thing*. The very *name* seemeth to be thus used by *S. Paul* in the 14. Chapter following, where at ver. 37. he maketh a *Prophet* and a *Spirituall man* all one, (and by *prophefying*, in that whole Chapter he mostwhat meaneth *Preaching*: ) <sup>a</sup> *If any man think himself to be a Prophet, either spirituall, let him acknowledge, &c.* But howsoever it be for the *title*, the *thing* it self hath very sufficient ground from that form of speech which was used by our blessed Saviour, when he conferred the *Ministerial power* upon his Disciples; and is still used in our *Church* at the collation of Holy Orders, <sup>b</sup> *Accipite Spiritum sanctum, Receive the Holy Ghost.* Since then at our admission into *holy Orders* we receive a *spirituall power* by the imposition of hands, which others have not; we may thenceforth be justly styled *spirituall persons*. The thing for which I note it, is, that we should therefore endeavour our selves <sup>c</sup> *ἀναζωογονεῖν*, so to stir up those *spirituall gifts* that

# a 1 Cor. 14. 37

b John 20. 22.

c 2 Tim. 1. 6.

are



- A are in us; as that by the eminency thereof above that which is in ordinary *temporall men*, we may shew our selves to be indeed, what we are in name, *Spirituall persons*. If we be of the *spirituality*, there would be in us another gates *manifestation of the spirit*, then is ordinarily to be found in the *Temporality*. God forbid I should censure all them for intruders into the *Ministry*, that are not *gifted* for the Pulpit. The severest censurers of *Non-preaching Ministers*, if they had lived in the beginning of the *Reformation*, must have been content, as the times then stood, to have admitted of some thousands of *non-preaching Ministers*, or else have denied many Parishes and Congregations in *England* the benefit of so much as bare *reading*. And
- B I take this to be a safe *Rule*: Whatsoever thing the help of any circumstances can make *lawfull* at any time, that thing may not be condemned as universally, and *de toto genere* unlawfull. I judge no mans *conscience* then, or *calling*, who is in the *Ministry*; be his gifts never so slender; I dare not deny him the benefit of his *Clergy*, if he can but *read*: if his own heart condemn him not, neither do I. But yet this I say; As the Times now are, wherein *learning* aboundeth even unto *wantonness*; and wherein the world is full of questions, and controversies, and novelties, and niceties in *Religion*; and
- C wherein most of our *Gentry*, very *Women* and all (by the advantage of long *Peace*, and the customes of modern *Education*, together with the help of a multitude of *English books* and translations) are able to look through the ignorance of a *Clergy-man*, and censure it, if he be tripping in any point of *History*, *Cosmography*, *Moral* or *Natural Philosophy*, *Divinity*, or the *Arts*; yea, and to chastise his very *method* and *phrase*, if he speak loosely, or impertinently, or but improperly, and if every thing be not *point-wise*: I say, as these times are, I would not have a *Clergy-man* content himself with every *mediocrity* of gifts; but by his prayers, care and industry improve those
- D he hath, so as he may be able upon good occasion to *impart a spirituall gift* to the people of God, whereby they may be established, and to speak with such understanding, and sufficiency, and pertinency (especially when he hath just *warning*, and a convenient *time* to prepare himself,) in some good measure of proportion to the quickness and *ripeness* of these present times, as they that love not his *Coat*, may yet approve his *labours*, and not find any thing therein, whereat justly to quarrell: *e Shewing in his Doctrine* (as our Apostle writeth to *Titus*) *uncorruptness*, *gravity*, *sincerity*, *sound speech* that cannot be condemned, that he that is of the contrary part may be ashamed, having
- E no evil thing to say of him. They that are called *spirituall persons*, should strive to answer that name by a more than ordinary *manifestation* of spirituall gifts. And thus much shall suffice us to have spoken concerning the *name and nature* of these *spirituall gifts*, by occasion of the title here given them, *The manifestation of the spirit*.

d Rom. 1. 11.

e Tit. 2. 7, 8.

16.

a John 2.10.

b τὸ καὶ δὲ  
 vestring ndam  
 est ad præsentem  
 hypothesein.  
 Piscat. schol. in  
 Luc. 10. 38.  
 Instances, see  
 John 1. 1.7.  
 Ro. 5. 18, &c.  
 c utriusque da-  
 tur intelligi,  
 ut utriusque cui  
 datur.  
 Piscat. in  
 schol. hic.

17.

a εἰ καὶ ἐν τῇ  
 δόσει διαφο-  
 ρῇ, ἀλλ' ἐκ ἐν-  
 τὸς δὲ δωρί-  
 τῆς διαφορῆς.  
 ἀπὸ γὰρ τῆς  
 αὐτῆς πηγῆς  
 ὅς τὸ καὶ ἐν-  
 τὸς αὐτῆς.  
 Chrys. in  
 1 Cor. hom. 29.  
 1 Cor. 12.8,  
 &c.  
 c Ibid.

Consider we next, and in the second place, the conveyance of these gifts over unto us; how we come to have a property in them, and by what right we can call them ours. The Conveyance is by deed of gift; the manifestation of the Spirit is given to every man. Understand it not to be so much intended here, that every particular man hath the manifestation of the spirit, (though that may also be true in some sense;) as that every man that hath the manifestation of the Spirit, hath it given him, and given him withall to this end, that he may do good with it. Like as when we say, Every man learneth to read before he learn to write; it is no part of our meaning to signifie each particular person so to do, (for there be many that learn neither of both;) but we onely intend to shew the received order of the things to be such, as that everyman that learneth both, learneth that first. As we conceive his meaning, who directing us the way to such or such a place, should tell us, Every man rideth this way; and as we conceive of that speech of the Ruler of the Feast in the Gospel, a Every man at the beginning setteth forth good Wine, and then after that which is worse; though there be many thousand men in the world that never rode that way, or had occasion to set forth any Wine at all, either better or worse: very so ought we to conceive the meaning of the universall particle Every man both in this, and in many other like speeches in the Scriptures; with b due limitations according to the renour and purpose of the thing spoken of. It mattereth not then, as to the intent of this present speech (be it true, be it false otherwise,) whether every man have received a spiritual gift, or no: onely thus much is directly intended, that c every man who hath received such a gift, hath received it by way of gift. All spirituall graces, all those dispositions, habits, and abilities of the understanding part, from which the Church of God may receive edification in any kind, together with all the secondary and inferiour helps that any way conduce thereunto; they are all the good gifts of God. [The manifestation of the Spirit is given to every man.]

The variety, both of the gifts meet for several offices, & of the offices wherein to employ those gifts, is wonderfull, & no less wonderfull the distribution of both gifts and offices. But all that a variety is derived from one and the same fountain, the holy Spirit of God: and all those distributions pass unto us by one and the same way, of most free and liberall donation. Have all the Word of Wisdom? Have all the Word of Knowledge? Have all Faith? Have all Prophecy? or other spirituall grace? No; they have not: but b to one the Word of Wisdom, the Word of Knowledge to another, & to others other gifts. There is both variety you see, and distribution of these graces. But yet there is the same Author of them, and the same manner of communicating them: For to one c is given by the spirit the Word of Wisdom; to another the Word of Knowledge by the same Spirit, and to others,

A others, other graces; but they are all from *the same Spirit*, and they are all *given*. And as *the gifts*, so *the offices* too. To that question in ver. 29. *Are all Apostles? are all Prophets? are all Teachers?* Answer may be made, as before, negatively, No; they are not: but *some Apostles, & some Prophets, & some Teachers*. There is the like *variety*, and *distribution*, as before: but withall, *the same Donor*, and *the same donation*, as before. For *he gave some Apostles, and some Prophets, and some Pastors and Teachers*: Ephes. 4. And *God hath set some in the Church*; first, *Apostles*; secondarily, *Prophets*; thirdly, *Teachers*, &c. beneath at ver. 28. Both *gifts* and *offices*, as they are *à Deo*, for the Author: so they are *ex dono*, for the manner: from God, and by way of gift. If we had no other, the very *names* they carry, like the superscription upon *Casars penny*, were a sufficient proof, from whom we first had them. When we call them *χαρισματα*, *Gratias gratis datas*, *gifts* and *graces*, and *manifestations of the Spirit*; do we not by the use of those very names confess the receipt? For what more free than *gift*? and what less of *debt* or *desert* than *grace*? Heathen men indeed called the best of their perfections, *ἱερὰς ἁβίτας*: but Saint James hath taught us Christians a fitter name for ours, *εὐδοκίας*, *gifts*. They say they *had* them, and looked no farther: but we must know, as that we *have* them, so as well how we *came by* them. And therefore this Apostle above at Chap. 4. joyneth the *having* and the *receipt* together; as if he would have us behold them *uno intuitu*, and at once. [ *h* *Quid habes, quod non accepisti? what hast thou, that thou hast not received?*

Possibly thou wilt alledge thy excellent *naturall parts*; these were not given thee, but thou *broughtest* them into the world with thee: or thou wilt vouch what thou hast attained to by *Art* and *Industry*; and these were not given thee, but thou hast *won* them *proprio Marte*, and therefore well deservest to wear them. Deceive not thy self: it is neither so, nor so. Our Apostle in the place now last mentioned, cutteth off all such Challenges. [ *a* *Quis te discrevit? who made thee to differ from another?* ] Say there were (as there is not) such a *difference* in and from *Nature* as thou conceivest; yet still in the last resolution there must be a *receipt* acknowledged: for even *b* *Nature* it self in the last resolution is of *Grace*; for G O D gave thee that. Or, say there were (as there is not) such a *difference* of *desert*, as thou pretendest; yet still that were to be acknowledged as a *gift* too: for G O D gave thee that *c* *power* whatsoever it was, whereby thou hast attained to whatsoever thou hast. But the truth is; the *difference* that is in men in regard of these *gifts* and abilities, ariseth neither from the *power* of *Nature*, nor from the *merit* of *labour*; otherwise than as G O D is pleased to use these as *second causes* under him: but it cometh meerly from the good *will* and *pleasure* of that free *Spirit*, which bloweth where, and when, and how he listeth; *d* *dividing his graces to every man severally as he will*, (at

d Verſe 29.

e Ephes. 4. 11.  
f 1 Cor. 12. 28.

g Jam. 1. 17.

h 1 Cor. 4. 7.

18.

a 1 Cor. 4. 7.  
b - Cum illius  
ſi gratia, quod  
creatus es.  
Hieron. Epiſt.  
139. Attenda-  
mus gratiam  
Dñi non ſolum  
quod fecit nos---  
Aug. in Pſal.  
144.  
c Deut. 8. 18.  
Ei μάλα κατ-  
τέρος ἐσσι,  
θεός τε οὐ τὸ  
γ' ἴδιον.  
dictum Aga-  
m mnonis ad A-  
chillem apud  
Homer. Ili-  
ad. e.  
d 1 Cor. 12. 11

Habits  
Gifts

#



e Ibid. 18.

f Rom. 11. 35.  
g Eph. 6. 8.

h Rom. 9. 21.

the eleventh) and *e* as it hath pleased him, (at verse 18. of this Chapter.) *Nature* is a necessary agent, and, if not either *hindred* by some inferiour *impediment*, or *over-ruled* by some higher *power*, worketh alwayes alike, and produceth the same effects in all individuals of the same kind: and how is it possible she should *make* a difference, that *knoweth* none? And as for *Desert*; there is indeed no such thing: and therefore it can work nothing. For can God be a *debtor* to any man? or hath any man *given* to him first, that it might be *re-compensed* him again? As a lump of *Clay* lyeth before the *Potter*; so is all mankind in the hand of GOD. The *Potter* at his pleasure out of that *h* Lump frameth *vessels* of all sorts, of different *shape*, *proportion*, *strength*, *fineness*, *capacity*; as he thinketh good, unto the severall *uses* for which he intendeth them. So God after the good pleasure of his own will, out of *mankind*, as out of an untoward lump of *Clay*, (all of the same piece, equall in *nature* and *desert*;) maketh up *vessels* for the use of his Sanctuary: by fitting several men with several *gifts*, more or less, greater or meaner, better or worse, according to the difference of those *offices* and employments for which he intended them. It is not the *Clay*, but the *Potter*, that maketh the difference there: neither is it any thing in *man*, but the *Spirit of God*, that maketh the difference here. Whatsoever *spirituall abilities* we have, we have them of *gift* and by *grace*. The manifestation of the spirit is *given* to every man.

19.

I.

a Hab. 1. 16.

b Heb. 12. 9.

c 1 Cor. 15. 41  
d James 1. 17.

A point of very fruitfull consideration for men of all sorts; whether they be of greater, or of meaner *gifts*. And first, all of us generally may hence take *two* profitable directions: the one, if we have any *usefull* gifts, whom to *thank* for them; the other, if we want any *needfull* gifts, where to *seek* for them. Whatsoever *manifestation of the spirit* thou hast, it is *given* thee: and to whom can thy *thanks* for it be due, but to the *giver*? Sacrifice not to *thine own* *a* *nets*, either of *Nature*, or *Endeavour*; as if these *Abilities* were the manifestations of *thine own spirit*: but enlarge thy heart to magnifie the goodness and bounty of him who is *b* *Pater spiritum*, the Father of the spirits of all flesh, and hath wrought those *graces* in thee by communicating *his spirit* unto thee. If thou shinest as a *star* in the firmament of the *Church* whether of a greater or lesser *magnitude*, (as *c* one *star* differeth from another in *glory*;) remember thou shinest but by a *borrowed light* from him who is *d* *Pater luminum*, the Father and Fountain of all lights, as the *Sun* in the firmament, from whom descendeth every good *gift*, and every perfect *giving*. Whatsoever *Grace* thou hast, it is *given* thee: therefore be *thankfull* to the *giver*.

20.

a James 1. 5.

But if thou *wantest* any *grace*, or *measure* of *grace*, which seemeth *needfull* for thee in that *station* and *calling*, wherein God hath set thee: herein is a *second* direction for thee, where to *seek* it, even from his hands, who alone can *give* it. *a* If any man lack *wisdom* (saith

S.

A S. James) let him ask of God, that giveth to all men liberally; and it shall be given him. A large, and liberall promise; but yet a promise most certain, and full of comfortable assurance; provided, it be understood aright, viz. with these two necessary Limitations: if God shall see it expedient; and if he pray for it as he ought. Thou mayest pray with an humble and upright affection, and put to thy best endeavours withall; and yet not obtain the gift thou prayest for: because, being a common Grace, and not of absolute necessity for salvation, it may be in the wisdom of G O D (who best knoweth what is best, and when) not expedient for thee, or not for his Church, at that time, and in that manner, or measure. Necessary Graces, such as are those of sanctification, pray for them absolutely, & thou shalt absolutely receive them: there needeth no conditionall clause of Expediency in thy prayers for them; because they can never be inexpedient. But these may: and therefore as thou oughtest not to pray for them, but with all subjection of thy desires to his most holy and most wise appointments; so thou oughtest to take a denyall from him, not onely contentedly, but even thankfully, as a gracious fruit of his love unto thee, and a certain sign of the inexpediency of the thing desired.

But if it be expedient; it will not yet come for asking, unlesse it be asked aright.<sup>a</sup> But let him pray in Faith, saith Saint James: Who so doth not, let not that man think to receive any thing of the Lord. Now that man onely prayeth in Faith, who looketh to receive the thing he prayeth for, upon such termes, as God hath promised to give it: for Faith ever looketh to the promise. And God hath not made us any promise of the End other then conditionall; viz. upon our conscionable use of the appointed meanes. And the meanes which he hath ordained both for the obtaining, and the improving of spirituall gifts, are study and industry, and diligent meditation. We must not now look, as in the infancy of the Church, to have the teats put into our mouthes, and so receive spirituall graces by immediate infusion: That Manna, as one saith, was for the Wilderness. But now the Church is possessed of the Land, and grown to yeares of better strength; we must plow, and sow, and eate of the fruit of the Land, in the sweat of our faces: and now he that will not labour, he may thank himself if he have not to eate. He prayeth but with an overly desire, and not from the deep of his heart, that will not bend his endeavours withall to obtain what he desireth: or rather indeed he prayeth not at all. You may call it wishing and woulding; (and we have proverbs against wishers and woulders;) rather then Praying. Salomon accounteth the idle mans prayer no better; and it thriveth accordingly with him: <sup>d</sup> The soul of the sluggard lusteth, and hath nothing. Prov. 13.

To make all sure then, here is your course. Wrestle with G O D by your fervent prayers; and wrestle with him too by your faithfull endeavours; and he will not for his goodnesse sake, and for his

21.

a Jam. 1. 6, 7.

b H. 4. 11.  
Sermon Luk.  
12. 48.

c 2 Thes. 3. 10

d Prov. 13. 4.

22.

promise sake he cannot, dismisſe you without a bleſſing. But omit either; and the other is loſt labour. Prayer without ſtudy, is preſumption; and ſtudy without prayer, Atheiſme: the one bootleſſe; the other fruitleſſe. You take your books in vain into your hand, if you turn them over, and never look higher: and you take Gods Name in vain within your lips, if you cry *Da Domine*, and never ſtir farther. The Ship is then like to be ſteered with beſt certainty and ſucceſſe; when there is *Oculus ad cælum, manus ad clavum*: when the Pilot is carefull of both, to have his eye upon the Compaſſe, and his hand at the Stern. Remember theſe abilities you pray or ſtudy for, are the gifts of GOD: and as not to be had ordinarily without labour, (for God is a God of order, and worketh not ordinarily, but by ordinary meanes;) ſo not to be had meerly for the labour; for then ſhould it not be ſo much a gift, as a purchaſe. It was Simon Magus his error, to think that <sup>a</sup> the gift of God might be purchaſed with money: and it hath a ſpice of his ſin, and ſo may go for a kind of Simony, for a man to think theſe ſpiritual gifts of God may be purchaſed with labour. You may riſe up early, and go to bed late, and ſtudy hard, and read much, and devour the fat and the marrow of the beſt Authors; and when you have all done, unleſſe God give a bleſſing unto your endeavours, be as thin and meagre in regard of true and uſeſſe learning, as Pharaohs <sup>b</sup> leane Kine were after they had eaten the fat ones. It is God <sup>c</sup> that both miniſtreth ſeed to the ſower, and multiplieth the ſeed ſowen: the Principall, and the Increase, are both his. If then we expect any gift, or the increaſe of any gift from him, neither of which we can have without him: let us not be behinde, either with our beſt endeavours to uſe the meanes he hath appointed, or with our faithfull prayers to crave his bleſſing upon thoſe meanes. Theſe Inſtructions are generall; and concern us all, whatſoever our gifts be.

23.

I.

a Deut. 21. 17.

b 4 Kings 2. 9.

c Gen. 43. 34.

d Scientia in-  
ſt. 1. 1 Cor. 8. 1

\* Magna &  
rara virtus  
profectio eſt, ut  
magnificet  
operantem,  
magnum te  
neſcias. Bern.  
in Cant. Scrm.

13.

e Phil. 4. 12.

I muſt now turn my ſpeech more particularly to you, to whom God hath vouchſafed the manifeſtation of his Spirit in a larger proportion then unto many of your brethren: giving unto you, as unto his firſt-born, <sup>a</sup> a double portion of his Spirit, as <sup>b</sup> Eliſha had of Eliah's; or perhaps dealing with you yet more liberally, as Joſeph did with Benjamin, whoſe meſſe (though he were the youngſt) he appointed to be <sup>c</sup> five times as much as any of his brethren. It is needfull that you of all others, ſhould be eſt-ſoones put in remembrance, that thoſe eminent manifeſtations of the Spirit you have, were given you. Firſt, it will be a good help to take down that <sup>a</sup> ſwelling, which, as an Apoſtome in the body through rankneſſe of blood, ſo is apt to ingender in the ſoul through abundance of Knowledge; and to let out ſome of the corruption. It is <sup>\*</sup> a very hard thing *Multum ſapere*, and not *altum ſapere*; to know much, and not to know it too much; to excell others in gifts, and not perk above them in ſelf-conceit. S. Paul, who <sup>c</sup> in all other things was ſufficiently inſtructed,

as



A *as well to abound, as to suffer need*, was yet put very hard to it, when he was to try the mastery with this temptation, which arose from the *abundance of revelations*. If you find an *aptnesse* then in your selves, (and there is in your selves, as of your selves such an *aptnesse*, as to no one thing more,) to be *exalted above measure* in your own conceits; *boastingly* to make *ostentation* of your own sufficiencies; with a kind of unbecoming compassion to cast *scorn* upon your meaner brethren; and upon every light provocation to fly out into those *terms of defiance* [*I have no need of thee*; and, *I have no need of thee*:] to dispell this *windy humour* I know not a more sovereign remedy, then to *chew* upon this meditation; that all the *Abilities* and *perfections* you have, were *given* you, by one who was no way so bound to you, but he might have *given* them as well to the meanest of your brethren as to you, and that without any wrong to you, if it had so pleased him. You may take the *Receipt* from him, who himself had had some experience of the *infirmity*; even Saint Paul in the fourth of this Epistle. [*What hast thou, that thou hast not received? and if thou hast received it, why dost thou boast as if thou hadst not received it?*]

2 Cor. 12. 7.

g Hic vers. 21

h 1 Cor. 4. 7.

C *Secondly*; Every wise and conscionable man should advisedly weigh his own *Gifts*, and make them his *Rule* to work by: not thinking he doth enough, if he do what *Law* compellerh him to do, or if he do as much as other *neighbours* do. Indeed where *Laues* bound us by *Negative Precepts*, [*Hitherto thou mayest go, but further thou shalt not*,] we must *obey*, and we may not exceed those bounds. But where the *Lawes* do barely *enjoyne* us to do *some what*, lest having *no Law* to compell us, we should do just *nothing*; it can be no *transgression* of the *Law*, to do *more*. Whosoever therefore of you have received *more* or *greater Gifts* then many others have; you must know your selves *bound* to do so much more *good* with them, and to stand *chargeable* with so much the deeper *account* for them. a *Crescunt dona, crescunt rationes*. When you shall come to make up your *accounts*; your *receipts* will be looked into: and if you have received *ten talents*, or *five*, for your meaner brothers *one*; when but *one* shall be required from him, you shall be answerable for *ten* or *five*. For it is an equitable course, that *to whom much is given, of him much should be required*. And at that great day, if you cannot make your *accounts* straight with your *receipts*, you shall certainly find that most true in this sense, which *Salomon* spake in another, c *Qui apponit scientiam, apponit dolorem*: the more and greater your *gifts* are, unless your *thankfulness* for them, and your *diligence* with them rise to some good like *proportion* thereunto; the greater shall be your *condemnation*, the more your *stripes*.

a Gregor.

b Luk. 12. 48.

c Eccles. 1. 18.

E But *thirdly*; though your *Graces* must be so to your selves, yet beware you do not make them *Rules* to others. A thing I the rather note, because the fault is so frequent in *practice*, and yet very rarely observed,

25.

observed, and more rarely reprehended. God hath endowed a man **A**  
 with good abilities and parts in some kind or other; I instance but  
 in one gift onely for examples sake, viz. an *Ability* to enlarge him-  
 self in *prayer* readily, and with fit *expressions* upon any present occa-  
 sion. Being in the *Ministry*, or other *Calling*, he is carefull to exer-  
 cise his *gift* by praying with his *family*, praying with the *sick*, pray-  
 ing with other *company* upon such other occasions as may fall out.  
 He thinketh (and he thinketh well,) that if he should do otherwise  
 or less than he doth, he should not be able to discharge himself  
 from the guilt of *unfaithfulness*, in not *employing the talent* he hath  
 received to the best *advantage*, when the *exercise* of it might redound **B**  
 to the glory of the *giver*. Hitherto he is in the right: so long as  
 he maketh his *gift* a *Rule* but to *himself*. But now if this man shall  
 stretch out this *Rule* unto all his *brethren* in the same *Calling*, by  
*imposing* upon them a necessity of doing the like; if he shall *expect*  
 or *exact* from them, that they should also be able to commend un-  
 to God the necessities of their *families*, or the state of a *sick* person,  
 or the like, by *extemporary prayer*; but especially if he shall *judge* or  
*censure* them, that dare not adventure so to do, of *intrusion* into, or  
 of *unfaithfulness* in their *Callings*: he committeth a great fault, and  
 well deserving a sharp reprehension. For what is this else, but to **C**  
 lay heavier *burdens* upon mens *shoulders*, then they can stand under:  
 to make our selves *judges* of other mens *consciences*, and our abilities  
*Rules* of their *actions*, yea, and even to lay an imputation upon our  
*Master*, with that *ungracious servant* in the Gospel, as if he were **a** *an*  
*hard man*, reaping where he hath not sown, and gathering where he hath  
 not strewed, and requiring much where he hath given little, and like  
*Pharaoh's* task-masters, exacting the **b** *full tale* of bricks without suf-  
 ficient allowance of *materialls*? Shall he that hath a *thousand* a  
 year, count him that hath but a *hundred*, a Churl if he do not *spend*  
 as much in his house weekly, keep as plentiful a *table*, and bear as **D**  
 much in every *common charge*, as himself? No less unreasonable is  
 he that would bind his brother of *inferiour gifts* to the same fre-  
 quency and method in *preaching*, to the same readines and copious-  
 ness in *praying*, to the same necessity and measure in the perfor-  
 mance of other *duties*; whereunto, according to those *gifts* he find-  
 eth in himself, he findeth himself bound. *The manifestation of the*  
*Spirit is given to every man*: let no man be so severe to his brother,  
 as to look he should *manifest* more of the *Spirit* then he hath *recei-*  
*ved*.

Now as for you to whom God hath dealt these *spirituall gifts*, **E**  
 with a more sparing hand; the freedom of Gods distribution may  
 be a fruitfull meditation for you also. *First*, thou hast no reason, who-  
 soever thou art, to grudge at the scantness of *thy gifts*, or to repine at  
 the *Giver*. How little soever God hath *given* thee, it is more then  
 he *owed* thee. If the distribution of the *Spirit* were a matter of *ju-*  
*stice*

a Mat. 25. 24.

b Exod. 5. 18.

a ἐνόντων  
 ὅτι χάρισμα  
 ἐστὶ, καὶ ὁ δὲ  
 αὐτὸς, καὶ πρὸς  
 μὴδὲν τῶν  
 ὀφειλόντων.  
 Chrys. in  
 1 Cor. hom. 29.

26.

I.

A *stice* or of *debt*; God, we know, is no *b* acceptor of persons, and he would have given to thee, as to another. But being, as it is, a matter of *gift*, not of *debt*; nor of *justice*, but of *grace*: take that is thine thankfully, and be content withall; *c* *He hath done thee no wrong: may he not do as he will, with his own?* Secondly, since the manifestation of the Spirit is a matter of *free gift*: thou hast no cause to *envy* thy Brother, whose portion is greater. Why should *d* thy eye be therefore *evil* against him, *because* God hath been so good unto him? Shall the foot envy the hand, or the ear the eye; because the foot cannot work, nor the ear see? If the *e* whole body were hand, where were the going? and if the whole were eye, where were the hearing? or if the whole were any one member, where were the body? If the hand can work, which the foot cannot; yet the foot can go, which the hand cannot: and if the eye can see, which the ear cannot; yet the ear can hearken, which the eye cannot. And, if thy brother have some abilities, which thou hast not; thou art not so bare, but thou hast other some again, which he hath not. Say, thine be meaner: yet the meanest member, as it hath his *f* necessary office, so it is not destitute of his proper comeliness in the Body. Thirdly, if thy gifts be mean, thou hast this comfort withall, that thy accounts will be so much the easier. Merchants that have the greatest dealings, are not ever the safest men. And how happy a thing had it been for many men in the world, if they had had lesse of other mens goods in their hands! The less thou hast received, the less thou hast to answer for. If God have given thee but one single talent, he will not require five: nor if five, ten. Fourthly, in the meaneness of thy gifts thou maist read thy self a daily lecture of *humility*: and *humility* alone is a thing of more value, than all the *perfections* that are in the world besides, without it. This think: that God, who disposeth *g* all things for the best to those that are his, would have given thee other and greater gifts, if he had seen it so expedient for thee. That therefore he hath holden his hand, and *with-holden* those things from thee: conceive it done, either for thy former unworthiness, and that should make thee humble; or for thy future good, and that should make thee also thankful. Lastly, remember what the Preacher saith in Eccles. 10. [*h* If the Iron be blunt, then he must put to the more strength.] Many men that are well left by their friends, and full of money; because they think they shall never see the bottome of it, take no care by any employment to encrease it, but spend on upon the stock, without either fear or wit, they care not what, or how, till they be sunk to nothing before they be aware: whereas on the contrary, industrious men that have but little to begin withall, yet by their care and providence, and pains-taking, get up wonderfully. It is almost incredible, what industry, and diligence, and exercise, and holy emulation (which our Apottle commendeth in the last verse of this Chapter,) are able to effect, for the bettering and increasing of our

b Acts 10.34.

c Mat. 20.3-15.  
2.

d Mat. 20.15.

e Hic Verse  
17--19.f Hic Ver. 22.  
23.  
3.

4.

g Rom. 8.28.

5.

h Ecc. 10.10.  
Maximum me-  
dicorum ingenii  
subsidiium, dili-  
gentia. Sen, in  
controv.i Σηλῆτος  
ver. 31. hic.



k σὺν τόκῳ.  
Mat. 25.27.

l Luk. 19.23.

m 2 Tim. 4.2.

By

27.

a Prov. 9.12.  
b Syrac. 14.5.

c 1 Cor. 9.27.

d 1 Tim. 4.16.

28.

a Sunt qui sci-  
re volunt, ut  
adificent, &  
charitas est :  
sunt qui scire  
volunt ut adifi-  
centur, &  
prudencia est.  
Bern. in Cant.  
serm. 36.  
b Utilitatem  
sc. Ecclesie.  
Pisc. in Schol.  
hic.

c 1 Cor. 10.33.

spirituall gifts : provided ever we joyn with these hearty prayers un-  
to, and faithfull dependance upon God, for his blessing thereupon. A  
I know no so lawfull <sup>k</sup> usury, as of these spirituall talents ; nor do  
I know any so profitable usury, or that multiplieth so fast as this  
doth : your use upon use, that doubleth the principall in seven  
yeares, is nothing to it. Oh then, <sup>l</sup> cast in thy talent into the  
bank ; make thy returnes as speedy, and as many as thou canst ; lose not  
a market, or a tide, if it be possible ; <sup>m</sup> be instant in season & out of sea-  
son ; omit no opportunity to take in, and put off all thou canst get :  
so, though thy beginnings be but small, thy latter end shall wonderfully  
encrease. But this meanes, thou shalt not onely profit thy self, in B  
the encrease of thy gifts unto thy self : but (which no other usury  
doth besides) thou shalt also profit others, by communicating of  
thy gifts unto them. Which is the proper end for which they  
were bestowed ; and of which we are next to speak. The ma-  
nifestation of the Spirit is given to every man to profit withall.

To profit whom ? it may be, Himself. It is true ; <sup>a</sup> If thou  
art wise, thou shalt be wise for thy self, said Salomon ; and Salo-  
mon knew what belonged to wisdom as well as another. For, <sup>b</sup>  
*Qui sibi nequam, cui bonus ?* He that is not good to himself, it is  
but a chance that he is good to any body else. When we seem to C  
pity a man by saying, He is no mans foe but his own, or he is worst  
to himself ; we do indeed but flout him, and in effect call him a fool,  
and a prodigall. Such a fool is every one, that guiding the feet of  
others into the way of peace, himself treadeth the paths that lead  
unto destruction ; and that <sup>c</sup> preaching repentance unto others,  
himself becometh a Castaway. He that hath a gift then, he should  
do well to look to his own, as well as to the profit of others ; and as  
unto doctrine, so as well and first to <sup>a</sup> take heed unto himself : that  
so doing he may save himself, as well as those that heare him.

This then is to be done ; but this is not all that is to be done. D  
In a Wisdom we cannot do lesse ; but in Charity we are bound to  
do more than thus with our gifts. If our own profit onely had been  
intended, <sup>τὸ χρηστὸν</sup> would have served the turn as well : but the  
word here is <sup>τὸ συμφέρον</sup>, which importeth such a kind of profit as  
redoundeth to <sup>b</sup> community, such as before in the 10. Chapter  
he professeth himself to have sought after, [<sup>c</sup> Not seeking mine own  
profit, (he meaneth, not onely his own,) but the profit of many, that  
they may be saved.] We noted it already, as the main and essenti-  
all difference between those graces of sanctification, and these graces of  
edification : that those, though they would be made profitable unto E  
others also, yet were principally intended for the proper good of  
the owner ; but these, though they would be used for the owners  
good also, yet were principally intended for the profit of others.  
You see then, what a strong obligation lyeth upon every man that  
hath received the Spirit, conferre aliquid in publicum, to cast his  
gift

A gifts into the common treasury of the Church, to imploy his good parts and spirituall graces so, as they may some way or other be profitable to his brethren and fellow-servants in Church and Common-wealth. It is an old received Canon, *Beneficium propter officium*. No man setteth a steward over his house, onely to receive his rents, and then to keep the moneys in his hand, and make no provision out of it for his Hines and servants: but it is the office of a good and wise Steward to give every one of the household his appointed portion at the appointed seasons. And who so receiveth a spirituall gift, *ipso facto* taketh upon him the office, and is bound to the duties of a Steward; [c As every man hath received the gift, even so minister the same one unto another, as good stewards of the manifold graces of God, 1 Pet. 4.] It was not onely for ord:rs sake, and for the beautifying of his Church, (though that also) that God<sup>e</sup> gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers: but also, and especially, for more necessary and profitable uses; for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ, Ephs. 4. 11, 12. The members of the body, are not every one for it self, but every one for other, and all for the whole. The stomach eateth, not to fill it self, but to nourish the Body; the Eye seeth, not to please it self, but to espie for the Body; the foot moveth, not to exercise it self, but to carry the Body; the Hand worketh, not to help it self, but to maintain the body; every g joynt supplieth something according to the effectuall working in the measure of every part, for the fit joyning together, and compacting, and increasing of the body to the edifying it selfe in love. h Now ye are the body of Christ, and members in particular.

C  
D Now this necessity of employing spirituall gifts to the good and profit of others, ariseth first from the will and the intent of the Giver: my Text sheweth plainly what that intent was; The manifestation of the Spirit was therefore given to every man, that he might profit withall. Certainly, as a Nature doth not, so much lesse doth the God of Nature, make any thing to no purpose, or barely for shew; but for use: and the use, for which all these things were made and given, is edification. He that hath an estate made over to him in trust and for uses, hath in equity therein no estate at all, if he turne the commodities of the thing some other way, and not to those speciall uses for which he was so estated in it. So he that employeth not his spirituall gift to the use for which it was given, to the c profit of the Church; he hath de jure forfeited it to the giver. And we have sometimes known him de facto to take the forfeiture; as from the unprofitable servant in the Gospel, [d Take the talent from him.] We have sometimes seen the experiment of it. Men of excellent parts, by slackning their zeal, to have lost their very gifts; and by neglecting the use,

d Luk. 12. 42.

e 1 Pet. 4. 10.

f Eph. 4. 11, 12.

g Eph. 4. 16.

h Hic Ver. 27.

29.

a Dns &amp; natura nihil faciunt frustra.

b 1 Cor. 14. 26

c In communem utilitatem collatum est. Erasmus in paraphr. hic. d Mar. 25. 28. See Hieron. in Agg. 2. 9.

e Jam. 1. 15.

f Matth. 5. 15.

30.

a March. 25. 9.

b Eccles. 12. 9.

c 4 King. 4. 4.

d Joh. 6. 11.

e 2 Cor. 9. 10.

f Ab iconfione

minuitur, &amp;

communicatio-

ne multiplicat-

ur. Calliod.

in Epist.

g Quod in plu-

res diffunditur,

cō redundantior

manet (forte

leg. manat.)

h in suum fon-

tem recurrit. In

se enim refluit

ubertas pruden-

tia; &amp; quod

pluribus flux-

erit, eod exerci-

tius fit omne

quod reminet.

Ambr. 2. Offic.

15.

31.

a Societas no-

stra lapidum

fornicat: oxi si-

millima est:

qua casura, nisi

in vicem obsta-

rent, hoc uno

sustinetur. Se-

nec. Epist. 95.

b Ephes. 4. 16.

to have lost the Principall; finding a sensible decay in those powers, which they were slothfull to bring into act. It is a just thing with the *e* Father of Lights, when he hath lighted any man a candle, by bestowing spirituall gifts upon him; and lent him a candlestick too whereon to set it, by providing him a stay in the Church: if that man shall then *hide his candle under a bushel*, and envy the light and comfort of it to them that are *in the house*; either to remove his candlestick, or to put out his candle in obscurity.

As the intent of the Giver, so secondly, the nature and quality of the gift calleth upon us for employment. It is not with these spirituall gifts, as with most other things, which when they are imparted, are *impaired*; and lessened by communicating. Here is no place for that allegation of the Virgins, *a Ne non sufficiat: Lest there be not enough for you and for us*. These graces are of the number of those things, that communicate themselves by Multiplication, not Division; and by diffusion, without waste. As the seal maketh impressiō in the wax, and as fire conveyeth heat into Iron, and as one candle tindeth a thousand: all without losse of figure, heat, or light. Had ever any man lesse knowledge, or wit, or learning, by teaching of others? had he not rather more? *b The more wise the Preacher was, the more he taught the People Knowledge*, saith Salomon, Eccles. 12. and certainly the more he taught them knowledge, the more his own wisdom increased. As the *c Widows oyle* increased, not in the vessell, but by pouring out; and as the *d barley bread* in the Gospel multiplyed, not in the whole loaf, but by breaking and distributing; and as the *e grain* bringeth increase, not when it lyeth on a heap in the garner, but by scattering upon the land: so are these spirituall graces best improved, not by *f keeping* them together, but by distributing them abroad. *Tutus in credito quam in sudario*: the talent gathereth nothing in the napkin, unlesse it be rust and canker; but travelling in the bank, besides the good it doth as it passeth to and fro, it ever & returneth home with increase.

Thirdly, our own unsufficiency to all offices, and the need we have of other mens gifts, must enforce us to lend them the help and comfort of ours. God hath so distributed the variety of his gifts with singular wisdom, that there is no man so mean, but his service may be usefull to the greatest: nor any man so eminent, but he may sometimes stand in need to the meanest of his brethren: of purpose, that whilest each hath need of other, each should help, none should despise other. As in a *a building*, the stones help one another, every lower stone supporting the higher from falling to the ground, and every higher stone saving the lower from taking wet; and as in the body, every member *b lendeth some supply* to the rest, and again receiveth supply from them: so in the spirituall building, and mysticall body of the Church, God hath so tempered the parts, each

A

B

C

D

E



A each having his *use*, and each his *defects*; <sup>c</sup> that there should be no schism in the body, but that the members should have the same care one for another. Such a consent there should be in the parts, as was between the <sup>d</sup> blind and lame man in the Epigram: mutually covenanting the Blind to carry the Lame, and the Lame to direct the Blind; that so the Blind might find his way by the others eyes, and the Lame walk therein upon the others legs. When a man is once come to that all-sufficiency in himself, as he may truly say to the rest of his brethren, <sup>e</sup> I stand in no need of you: let him then keep his gifts to himself: but let him in the mean time remember, he must employ them to the advantage of his master, and to the benefit of his brother. [The manifestation of the spirit is given to every man to profit withall.]

B Surely then those men, first of all, run a course strangely exorbitant; who instead of employing them to the profit, bend those gifts they have received, (whether spirituall or temporall) to the ruine and destruction of their brethren. Instead of winning souls to Heaven; with busie and cursed diligence <sup>a</sup> compassing Sea and Land, to draw Profelytes to the Devil: and instead of raising up seed to their elder brother Christ, seeking to make their brethren (if it were possible) tentimes more the children of hell then themselves. Abusing their

C Power to oppression, their wealth to luxury, their strength to drunkenesse, their wit to Scoffing, Atheism, Prophanenesse, their learning to the maintenance of Heresie, Idolatry, Schism, Novelty. If there be a fearfull woe due to those that <sup>b</sup> use not their gifts profitably; what woes may we think shall overtake them, that so ungraciously abuse them?

But to leave these wretches: be perswaded in the second place, all you, whom God hath made Stewards over his household, and blessed your basket and your store, to <sup>a</sup> bring forth of your treasures things both new and old; manifest the spirit God hath given you, so as may be most for the profit of your brethren. The spirit of God when he gave you wisdom, and knowledge, intended not so much the wisdom and the knowledge themselves, as the manifestation of them, or (as it is in the next verse) <sup>b</sup> the Word of Wisdom, and the Word of Knowledge: as Christ also promised his Apostles, to give them <sup>c</sup> Os & sapientiam; A mouth, and wisdom. Alas, what is wisdom without a mouth? but as a pot of treasure hid in the ground, which no man is the better for. <sup>d</sup> Wisdom that is hid, and a treasure that is not seen, what profit is in them both? O then do not knit up your Masters talent in a <sup>e</sup> Napkin, smother not his light under a <sup>f</sup> bushell; pinch not his servants of their due <sup>g</sup> provision; pot not up the <sup>h</sup> Manna you have gathered till it stink, and the worms consume it: but above all, squander not away your rich portions by riotous living. Let not either sloth, or envy, or pride, or pretended modesty, or any other thing hinder you, from labouring to discharge faithfully that trust and duty, which God expecteth, which the ne-

c Hic V. 24, 52.

d Anthol. 1. 4.

e Hic Ver. 21.

32.

a Mat. 23. 15.

b Mat. 25. 30.  
Intelligatur  
pena interver-  
soria ex pena  
p. gri. Aug. in  
Plal. 99.

33.

a Mat. 13. 52.

b Hic Ver. 8.

c Luke 21. 15.

d Syrac. 20. 30.

e Luc. 19. 20.

f Mat. 5. 15.

g Luc. 11.

42--46.

h Exod. 16. 10.

34.

a He ver. 31.

b 1 Cor. 15. 1.

c Prophet. as in-  
terpretes dicit  
scriptur. arum  
Ambr. in  
1 Cor. c. 63.  
Prophetia i. e.  
dorum inter-  
pretandi. scri-  
ptur. as. Pileat.  
schol. in 1 Cor.  
1. 22. Myſticum  
ſenſum ad ſalu-  
tem audito-  
rum explanan-  
tes. Eraſ. in  
Paraphr. ad  
1 Cor. 14.

11

cc

d Titus 3. 8.

35.

ceſſity of *the Church* challengeth, which the measure of your *gifts* pro-  
miſeth, which the condition of your *calling* exacteth from you. Re-  
member *the manifestation* of the Spirit was given you to *profit withall*.

*Thirdly*, ſince *the end* of all gifts is to *profit*: aim moſt at thoſe  
gifts that will *profit* moſt; and endeavour ſo to frame thoſe you  
have in the exerciſe of them, as they may be likeliest to bring *pro-  
fit* to thoſe that ſhall partake them. <sup>a</sup> *Covet earnestly the best gifts*,  
ſaith my Apoſtle at the laſt verſe of this Chapter, and you have  
his Comment upon that Text in the firſt verſe of the fourteenth  
Chapter, <sup>b</sup> *Covet spirituall gifts*, *μὴ ἀλλὰ δὲ ἵνα πνευματικά*, but rather  
that ye may *prophecy*. And by *prophecy*, he meaneth <sup>c</sup> *the Instru-*  
*ction* of the Church, and people of God in the needfull doctrines <sup>B</sup>  
of faith towards God, Repentance from dead works, and new and  
holy Obedience. It is one *Stratagem* of the Arch-enemy of man-  
kind, (and when we know his *wiles*, we may the better be able to  
defeat him,) by buſying men of great and uſeful parts in *by-matters*,  
and things of leſſer conſequence; to divert them from following  
that *unum neceſſarium*, that which ſhould be the main in all our en-  
deavours, the beating down of *ſin*, the planting of *Faith*, and the  
reformation of *manners*. *Controversies*, I confeſſe, are neceſſary, <sup>C</sup>  
*the Tongues* neceſſary, *Hitories* neceſſary, *Philosophy* and *The Arts*  
neceſſary, other *Knowledge* of all ſorts neceſſary in the Church:  
for *Truth* muſt be maintained, *Scripture-phraſes* opened, *Hereſie*  
confuted, the mouths of *Adverſaries* ſtopped, *Schiſms* and *Novelties*  
ſuppreſſed. But when all is done, *Positive* and *Practique Divinity*  
is it muſt bring us to Heaven. that is it muſt poiſe our *judgements*,  
ſettle our *conſciences*, direct our *lives*, mortifie our *corruptions*, en-  
crease our *graces*, ſtrengthen our *comforts*, ſave our *souls*. *Hoc opus*,  
*hoc ſtudium*: there is no *ſtudy* to this, none ſo well worth the la-  
bour as this, none that can bring ſo much *profit* to others, nor there-  
fore ſo much *glory* to God, nor therefore ſo much *comfort* to our  
own hearts, as this. <sup>d</sup> *This is a faithfull ſaying, and theſe things I will*  
*that thou affirm constantly* (ſaith S. Paul to Titus) *that they which*  
*have believed in God might be carefull to maintain good works: theſe*  
*things are good and profitable unto men*. You cannot do more good  
unto the Church of God, you cannot more *profit* the people of  
God, by your *gifts*; then by preſſing effectually theſe two great  
points, *Faith*, and *good works*. Theſe are good and profitable unto  
men.

I might here adde other *Inferences* from this point, as namely,  
ſince *the manifestation* of the Spirit is given to every one of us  
chiefly for *this end*, that we may *profit* the people with it, that there-  
fore *fourthly*, in our preaching we ſhould rather ſeek to *profit* our  
hearers, though perhaps with ſharpe and unwelcome reproofs, then  
to *pleaſe* them by flattering them in evil: and that *fifthly*, we  
ſhould more deſire to bring *profit* unto them, then to gain *applauſe*  
unto

A

B

C

D

E

A unto our selves: and sundry other more besides these. But I will neither adde any *more*, nor prosecute these any *farther* at this time, but give place to other businesse. God the Father of *Lights*, and of *Spirits*, endow every one of us, in our Places and Callings, with a competent measure of such *Graces*, as in his wisdom and goodness he shall see needfull and *expedient* for us, and so direct our *hearts*, and *tongues*, and *endeavours* in the *exercise* and *manifestation* thereof, that by his good blessing upon our labours we may be enabled to advance his *Glory*, propagate his *Truth*, benefit his *Church*, discharge a good *Conscience* in the mean time, and  
B at the last make our *account* with comfort at the appearing of our Lord Jesus Christ.  
To whom, &c.

FINIS.







A D  
CLERUM.

The Fourth Sermon.

C At a Metropolitall Visitation, at *Grantham*,  
*Lincoln*, 22. August 1634.

ROM. 14. 23.

— *For whatsoever is not of Faith is sin.*



D NE remarkable *difference* (among many other) between *Good* and *Evil*, is this: that there must be a concurrence of all requisite conditions to make a thing *good*; whereas to make a thing *evil*, a single defect in any one condition alone will suffice. a *Bonum ex causa integra, malum ex partiali*. If we propose not to our selves a

right *end*; or if we pitch not upon proper and convenient *means* for the attaining of that *end*, or if we pursue not these *means* in a due *manner*, or if we observe not exactly every *materiall circumstance* in the whole pursuit; if we fail but in any *one point*: the action, though it should be in every other respect such as it ought to be, by that *one defect* becommeth *wholly sinfull*. Nay more, not onely a true and *reall*, but even a supposed and *imaginary defect*; the bare opinion of unlawfulness, is able to vitiate the most justifiable act, and to turn it into sin. [I know there is nothing *unclean* of it self: but to him that esteemeth any thing to be *unclean*, to him it is *unclean*, at the

L

14.verse

I.

a *Aquin. 1. 2.*  
qu. 18. art. 4.  
ad 3.

14 verse of this Chapter.] Nay yet more, not onely a *settled opinion* A  
on that the thing we do is unlawfull; but the very suspension of  
our judgement, and the *doubtfulnesse of our minds* whether we may  
lawfully do it or no, maketh it sometimes *unlawfull* to be done (of  
us,) and if we do it, sinfull. [*He that but doubteth is damned, if he*  
*eat; because he eateth not of faith:*] in the former part of this verse.  
The ground whereof the Apostle delivereth in a short and full *Apho-*  
*rism*; and concludeth the whole Chapter with it, in the words of  
the Text, [*For whatsoever is not of faith, is sin.*]

2. Many excellent instructions there are, scattered throughout the  
whole Chapter, most of them concerning the right use of that *Li-* B  
*berty* we have unto things of *indifferent nature* well worthy our *Chri-*  
*stian* consideration, if we had time and leisure for them. But this  
*last Rule* alone will find us work enough: and therefore omitting  
the rest, we will (by Gods assistance with your patience,) presently fall  
in hand with this, and intend it wholly, in the *Explication* first, and  
then in the *Application* of it. For by how much it is of more profit-  
able and *universall use* for the regulating of the *common offices* of  
life: by so much is the *mischief* greater if it be, and accordingly *our*  
*care* ought to be so much the greater that it be not, either misun-  
derstood, or misapplied. *Quod non ex fide, peccatum*: that is the C  
rule. *Whatsoever is not of faith, is sin.* In the *Explication* of which  
words, there would be little difficulty, had not the ambiguity of  
the word *Faith* occasioned difference of interpretations, and so left a  
way open to some misapprehensions, *Faith* is *verbum πείσθημον*, as  
most other words are. There be that have reckoned up more than  
*twenty* severall significations of it in the Scriptures. But I find *three*  
especially looked at by those, who either purposely or occasio-  
nally have had to do with this *Text*: each of which we shall exa-  
mine in their Order.

3. First and most usually, especially in the Apostolicall writings, the D  
word *Faith* is used to signifie that *Theologicall vertue*, or *gracious ha-*  
*bit*, whereby we embrace with our minds and affections the Lord  
*Iesus Christ*, as the onely begotten Son of God, and alone Saviour  
of the world, casting our selves wholly upon the *mercy* of God  
through *his merits*, for remission and everlasting salvation. "It is that  
"which is commonly called a *lively* or *justifying faith*: whereunto  
"are ascribed in holy Writ those many gracious effects, of a *purifying*  
"the heart, b *adoption*, c *justification*, d *life*, e *joy*, f *peace*, g *salva-*  
"tion, &c. Not as to their proper and primary *cause*; but as to the E  
"instrument, whereby we apprehend and apply *Christ*, whose *merits*  
"and *spirit* are the true *causes* of all those blessed effects. And in  
this notion many of our *later Divines* seem to understand it in our  
present *Text*: whilst they alledge it for the confirmation of this  
Position, that *All the works* (even the best works) of *unbelievers* are  
*sins*. A

a *M. Morat. in*  
*Enchirid.*

a Acts 15.9.  
b Joh. 1.12. &  
Galar. 4.26.  
c Rom. 3.28.  
& 5.1.  
d Hab. 2.4. &  
Gal. 2.20.  
e Rom. 15.13.  
f 1 Pet. 1.8.  
g Rom. 5.1.  
h Acts 16.34.  
i Ephes. 1.8.



A A position condemned indeed by the *Trent-Council*, and, that under a *curse*; taking it (as I suppose) in a wrong construction; but not worthy of so heavy a censure, if it be rightly understood; according to the doctrine of our Church in the *thirteenth Article* of her Confession, and according to the tenour of those *Scriptures* whereon that doctrine is grounded, *Viz. Mat. 12. 33. Rom. 8. 8. Tit. 1. 15. Heb. 11. 6, &c.* Howbeit I take it (with subjection of judgement) that that *Conclusion*, what truth soever it may have in it self, hath yet no direct foundation in this *Text*. The Verb *πισκω* to believe, and the Noun *πιστις* faith or belief, are both of them found sundry times in this Chapter: yet seem not to signifie in any place thereof, either the Verb the *Act*, or the Noun the *Habit*, of this *saving* or *justifying Faith*, of which we now speak. But being opposed every where, and namely in this last verse unto *doubtfulnesse* of judgement concerning the *lawfulness* of some indifferent things; must therefore needs be understood of such a *perswasion* of judgement concerning such *lawfulness*, as is opposite to such *doubting*. Which kind of *Faith* may be found in a meer *heathen man*: who never having heard the least syllable of the *mystery of salvation* by Christ, may yet be assured out of clear evidence of *reason*, that many of the things he doth are such as he *may* and *ought* to do. And as it may be found in a meer *heathen man*, so it may be wanting in a *true believer*: who stedfastly resting upon the blood of Christ for his eternall redemption, may yet through the strength of *temptation*, sway of *passion*, or other *distemper* or *subreption* incident to humane frailty, do some particular *act* or *acts*, of the *lawfulness* whereof he is not sufficiently perswaded. The Apostle then here speaking of such a *Faith* as may be both found in an *unbeliever*, and also wanting in a *true believer*: it appeareth that by *Faith* he meaneth not that *justifying Faith*, which maketh a *true believer* to differ from an *unbeliever*; but the word must be understood in some other notion.

D Yet thus much I may adde withall in the behalf of those worthy men that have alledged this Scripture for the purpose aforesaid, to excuse them from the imputation of having (at least wilfully) handled the Word of God deceitfully. First, that the thing it self being true, and the words also sounding so much that way, might easily induce them to conceive that to be the very meaning. And common equity will not that men should be presently condemned, if they shall sometimes confirm a point from a place of Scripture not altogether pertinent, if yet they think it to be so: especially so long as the substance of what they write is according to the analogy of Faith and Godlinesse. Secondly, that albeit these words in their most proper and immediate sense will not necessarily enforce that Conclusion: yet it may seem deducible therefrom with the help of some *topickall arguments*, and by more remote inferences; as some learned men have endeavoured to

4.

a Si quis dix-  
it opera omnia  
qua ante ju-  
stificationem  
fuerunt verè esse  
peccata, Ana-  
thema sit. Con-  
trident.  
Sess 6. Can. 7.

5.

1.

2.

a Though S. August. sometimes applyeth it also to prove that all the actions of infidels (meaning, &c.) be sin Rhem. annot. in loc.  
 b Et omne quod non est ex fide peccatum est: ut se intelligat iusti: & infidelium non esse iustitiam: quia sordet natura sine gratia. Prosper. in Epist. ad Rufin.  
 V. etiam eundem contra Collat.  
 c Extra Ecclesiam catholicam nihil est integrum, nihil castum, dicente Apostolo, Omne quod non, &c. Leo serm. 2. de j. jun. Pentec.

## 6.

a T. C. 1. 1. p. 59 &c. apud Hooker lib. 2.  
 b Rom. 10. 17.  
 c T. C. 1. 1. p. 27 apud Hooker lib. 2. Sect. 4.

## 7.

a Job 13. 7

shew, not altogether improbably. And *thirdly*, that they who interpret *this Text* as aforesaid, are neither *singular* nor *novell* therein; but walk in the same path, which some of the *ancient Fathers* have trod before them. The <sup>a</sup> *Rhemists* themselves confesse it of S. *Augustine*: to whom they might have added also <sup>b</sup> S. *Prosper*, and (whose authority alone is enough to stop their mouthes for ever) <sup>c</sup> *Leo* Bishop of Rome, who have all cited these words for the self-same purpose.

But we are content, for the reasons already shewn, to let it passe as a *collection impertinent*: and that I suppose is the worst that can be made of it. There is a *second acception* of the word *Faith*: put, either for the *whole systeme* of that truth which God hath been pleased to reveale to his Church in the Scriptures of the old and new Testament, or some part thereof: or else (*μελονυμικως*) for the *assent* of the mind thereunto. In which signification some conceiving the words of this Text to be meant, do hence inferre a *false* and dangerous *conclusion*; which yet they would obtrude upon the Christian Church as an undoubted principle of truth: that <sup>a</sup> *men are bound for every particular action they do to have direction and warrant from the written word of God*, or else they sinne in the doing of it. For (say they) *faith* must be grounded upon the word of God, <sup>b</sup> (*Faith cometh by hearing, and hearing by the word of God*, Rom. 10.) Where there is <sup>c</sup> no Word then, there can be no *Faith*: and then, by the Apostles doctrine, that which is done without the Word to warrant it, must needs be sin, for *whatsoever is not of faith is sin*. This is their opinion, and thus they would inferre it.

I know not any piece of *counterfeit doctrine*, that hath passed so currently in the world, with so little *suspicion* of falshood, and so little open *contradiction* as this hath done. One chief cause whereof I conjecture to be, for that it seemeth to make very much for the honour and perfection of Gods sacred Law: the fulnesse and sufficiency whereof none in the Christian Church but *Papists* or *Atheists* will deny. In which respect, the very questioning of it now, will perhaps seem a *strange novelty* to many, and occasion their *miscensures*. But as God himself, so the *Holy Word of God* is so full of all requisite perfection, that it needeth not to begge honour from an untruth. (*Will you speak wickedly for God? or talk deceitfully for him?*) I hold it very needfull therefore, both for the vindicating of my Text from a common *abuse*, and for the arming of all my brethren as well of the *Clergy* as *Laitie* against a common and plausible *error*, that neither they *teach* it, nor these *receive* it: briefly and clearly to shew, that the aforesaid opinion, in such sort as some have *proposed* it, and many have *understood* it, (for it is capable of a good interpretation, wherein it may be allowed;) *first* is utterly devoid of *truth*; and *secondly* draweth after it many dangerous *consequents* and evil effects; and *Thirdly*, hath no good warrant from my present Text.

The

- A The *Opinion* is, that to do any thing at all without direction from the *Scripture* is unlawfull and sinfull. Which if they would understand onely of the substantialls of *Gods worship*, and of the exercises of *spirituall and supernaturall graces*, the assertion were true and sound: but as they extend it, to *all the actions of common life* whatsoever, whether naturall or civil, even so farre as to the *taking up of a straw*: so it is altogether false and indefensible. I marvell what warrant they that so teach have from the *Scripture* for that very doctrine: or where they are commanded so to *believe or teach*. One of their chiefeest refuges is the *Text* we now have in hand: but I shall anon drive them from this shelter.
- B The other places usually alleaged speak onely, either of divine and *supernaturall truths* to be believed, or else of *workes of grace or worship* to be performed, as of necessity unto salvation: which is not to the point in issue. For it is freely confessed, that in things of such nature the *Holy Scripture* is, and so we are to account it, a most *absolute and sufficient* direction. Upon which ground we heartily reject all *humane traditions*, devised and intended as *supplements to the doctrine of faith* contained in the *Bible*, and annexed as *Codicils* to the holy *Testament* of Christ, for to supply the defects thereof. The question is wholly about things in their nature *indifferent*, such as are the use of our *food, raiment*, and the like; about which the *common actions* of life are chiefly conversant: Whether in the choice and use of such things, we may not be sometimes sufficiently guided by the light of *reason* and the common rules of *discretion*: but that we must be able, (and are so bound to do, or else we *sinne*) for every thing we do in such matters, to deduce our *warrant* from some place or other of *Scripture*.
- C

- Before the *Scriptures* were written it pleased GOD by *visions*, and *dreames*, and other like *revelations*, immediately to make known his good pleasure to the *Patriarches* and *Prophets*, and by them unto the people: which kind of *Revelations* served them to all the same intents and purposes, whereto the *sacred Scriptures* now do us, *viz.* to instruct them what they should *believe* and *do* for his better *service*, and the furtherance of their own *salvations*. Now as it were unreasonable for any may to think, that they either had or did expect an *immediate revelation* from God every time they *ate*, or *drank*, or *bought*, or *sold*, or did any other of the *common actions* of life, for the warranting of each of thote particular actions to their consciences: no lesse unreasonable it is to think, that we should now expect the like *warrant* from the *Scriptures* for the doing of the like actions. Without all doubt the *Law of nature*, and the *light of reason*, was the rule whereby they were guided for the most part in such matters: which the wisdom of God would never have left in them or us, as a *principall relike* of his decayed *image* in us, if he had not meant, that we should make use of it, for the *direction*
- D
- E

8.

a I say that the word of God containeth whatsoever things can fall into any part of mans life. T. C. lib. 1. p. 20. apud Hooker lib. 2. Sect. 1.

9.



a Rom. 4. 15.

b Rom. 2. 15.

c Rom. 2. 15.

d Tertul. de  
coron. milit.  
cap. 4.

10.

1.

2.

3.

of our lives and actions thereby. Certainly God never infused any power into any creature, whereof he intended not some use. Else, what shall we say of the Indies and other barbarous nations, to whom God never vouchsafed the lively oracles of his written word? Must we think that they were left a lawlesse people, without any Rule at all whereby to order their actions? How then come they to be guilty of transgression? for where there is a no Law, there can be no transgression. Or how cometh it about that their consciences should at any time or in any case either b accuse them, or excuse them, if they had no guide nor rule to walk by? But if we must grant they had a Rule, (and there is no way, you see, but grant it we must;) then we must also of necessity grant that there is some other Rule for humane actions besides the written word: for that we presupposed these nations to have wanted. Which Rule what other could it be, then the Law of Nature and of right reason, imprinted c in their hearts! Which is as truly the Law and Word of God, as is that which is printed in our Bibles. So long as our actions are warranted either by the one or the other, we cannot be said to want the warrant of Gods Word: d Nec differet Scripturâ an ratione consistat, saith Tertullian; it mattereth not much from whether of both we have our direction, so long as we have it from either.

You see then those men are in a great error, who make the holy Scriptures the sole rule of all humane actions whatsoever. For the maintenance whereof, there was never yet produced any piece of an argument, either from reason, or from authority of holy writ, or from the testimony either of the ancient Fathers, or of other classically Divines of later times; which may not be clearly and abundantly answered, to the satisfaction of any rational man not extremely fore-possessed with prejudice. They who think to save the matter by this mitigation; that at least wise our actions ought to be framed according to those generall rules of the Law of Nature, which are here and there in the Scriptures dispersedly contained; (as viz. That we should do as we would be done to; That all things be done decently, and orderly, and unto edification; That nothing be done against conscience, and the like:) speak somewhat indeed to the truth, but little to the purpose. For they consider not, First, that these generall Rules are but occasionally and incidentally mentioned in Scripture; rather to manifest unto us a former, than to lay upon us a new obligation. Secondly, that those rules had been of force for the ordering of mens actions, though the Scripture had never expressed them: and were of such force, before those Scriptures were written, wherein they are now expressed. For they bind not originally quâ scripta, but quâ iusta; because they are righteous, not because they are written. Thirdly, that an action conformable to these generall rules might not be condemned as sinful, although the doer thereof should look at those rules meerly

as

A "as they are the dictates of *the law of nature*; and should not be able to vouch his *warrant* for it from any place of *Scripture*, neither should have at the time of the doing thereof any present thought or consideration of any such place. The contrary whereunto, I permit to any mans reasonable judgement, if it be not desperately *rash* and *uncharitable* to affirm. *Lastly*, that if mens actions done agreeably to those *rules* are said to be of *faith*, precisely for this reason, because those *rules* are contained in *the word*: then it will follow, that before those *particular Scriptures* were written wherein any of those *rules* are first delivered, every action done according to those *rules* had been done *without faith*, (there being as yet *no Scripture* for it;) and consequently had been a sin. So that by this doctrine it had been a sin (before the writing of a *S. Matthews Gospel*) for any man to have done to others as he would they should do to him; and it had been a sin (before the writing of *the former Epistle to the Corinthians*) for any man to have done any thing *decently* and *orderly*; supposing these *two rules* to be in those *two places* first mentioned: because (this supposed) there could then have been no warrant brought from *the Scriptures* for so doing.

4.

a Mat. 7:11.

b 1 Cor. 14:40

11.

C "Well then, we see the former Opinion will by no means hold, neither in *the rigour* of it, nor yet in *the mitigation*. We are therefore to beware of it; and that so much the more heedfully, because of the *evil consequents* and effects that issue from it: to wit, a world of *superstitions*, *uncharitable censures*, bitter *contentions*, *contempt* of superiours, *perplexities* of conscience. *First*, it filleth mens heads with many *superstitious* conceits, making them to cast *impurity* upon sundry things, which yet are *lawfull* to as many as use them *lawfully*. For the taking away of *the indifferency* of any thing that is indifferent, is in *truth Superstition*: whether either of the two wayes it be done, either by *requiring* it as *necessary*, or by *forbidding* it as *unlawfull*. He that condemneth a thing as *utterly unlawfull*, which yet indeed is *indifferent*, and so *lawfull*, is *guilty* of *superstition*, as well as he that enjoyneth a thing as *absolutely necessary*, which yet indeed is but *indifferent*, and so arbitrary. They of *the Church of Rome*, and some in *our Church*, as they go upon quite contrary grounds, yet both *false*; so they run into quite contrary errors, and both *superstitious*. They decline too much on *the left hand*, denying to *the holy Scripture* that *perfection* which of right it ought to have; of containing all things appertaining to that *supernatural doctrine* of faith and holinesse which God hath revealed to his Church for the attainment of everlasting salvation: whereupon they would impose upon Christian people, & that with an opinion of *necessity*, many things which *the Scriptures* require not: and that is a *Superstition*. These wry too much on *the right hand*, ascribing to the *holy Scripture* such a kind of *perfection* as it *cannot* have; of being the sole directour of all *humane actions* whatsoever: whereupon they forbid unto Christian

than people, and that under the name of *sinne*, sundry things A which the holy *Scripture* condemneth not: and that is a *superstition* too.

12.

From which *Superstition* proceedeth in the second place *uncharitable censuring*: as evermore they that are the *most superstitious*, are the *most supercilious*. No such severe *censurers* of our blessed Saviours person and actions, as the *superstitious* Scribes and Pharisees were. In this Chapter the speciall fault, which the Apostle blameth in the *weak ones*, (who were somewhat *superstitiously* affected,) was their *rash* and *uncharitable* <sup>a</sup> *judging* of their brethren. And common and daily experience among our selves sheweth how freely B some men spend their *censures* upon so many of their brethren, as *without scruple* do any of those things, which they upon false grounds have *superstitiously* condemned as *utterly unlawfull*.

a Ver. 3. 4. 10. & 13.

13.

And then *thirdly*, as unjust *censures* are commonly entertained with *scorn* and contumely; they that so liberally condemn their brethren of *prophaneness*, are by them again as freely flouted for their *preciseness*: and so whiles both parties *please themselves* in their own wayes, they cease not mutually to *provoke* and scandalize and exasperate the one the other, pursuing their private spleens so far, till they break out into *open contentions* & oppositions. Thus it stood C in the *Roman Church*, when this Epistle was written. They <sup>a</sup> *judged* one another, and *despised* one another, to the great disturbance of the *Churches peace*: which gave occasion to our Apostles whole discourse in this Chapter. And how far the like *censurings* and *despisings* have embittered the *spirits*, and whetted both the *tongues* and *pens* of learned men one against another in our own Church; the stirs that have been long since *raised*, & are still *upheld* by the factious opposers against our *Ecclesiasticall constitutions*, government, and ceremonies, will not suffer us to be ignorant. Most of which stirs, I verily perswade my self, had been long ere this either wholly buried in silence, or at leastwise prettily well quieted, if the *weaknesse* and danger of the error whereof we now speak, had been more timely discovered, and <sup>\*</sup> more *fully* and *frequently* made known to the world, than it hath been.

a Ver. 3.  
• It is indeed fully handled by M. Hooker in his second book of Eccles. Policy: but few men of that party will read his works though written with singular learning, wisdom, godliness, & moderation.

14.

a Pet. Blesens. Epist. 131.  
b *Delicata satis, inq. nimis molestissima obediencia*, &c.  
Bern. de precept. & dispens. c *Infima prorsus voluntatis indicium est, statuta seniorum studiosius discutere; hec vero ad sagula que injunguntur; exigere de quibusq; rationem; & male suspicari de omni precepto cuius causa latuerit; nec unquam libenter obedire, nisi, &c. Bern. Ibid.*

*Fourthly*, let that doctrine be once admitted, and all *humane authority* will soon be *despised*. The commands of *Parents*, *Masters*, and *Princes*, which many times require both *secrecy* and *expedition*, shall be taken into slow deliberation; and the *equity* of them sifted by those that are bound to *obey*, though they know no cause why, so long as they know no cause to the contrary. <sup>a</sup> *Delicata est obedientia, qua transit in causa genus deliberativum*. It is a nice obedience in <sup>b</sup> S. Bernards judgement, yea rather troublesome and odious, that is over-curious in <sup>c</sup> *discussing* the commands of *superiours*, boggling at every thing that is enjoined, requiring a *why* for every wherefore, and unwilling to stir untill the *lawfulness* and *expediency* of the thing com-

D

E



A commanded shall be demonstrated by some manifest *reason*, or undoubted *authority* from the Scriptures.

Lastly, the admitting of this doctrine would cast such a snare upon men of weak *judgements*, but tender *consciences*, as they should never be able to unwind themselves thereout again. Mens *daily occasions* for themselves or friends, and the *necessities of common life*, require the doing of a *thousand things* within the compasse of a few dayes; for which it would puzzle the best *Textman* that liveth, readily to berthink himself of a *sentence in the Bible*, clear enough to satisfie a scrupulous conscience of the *lawfulness* and *expediency* of what he is about to do: for which, by hearkening to the rules of *reason* and *discretion*, he might receive easie and speedy resolution. In which cases if he should be bound to *suspend* his resolution, and delay to do that which his own *reason* would tell him were presently needfull to be done, untill he could haply call to mind some *precept* or *example* of Scripture for his warrant: what *stops* would it make in the course of his whole life? what *languishings* in the duties of his calling? how would it fill him with *doubts* and irresolutions, lead him into a maze of *uncertainties*, entangle him in a world of wofull *perplexities*, and (without the great mercy of God, and better instruction) plunge him irrecoverably into the gulph of *despair*? Since the chief end of the publication of the *Gospel*, is to <sup>a</sup> comfort the hearts, and to revive and refresh the spirits of Gods people with <sup>b</sup> the glad tidings of *liberty* from the spirit of *bondage* and <sup>c</sup> fear, and of gracious acceptance with their GOD; to anoint them with <sup>e</sup> the oyl of gladness, giving them *beauty for ashes*, and instead of <sup>f</sup> sackcloth girding them with joy: we may well suspect that doctrine not to be *Evangelicall*, which thus setteth the consciences of men upon the rack, tortureth them with continuall fears and perplexities, and prepareth them thereby unto *hellish despair*.

D These are the grievous *effects* and pernicious *consequents* that will follow upon their opinion, who hold, that we must have warrant from the *Scripture* for every thing whatsoever we do: not onely in *spirituall things*, (wherein alone it is absolutely true,) nor yet onely in other *matters of weight*, though they be not spirituall, (for which perhaps there might be some colour) but also in the common affairs of life, even in the most slight and triviall things. Yet for that the Patrons of this opinion build themselves as much upon the authority of this *present Text*, as upon any other passage of Scripture whatsoever, (which is the reason why we have stood thus long upon the examination of it:) we are therefore in the next place to clear the *Text* from that their *mis-interpretation*. The force of their collection standeth thus (as you heard already:) that *faith* is ever grounded upon the word of God; & that therefore whatsoever action is not grounded upon the word, being it is not of *faith*, by the Apostles rule here, must needs be a *sin*.

M

nied,

15.

5<sup>c</sup>

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a Esay 40. 1, 2.  
b Esay 61. 1-3.  
c Rom. 8. 15.  
d 2 Tim. 1. 7.  
e Psal. 45. 7.  
f Psal. 30. 11.

#

16.

a See Articles  
of the Church  
of England.  
Artic. 6.

nied, if the word *Faith* were here taken in that sense which they **A**  
imagine, and wherein it is very usuall taken in the Scriptures; viz.  
for the doctrine of supernaturall and divine revelation, or for the be-  
lief thereof: which doctrine we <sup>a</sup> willingly acknowledge to be  
completely contained in the *holy Scriptures* alone, and therefore dare  
not admit into our belief, as a branch of *divine supernaturall truth*,  
any thing not therein contained. But there is a *third signification*  
of the word *Faith*, nothing so frequently found in the Scriptures  
as the two former; which yet appeareth both by the course of this  
*whole Chapter*, and by the consent of the best and most approved in-  
terpreters as well ancient as modern, to have been properly inten-  
ded by our Apostle in this place: namely that wherein it is put for  
a certain *persuasion of mind*, that what we do may lawfully be done.  
So that whatsoever *action* is done by us, with reasonable assurance  
and *persuasion* of the lawfulness thereof in our own consciences, is in  
our Apostles purpose so far forth an *action of Faith*: without any in-  
quiring into the *means* whereby that *persuasion* was wrought in us;  
whether it were the light of our own *reason*, or the *authority* of some  
credible person, or the declaration of Gods *revealed will* in his writ-  
ten Word. And on the other side, whatsoever *action* is done, ei-  
ther *directly contrary* to the judgement and verdict of our own *consci-*  
*ences*, or at leastwise *doubtingly* and before we are in some competent  
measure assured that we may lawfully do it: that is it which S. Paul  
here denieth to be of *faith*, and of which he pronounceth so perem-  
ptorily that it is (and that *eo nomine*) a sin. **B**

17.

a Heming in  
Rom. 14. 1.  
b Piscat. *ibid.*

c Joh. 3. 3, 6. &  
Acts 14. 1, 2.  
1.

Hic Verse 1.

2.

e Verse 14.

f Verse 22.

About which use and signification of the word *Faith* we need not  
to trouble our selves to fetch it from a *trope*, either of <sup>a</sup> a *Metonymie*  
or <sup>b</sup> *Synecdoche*, as some do. For though (as I say) it do not so of-  
ten occur in Scripture, yet it is indeed the primary and native signi-  
fication of the word *πίστις faith*, derived from the root *πίσσω to per-*  
*swade*. Because all kinds of *Faith* whatsoever consist in a kind of  
*persuasion*. You shall therefore find the words, *πιστεύω* which signi-  
fieth properly *to believe*, and *ἀποκρίνω* which signifieth properly *not*  
*to be persuaded*, to be opposed as contrary either to other in <sup>c</sup> *Joh*  
3. and *Acts* 14. and other places. To omit the frequent use of the  
words *πίστις* and *Fides*, in Greek and Latine authors in this signifi-  
cation: observe but the passages of this very *Chapter*, and you will be  
satisfied in it. At the second verse, <sup>d</sup> *πιστεύει πάντες, one believeth that*  
*he may eat all things*: that is, he is verily *persuaded* in his conscience  
that he may as lawfully eat *flesh* as *herbs*, any one kind of meat as  
any other, he maketh no doubt of it. Again at the fourteenth  
verse, <sup>e</sup> *ἐπίσταμαι, I know and am persuaded that there is nothing unclean*  
*of it self*. That is, I stedfastly *believe* it is a most certain and un-  
doubted truth. Again at the two and twentieth verse, <sup>f</sup> *ὅτι πίστις ἔχεις,*  
*Hast thou faith? have it to thy self before God*: that is, art thou in  
thy conscience *persuaded* that thou maist lawfully partake any of the  
good **D**  
**E**

- A good creatures of God? Let that *perswasion* suffice thee for the *ap- proving* of thine own heart in the sight of God: but *trouble* not the Church, nor *offend* thy weaker brother, by a needlesse and un-  
 seasonable ostentation of that thy knowledge. Lastly, in this three  
 and twentieth verse, *αὐτὸς ἐκ ἐκ πίστεως*, *He that doubteth is damned if he*  
*eat, because he eateth not of faith*: that is, he that is not yet fully  
*perswaded* in his own mind, that it is *lawfull* for him to eat some  
 kinds of meats, (as namely *swines flesh*, or *bloodings*,) and yet is  
 drawn against his own judgement to *eat* thereof because he seeth  
 others so to do, or because he would be loth to undergo the  
 taunts and jeers of scornors, or out of any other poor respect: such  
 a man is *cast and condemned* by the judgement of his own heart as  
 a transgressor, because he adventureth to do that which he doth  
 not believe to be *lawfull*. And then the Apostle proceeding *ab hy-*  
*pothesi ad thesin*, immediately reduceth that particular case into a *ge-*  
*nerall rule* in these words, *For whatsoever is not of faith, is sin*. By  
 the proceffe of which his discourse it may appear, that by *Faith* no  
 other thing is here meant, than such a *perswasion* of the mind and  
 conscience as we have now declared, and that the true purport and  
 intent of these words is but thus much in effect: Whosoever shall  
 C enterprise the doing of any thing, which he *verily believeth* to be un-  
 lawfull, or at leastwise is not *reasonably well perswaded* of the lawfulness  
 of it; let the thing be otherwise and in it self what it can be,  
*lawfull or unlawfull, indifferent or necessary, convenient or inconvenient*, it  
 mattereth not: to him it is a *sin* howsoever.

4.  
g Verse 23.

- Which being the plain evident and undeniable purpose of these  
 words, I shall not need to spend any more breath either in the far-  
 ther *refutation* of such conclusions as are *mis-inferred* hence, which  
 fall of themselves; or in the farther *Explication* of the meaning of  
 the *Text*, which already appeareth: but addresse my self rather to  
 D the *application* of it. Wherein, because upon this great principle  
 may depend the resolution of very many *Cases of Conscience*, which  
 may trouble us in our Christian and holy walking: it will not be un-  
 profitable to proceed by resolving some of the most material *doubts*  
 and *questions*, among those which have occurred unto my thoughts  
 by occasion of *this Text* in my meditations thereon.

18.

- First, it may be demanded, *What power* the Conscience hath, to  
 make a thing otherwise good and *lawfull*, to become *unlawfull* and  
 sinfull? and *whence* it hath that power? I answer, *First*, that it is  
 not in the power of any mans judgement or conscience to alter the  
 E *naturall condition* of any thing whatsoever, either in respect of *qua-*  
*lity or degree*: but that still every thing that was *good* remaineth,  
*good*, and every thing that was *evil* remaineth *evil*; and that in the  
 very same degree of good or evil as it was before, neither better  
 nor worse, any mans particular judgement or opinion thereof not-  
 withstanding. For the differences between *good* and *evil*, and the se-

19.

1.



a R *Sp. Sanctus non  
mutat naturā.*

2.

b *Opinio nostra  
nobis legem facit.  
Ambrosius de  
paradiso.*

c John 16. 2.  
d Acts 26. 9.

e 1 Tim. 1. 13.

f Acts 23. 3, 4.  
& Phil. 3. 6.

3.

verall degrees of both, spring from such conditions as are *intrinsicall* A  
to the things themselves: which no <sup>a</sup> *Outward respects*, (and much  
lesse then *mens opinions*) can vary. He that esteemeth any creature  
unclean, may defile *himself*, but he cannot bring impurity upon *that*  
creature, by such his estimation. Secondly, that <sup>b</sup> *mens judgements*  
may make that which is good in its *own nature*, (the naturall good-  
nesse still remaining) become evil *to them* in the use: *essentially* good,  
and *quoad rem*; but *quoad hominem*, and *accidentally* evil. It is our  
Apostles own distinction in the fourteenth verse of this Chapter:  
*Nothing unclean of it self: but to him that esteemeth any thing to be*  
*unclean, unclean to him.* But then we must know withall, that it B  
holdeth not the other way. *Mens judgements* or *opinions*, although  
they may make that which is good *in it self*, to become evil *to them*;  
yet they cannot make that which is evil *in it self*, to become good  
either *in it self*, or *to them*. If a man were verily perswaded, that it  
were evil *to ask his father blessing*, that mis-perswasion would make  
it become evil *to him*: But if the same man should be as verily per-  
swaded that it were good *to curse his father*, or *to deny him relief*  
being an unbeliever; that mis-perswasion could not make either of  
them become good *to him*. Some that persecuted the Apostles C  
were *perswaded* they <sup>c</sup> *did God good service* in it. It was Saint Pauls  
case before his conversion, who <sup>a</sup> *verily thought in himself, that he*  
*ought to do many things contrary to the name of Jesus.* But those their  
*perswasions* would not serve to justify those their *actions*. Saint Paul  
confesseth himself to have been <sup>e</sup> *a persecutor, and blasphemor, and*  
*injurious* for so doing, although he followed the guidance of his own  
*conscience* therein: and to have stood in need of *mercy* for the remis-  
sion of those wicked acts, though he did them *ignorantly*, and <sup>f</sup> *out*  
*of zeal to the Law.* The reason of which difference is, that which I  
touched in the beginning, even because any *one defect* is enough to  
render an action *evill*; and consequently a defect in the *agent* may D  
do it, though the *substance* of the action remain still (as it was) *good*:  
but *all conditions* must concur to make an action *good*; and conse-  
quently a *right intention* in the agent will not suffice thereunto, so  
long as the *substance* of the action remaineth still (as it was) *evill*.  
Thirdly, that the *Conscience* hath this power over mens wils and  
actions by virtue of that unchangeable *Law* of God, which he esta-  
blisheth by an ordinance of *nature* in our first creation: that the *will*  
of every man (which is the *fountain* whence all our *actions* immedi-  
ately flow) should conforme it self to the judgement of the *practique*  
*understanding* or *conscience*, as to its proper and immediate *rule*, and  
yield it self to be guided thereby. So that if the *understanding*  
through Error point out a wrong way, and the *will* follow it: the  
fault is chiefly in the *understanding* for mis-guiding the *will*. But if  
the *understanding* shew the right way, and the *will* take a wrong: then  
the fault is meerly in the *will*, for not following that guide which  
G O D hath set over it. E

A It may be demanded *secondly*, Whether or no in every particular thing we do, an *actuell consideration* of the lawfulnessse and expediency thereof be so requisite, as that for want thereof we should sinne in doing it? The reason of the doubt is, because otherwise how should it appeare to be *of faith*? and *Whatsoever is not of faith, is sin*. I answer, *First*, that in matters of weight and worthy of consultation, it is very necessary that the *lawfulnessse* and *expediency* of them be first diligently examined, before they be enterprised. And *secondly*, that even in smaller matters the like examination is needfull when there is any *apparent cause* of doubting. But *thirdly*, that in such small and triviall matters, as it much skilleth not whether we do them or no, or whether we do this rather than that, and wherein *no doubt* ariseth to trouble us; an *actuell consideration* of their lawfulnessse or expediency is so far from being *requisite*, that it would rather be *troublesome* and *incommodious*. True it is, that all *voluntary actions* are done with some *deliberation*, more or lesse: because it is the nature of the *will* to consult with the *understanding* in every act; else it should be *irrationall* and *brutish*. Yet there are many things which we daily do, wherein the sentence of the *understanding* is so quick and present, because there is *no difficulty* in them; that they seem to be, (and are therefore sometimes so termed) *actus indeliberati*: <sup>b</sup> such as are to *sit down* and to *rise up*, to *pluck* a flower as we walk in a Garden, to *aske* the time of the day, or the name of the next Town as we travell by the way, or whether we *eat* of this or that dish at the table, <sup>c</sup> and the like. For the doing of every of which, it were a *ridiculous servility* to be imposed upon men, if they should be tyed to district examination of the *lawfulnessse* and *expediency* thereof. There is not in them *dignus vindice nodus*: and a mans *time* ought to be more precious unto him, than to be trifled away in such *needleless* and *minute* enquiries. It is even as if we should tye a great learned man that is ready in his Latine tongue, to bethink himself first of some *grammar rule* or *example* for the declining and parsing of every word he were to speak, before he should adventure to utter a *Latine sentence*. But as such a man is sufficiently assured out of the *habit* of his learning, that he speaketh *congruously* and with good *propriety*, though he have no present *actuell* reference to his *Grammar rules*: so here, an *habituall knowledge* of the nature and use of *indifferent things* is sufficient to warrant to the conscience the *lawfulnessse* of these *common actions* of life; so as they may be said to be *of faith*, though there be no farther *actuell* or *particular* disquisition used about them. A very needfull thing it is the whilest, for Christian men to endeavour to have a *right judgement* concerning indifferent things: without which it can scarcely be avoided, but that both their *Consciences* will be full of *distracting scruples* within themselves, & their *conversations* full of *unbrotherly carriage* towards others.

It may be demanded *thirdly*, Since *Whatsoever is not of faith is sin*,

M 3

What

20.

1.

2.

3.

ubi est officio,  
ibi est conscientia  
necessaria. Ber-  
nard, Ep. 7.

a Ratio in rebus manifestis non inquiri, sed statim iudicat. Aquin.

1. 2. qu. 14. 4. ad 2.

b ἐκόντες γὰρ πολλὰ πράττομεν, πρὸ τοῦ διανοηθῆαι καὶ βελύστασθαι, διὸ καὶ ζομεν, καὶ ἀνιστάμεθα, &c. Arist. 1. Mag. Moral. 18.

c ἡ δὲ αὐτὴ βελύσταται, ἐκ ἀπεργονήτων. Arist. 2. Eth. 5.

11.

a Ve se 5. hic.  
plenè certus sit.  
H-ming.  
b Quasi plenè  
v. l. s. feratur.  
Piscat. in Sh. l.  
ad Rom. 14. 5.

c Luk. 9. 50.

#

What *measure* of Faith, or what *degree* of Perswasion is necessary for A  
the warranting of our actions, so as lesse than that will not serve? I  
answer, that what is here demanded cannot be positively defined by  
any peremptory and immoveable rules. There is most an end a  
*Latitude* in such things as these are: which may be *strained* or *exten-*  
*ded* more or lesse, according to the exigence of *present occasions*, and  
as the different state or quality of *particular businesses* shall require.  
There is a *πανεργασία*, a *fulnesse* of perswasion arising from evident in-  
fallible and demonstrative prootes, which is attainable for the per-  
formance of sundry duties both of civill *Justice* and of *Religion*. And B  
where it may be attained, it is to be *endeavoured* after, (though it  
be not of *absolute necessity*: ) for we cannot make our assurances too  
strong. The Apostle useth that word at the fifth ver. ( *Let every man*  
*be fully perswaded in his own mind*, ) *πανεργασία* : it is a metaphoricall  
word, and seemeth to be borrowed from a Ship under *full saile*,  
that hath both *wind* and *tide* with it to carry it with a straight and  
speedy course to the desired point, and nothing to hinder it. But  
as men, when they are to *purchase lands*, will desire and propose to  
have as good *assurance* as by learned counsell can be devised; but  
yet must be content to take such *assurance* as the *sellors* can make, or  
else they shall make but a few markets: so although we may desire C  
( *ex abundanti* ) a *full assurance of faith* in every weighty action we  
shall enterprise; yet ordinarily and in most things we must content  
our selves to take up with a *conjectural*, *probable*, and *moral certainty*,  
or else we shall find very few things left for us to do. *Fides Logica*  
is not to be expected in all cases: in some and those the most, *Fi-*  
*des Ethica* must serve the turne. Nay I say yet further, and I beseech  
you (brethren) to take notice of it as a matter of speciall use both  
for the *directing* and *quieting* of your consciences: that ordinarily  
and in most things we need no other *warrant* for what we do than  
this onely, that there is not (to our knowledge) any law either of D  
*Nature* or *Scripture* against them. As the Lawyers use to say of mens  
persons, *Quisque præsūmitur esse bonus*, &c. The Law taketh every  
man for a *good man and true*, till his truth and honesty be legally dis-  
proved; and as our Saviour sometimes said, *He that is not against*  
*us, is for us*: so in these matters we are to *believe* all things to be  
*lawfull* for us to do, which cannot be shewn by good evidence either  
of *Scripture* or *Reason* to be *unlawfull*. Those men therefore go  
quite the wrong way to work, to the fearefull *puzzling* of their own  
and other mens *consciences*, who use to argue on this manner. [ This  
I have no warrant to do; for *where is it commanded*? ] Whereas E  
they ought rather to argue thus, [ This I have good warrant to do;  
for *where is it forbidden*? ] Apply this now a little to those *Ceremo-*  
*nies*, that for *orders* sake, and to adde the greater *solemnity* to sacred  
actions, are appointed in the Church; *Wearing* the Surplize, *bowing*  
at the Name of the Lord *Jesus*, *kneeling* at the Holy Communion,  
and



- A and the rest. Though I might say, and that truly, that these also are commanded even by divine authority *in genere*, that is to say, as they fall within the compasse of *decent Ceremonies*, by virtue of that grand Ecclesiasticall Canon, (<sup>d</sup> *Let all things be done honestly and in order*;) and that even *in specie* too they are commanded by the authority of those *governors* whom God hath set over us, and to whom we are bound in *conscience*, and by vertue of Gods commandement, to yield *obedience*: Yet I waive all this for the present, because it is not so direct to the point in hand. Onely I aske, Where are any of these things *forbidden*? if they be, let it be shewn:
- B and that not by *weake collections*, and *remote consequences*, which are good for nothing but to engender *strifes*, and to multiply *disputes* without end; but by *direct* and *full evidence* either of *Scripture-text* or *Reason*, which (for any thing I know) was never yet done, neither (as I verily believe) will ever be done. But if it cannot be shown that these things are *forbidden*, without any more adoe, the use of them is by that sufficiently warranted. He that will not allow of this *doctrine*, besides that he cherisheth an *error* which will hardly suffer him to have a *quiet Conscience*: I yet see not how he can reconcile his opinion with those sundry passages of our Apostle, [<sup>e</sup> *Every creature of God is good*, <sup>f</sup> *To the pure all things are pure*, <sup>g</sup> *I know nothing is of it self unclean*, <sup>h</sup> *All things are lawfull*, &c.] From which passages we may with much safety conclude, that it is *lawfull* for us to do all those things, concerning which there can be nothing brought of moment to prove them *unlawfull*. Upon which ground alone if we do them, we do them upon such a *perswasion of faith* as is sufficient. Provided, that we have not neglected to *inform* our judgements the best we could for *the time past*; and that we are ever ready withall to *yield* our selves to better information, whensoever it shall be tendred unto us, *for the time to come*.
- D It may be demanded *fourthly*, Suppose a man would fain do something, of the *lawfulness* whereof he is not in his *conscience* sufficiently resolved; whether he may in any case do it notwithstanding the *reluctancy* of his Conscience, yea or no? As they write of a *Cyrus*, that to make passage for his Army, he cut the great river *Gyndes* into many smaller chanel, which in one entire stream was not passable: so to make a clear and distinct answer to this great question, I must divide it into some lesser ones. For there are sundry things considerable in it; whether we respect *the conscience*, or *the Person* of the doer, or *the Action* to be done. As namely and especially, in respect of *the conscience*, whether the *reluctancy* thereof proceed from a settled and stedfast *resolution*, or from some *doubtfulness* one-ly, or but from some *scruple*? And in respect of *the person*, whether he be *sui juris* his own Master, and have power to dispose of himself at his own choice in the things questioned; or he be *under the command*, and at the appointment of another? And in respect of
- E

d 1 Cor. 14. 40.

e 1 Tim. 4. 4.  
f Tit. 1. 15.  
g Rom. 14. 14.  
h 1 Cor. 6. 12.

22.

a Herodot. in  
Clio; Senec. 3.  
de ira. 21

the

the Action or thing to be done : whether it be a necessary thing, or an *unlawfull* thing, or a thing *indifferent* and arbitrary? Any of which circumstances may quite alter the case, and so beget new questions. But I shall reduce all to three questions : whereof the first shall concern a *resolved* Conscience, the second a *doubtfull* conscience, and the third a *scrupulous* conscience.

23.

The First Question then is, if the Conscience be *firmly resolved*, that the thing proposed to be done is *unlawfull*; whether it may then be done, or no? Whereunto I answer in these two conclusions. *The first conclusion.* If the Conscience be firmly so resolved, and that upon a *true ground*, (that is to say, if the thing be indeed *unlawfull*, and judged so to be) it may not in any case or for any respect in the world be done. There cannot be imagined a higher a *contempt of God*, than for a man to despise the power of *his own conscience* : which is the highest sovereignty under heaven, as being Gods most *immediate deputy* for the ordering of his life and waies. b *Βροτῶς ἀπασιν ἡ συνείδησις* Sed, a heathen man could say. Wofull is the estate of those men (unlesse they repent) who for filthy *lucre*, or vain *pleasure*, or spitefull *malice*, or tottering *honour*, or lazy *ease*, or any other reigning *lust*, dare lye, or sweare, or cheat, or oppress, or commit filthinesse, or steal, or kill, or slander, or flatter, or betray, or do any thing that may advance their base ends : nothing at all regarding the *secret whisperings*, or murmurings, no nor yet the *loud roarings*, and bellowings of their own *consciences* there against. c *Stat contra ratio, & secretam gannit in aurem.* It doth so : but yet they turn a *deaf eare* to it, and despise it. Wonder not, if when they out of the terrours of their *troubled consciences* shall *houle* and *roare* in the eares of the Almighty for *mercy*, or for some *mitigation* at least of their torment ; he then turn a *deafe eare* against them, and despise them. d *To him that knoweth to do good, and doth it not, to him it is sin,* James 4. *sin* not to be excused by any plea or colour : But how much more inexcusably then is it *sinne* to him, that knoweth the *evill* he should not do, and yet will do it? There is not a proner way to e *Hell*, than to *sinne* against Conscience. f *Happy is he which condemneth not himself in that which he alloweth* : but most wretched is he that alloweth himself to the *practise* of that, which in his judgement he cannot but *condemne*. Neither maketh it any difference at all here, whether a man be otherwise *sui juris* or not. For although there be a great respect due to the higher powers in *doubtfull cases*, (as I shall touch anon.) yet where the thing required is *simply unlawfull*, and understood so to be, *inferiours* must absolutely resolve to *disobey*, whatsoever come of it. Gods faithfull servants have ever been most resolute in such exigents. g *We are not carefull to answer thee in this matter* ; (belike in a matter of another nature they would have taken care to have given the King a more *satisfactory*, at least a more *respecttive answer* : but in this matter,) *Be known to thee O King,*

a Qui agit contra conscientiam qua credit Deum aliquid prohibuisse, licet erret, contemnit Deum.  
Bonavent. 2.  
sent. dist. 39.  
b Menand.

c Pers. Satyr. 5.

d Jam. 4. 17.

e Quod sit contra conscientiam edificat ad perditionem. c. 28.  
qu. 1. Omnes.  
Sect. ex his.  
f Rom. 14. 22.

g Dan. 3. 16--18.

A *King, that we will not serve thy gods.* <sup>h</sup> *Da veniam Imperator, &c.* You know whose answers they were. If we be sure God hath forbidden it, we sinne against our own consciences if we do it at the command of any mortall man whosoever, or upon any worldly inducement whatsoever. That is the first Conclusion.

h c. 11. qu. 3.  
Qui resistit. ex  
Augustino.

The second is this. If a man be in his conscience fully perswaded that a thing is evil and unlawfull, which yet in truth is not so, but lawfull; the thing by him so judged unlawfull cannot by him be done without sin. Even an erroneous conscience bindeth thus far, that a man cannot go against it, and be guiltlesse: because his practise should

24.

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B then run crosse to his judgement; and so the thing done could not be of Faith. For if his reason judge it to be evil, and yet he will do it, it argueth manifestly that he hath a will to do evil, and so becometh a transgressour of that generall Law which bindeth all men to eschew all evil. Yet in this case we must admit of some difference, according to the different nature of the things, and the different condition of the persons. For if the things so judged unlawfull be in their own nature not necessary, but indifferent, so as they may either be done or left undone without sin; and the person withall be *sui juris* in respect of such things, no superiour power having determined his

C liberty therein: then, although he may not do any of these things, by reason of the contrary perswasion of his conscience, without sin; yet he may without sin leave them undone. As for example. Say a man should hold it utterly unlawfull (as some erroneously do,) to play at cards or dice, or to lay a wager, or to cast lots in triviall matters: if it be in truth lawfull to do every of these things, (as I make no question but it is, so they be done with sobriety and with due circumstances,) yet he that is otherwise perswaded of them cannot by reason of that perswasion do any of them without sin. Yet, forsomuch as they are things no way necessary, but indifferent; both in their nature, and for their use also, no superiour power having enjoined any

D man to use them, therefore he that judgeth them unlawfull may abstain from them without sinne, and so indeed he is in conscience bound to do, so long as he continueth to be of that opinion. But now on the other side, if the things so mis-judged to be unlawfull be any way necessary; either in respect of their own nature, or by the injunction of authority: then the person is by that his error brought into such a strait between two sinnes, as he can by no possible meanes avoid both, so long as he persisteth in that his error. For both if he do the thing, he goeth against the perswasion of his conscience, and that is a great sinne: and if he do it not, either he omitteth a necessary duty, or else disobeyeth lawfull authority; and to do either of both, is a sinne too. Out of which snare since there is no way of escape but one, which is to rectifie his judgement, and to quit his pernicious error: it concerneth every man therefore that unfeignedly desireth to do his duty in the fear of God, and to keep a good conscience, not

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25.

a--animo nunc  
huc, nunc illuc  
Erat illuc.  
Virg. Æneid.  
10.  
b Jam. 1. 8.

1.

c Ibid.

d Eph. 4. 14.

2.

3.

4.

26.

1.

2.

to be too stiffe in his present apprehensions, but to examine well *the principles* and *grounds* of his opinions, strongly suspecting that *winde* that driveth him upon such rocks, to be but a *blast* of his own fancy, rather than a *breathing* of the holy Spirit of truth. Once this is most certain, that whosoever shall adventure to do any thing *repugnant* to the judgement of his own *conscience*, (be that judgement *true* or be it *false*;) shall commit a grievous sin in so doing: *ὅτι ἐκ τῆς συνείδησεως*, because it cannot be *of faith*, and *whatsoever is not of faith is sin*.

That is now where the conscience apparently inclineth the one way. But say the scales *hang even*, so as a man cannot well resolve whether way he should rather take! Now he is in one mind, by *and by* in another; but constant in neither: right Saint *James* his *ἀνὴρ διψυχος*, a *double minded man*. This is it we call a *doubting conscience*: concerning which *the second question is*, what a man ought to do in case of *doubtfulness*. Perfect directions here, (as in most *deliberatives*) would require a large discourse: because there are so many considerable *circumstances* that may vary the case; especially in respect of *the cause* from which that *doubtfulness* of mind may spring. Many times it ariseth from meere *sicklenesse of mind*, or *weaknesse of judgement*; as the lightest things are soonest driven out of their place by the wind: Even as St. *James* saith, *a double minded man is wavering in all his wayes*; and S. *Paul* speaketh of some that were like *children*, off and on,, soon wherryed about with every *blast of doctrine*. Sometimes it proceedeth from *tendernesse of Conscience*, which is indeed a very blessed and gracious thing: but yet (as *tender* things may soon *miscarry*, if they be not the more choisely handled,) very obnoxious through *Sathans* diligence and subtilty to be wrought upon to dangerous inconveniencies. Sometimes it may proceed from *the probability* of those *reasons* that seem to stand on either side, betwixt which it is not easie to judge which are strongest: or from the differing judgements and *opinions* of *learned* and *godly* men thereabout, and from many other causes: But for some generall resolution of *the Question*, (what is to be done where the conscience is *doubtfull*?) I answer.

“*First*, that if the doubtfulness be not concerning *the lawfulness* of any of the things to be done considered simply and in themselves, but of *the expediency* of them as they are compared one with another; (as when of *two things* proposed at once, whereof one *must*, and but one *can* be done, I am sufficiently persuaded of the lawfulness of either, but am *doubtfull* whether of the two rather to pitch upon:) in such a case, the party ought *first* to weigh the conveniencies and inconveniencies of both as well and advisedly as he can by *himself alone*; and to do that which then shall appeare to him to be subject to the fewer and lesser *inconveniencies*. Or if the reasons seem so equally strong on both sides, that he cannot *of himselfe* decide the doubt; then *secondly*, if



doubteth, where he hath free liberty to leave it undone, bringeth upon him (as we have already shewn) the guilt of wilfull transgression: but not so where he is not left to his own liberty. And where lawfull authority prescribeth in *alterutram partem*, there the liberty *ad utramque partem contradictionis* is taken away, from so many as are under that authority. If they that are over them have determined it one way; it is not thenceforth any more at their choice, whether they will take that way, or the contrary: but they must go the way that is appointed them without gainaying or grudging. And if in the deed done at the command of one that is endued with lawfull authority there be a sin, it must go on his score that requireth it wrongfully, not on his that doth but his duty in obeying. A Prince commandeth his Subjects to serve in his Warres: it may be the quarrel is unjust, it may be there may appear to the understanding of the subject great likelihoods of such injustice; yet may the subject for all that fight in the quarrell; yea he is bound in conscience so to do: nay he is deep in disloyalty and treason if he refuse the service, whatsoever pretensions he may make of conscience for such refusall. Neither need that fear trouble him lest he should bring upon himself the guilt of innocent blood; for the blood that is unrighteously shed in that quarrel, he must answer for that set him on work, not he that spilt it. And truly it is a great wonder to me, that any man endued with understanding, and that is able in any measure to weigh the force of those precepts and reasons which bind inferiours to yield obedience to their superiours, should be otherwise minded in cases of like nature. Whatsoever is commanded us by those whom God hath set over us, either in Church, Common-wealth, or Family, (<sup>b</sup> *Quod tamen non sit certum displicere Deo*, saith S. Bern.) which is not evidently contrary to the Law and will of God, ought to be of us received & obeyed no otherwise, then as if God himself had commanded it, because God himself hath commanded us to <sup>c</sup> obey the higher powers, and to <sup>d</sup> submit our selves to their ordinances. Say it be not well done of them to command it! *Sed enim quid hoc refert tuâ?* saith he; What is that to thee? Let them look to that whom it concerneth: *Tolle quod tuum est, & vade.* Do thou what is thine own part faithfully, and never trouble thy self further. *Ipsam quem pro Deo habemus, tanquam Deum in his quæ aperte non sunt contra Deum audire debemus;* Bernard still, Gods Vicegerents must be heard and obeyed in all things that are not manifestly contrary to the revealed will of God.

29.

But the thing required is against my conscience, may some say; and I may not go against my conscience, for any mans pleasure. Judge I pray you what perversnesse is this, when the blessed Apostle commandeth thee to obey for conscience sake, that thou shouldst disobey, and that for conscience sake too: He chargeth thee upon thy conscience to be subject; and thou pretendest thy conscience to free thee from subjection. This by the way; now to the point.

Thou

<sup>a</sup> Is damnum dat, qui iubet dare: eius vero nulli culpe est, cui preve-nisse sit. L. 169. F. de div. Reg. jur.

<sup>b</sup> Bernard. de præcept. & dis.

<sup>c</sup> Rom. 13. 1.  
<sup>d</sup> Pet. 2. 13.

<sup>a</sup> Rom. 13. 5.



- A Thou sayest it is *against the conscience*: I say again, that (in the case whereof we now speake, the case of *doubtfulnesse*) it is not against thy conscience. For doubting properly is *motus indifferens in utramque partem contradictionis*; when the mind is held in suspense between two ways, uncertain whether of both to take to. When the scales hang even (as I said before) and *in equilibrio*, without any notable propension or inclination to the one side more than to the other. And surely where things hang thus *even*, if the *weight of authority* will not cast the scale either way: we may well suppose, that either the *authority* is made very *light*, or else there is a great fault in the *beame*. Know (brethren) the *gain saying conscience* is one thing, and the *doubting conscience* another. That which is done *repugnante conscientia*, the conscience of the doer flatly *gain saying* it, that is indeed *against a mans conscience*, (the conscience having already passed a *definitive sentence* the one way :) and no respect or circumstance whatsoever can free it from sin. But that which is done *dubitante conscientia*, the conscience of the doer onely doubting of it and no more; that is in truth no more *against a mans conscience* than *with* it, (the conscience as yet not having passed a *definitive sentence* either way :) and such an action may either be a *sinne*, or *no sinne*; according to those qualifications which it may receive from other respects and circumstances. If the conscience have already passed a judgement upon a thing, and *condemned* it as simply unlawfull; in that case it is true that a man ought not by any meanes to do that thing, no not at the *command* of any Magistrate, no not although his conscience have pronounced a *wrong sentence*, and erred in that judgement: for then he should do it, *repugnante conscientia*, he should go directly against his own conscience, which he ought not to do whatsoever come of it. In such a case certainly he may not obey the Magistrate: yet let him know thus much withall, that he sinneth too in *disobeying* the Magistrate; from which sinne the following of the judgement of his own conscience cannot acquit him. And this is that fearfull *perplexity* whereof I spake, whereinto many a man casteth himself by his own *error* and *obstinacy*, that he can neither go *with* his conscience, nor *against* it, but he shall sinne. And who can help it, if a man will needs cherish an *error*, and persist in it? But now if the conscience be onely *doubtfull* whether a thing be *lawfull* or no, but have not as yet passed a *peremptory judgement* against it, (yea although it rather incline to think it *unlawfull* :) in that case if the Magistrate shall *command* it to be done, the subject with a good conscience *may* do it, nay he cannot with a good conscience *refuse* to do it, though it be *dubitante conscientia*.
- E But you will yet say, that in doubtfull cases the *safer part* is to be chosen. So say I too; and am content that *rule* should decide this *question*: onely let it be rightly applyed. Thou thinkest it *safer*, where thou doubtest of the unlawfulness, to *forbear* then to *do*: as for example, if thou doubtest whether it be *lawfull* to *kneel* at the

b Ifidor.

c Dubitans, incertus quasi ducit ad unum aut alterum. Ibid. 10. Etym. Si auctoritas

D.

''

cc

#

#

d Plus est standum præcepto prelati, quam conscientie. Bonav. 2. sent. distin. 39.

30.

Communion, it is safest in thy opinion therefore for thee *not to kneel*. So should I think too, if thou wert left meerly to thine own *liberty*. But thou dost not consider how thou art caught in thine own net, and how the edge of thine own weapon may be turned upon thee point-blank not to be avoided, thus. If authority command thee to *kneel*, which whether it be lawfull for thee to do, or not, thou doubt-est; it cannot choose but thou must needs *doubt* also, whether thou maiest lawfully *disobey*, or not. Now then here apply thine own Rule, *In dubiis pars tutior*, and see what will come of it. Judge, since thou canst not but *doubt* in both cases, whether it be not the *safer* of the two, to *obey* doubtingly, than to *disobey* doubtingly. *Tene certum, demitte incertum*, is S. Gregory his rule: where there is a *certainty*, and an *uncertainty*, let the *uncertainty* go, and hold to that which is *certain*. Now the *generall* is *certain*, that thou art to obey the *Magistrate* in all things not contrary to the will of God; but the *particular* is *uncertain*, whether the thing now commanded thee by the *Magistrate* be contrary to the will of God: (I say *uncertain to thee*, becauie thou doubt-est of it.) Deal *safely* therefore, and hold thee to that which is *certain*, and obey.

31.

But thou wilt yet alledge, that the *Apostle* here condemneth the doing of any thing, not onely with a *gain saying*, but even with a *doubting* conscience: becauie *doubting* also is contrary to *faith*, and he that *doubteth* is even for that *condemned*, if he eat. Oh beware of mis-applying *Scripture*! it is a thing easily done, but not so easily answered. I know not any one gap that hath let in more and more dangerous errors into the Church, than this: that men take the *words* of the sacred Text fitted to *particular occasions*, and to the condition of the *times* wherein they were written; and then apply them to themselves and others as they find them, without due respect had to the *differences* that may be between those *times* and *cases*, and the present. Sundry things spoken in *Scripture* agreeably to that *infancy* of the Church, would sort very ill with the Church in her fulnesse of *strength* and *stature*: and sundry directions very expedient in times of *persecution*, and when believers lived mingled with *Infidels*, would be very unseasonably urged where the Church is in a *peaceable* and *flourishing* estate, enjoying the *favour* and living under the *protection* of gracious and religious Princes. Thus the *Constitutions* that the *Apostles* made concerning *Deacons* and *Widowes* in those primitive times, are with much importunity, but very importunately withall, urged by the *Disciplinarians*: And sundry other like things I might instance in of this kind, worthy the discovery, but that I fear to grow tedious. Briefely then, the *Apostles* whole discourse in this Chapter, and so wheresoever else he toucheth upon the point of *Scandals*, is to be *understood* onely in that case where men are left to their own *liberty* in the use of indifferent things: the *Romans*, *Corinthians*, and others to whom S. Paul wrote about these matters, being not *limited* any way in the exercise of their *liberty* therein by any over-ruling authority.

# a Giegor.

A

B

C

D

E

A authority. But where the Magistrates have interposed, & thought good upon mature advice to *impose Laws* upon those that are under them, whereby their *liberty* is (not *infringed*, as some unjustly complain, in the *inward judgement*, but onely) *limited* in the *outward exercise* of it: there the Apostolical directions *will not hold* in the same *absolute manner*, as they were delivered to those whom they then concerned; but only in the *equity* of them, so far forth as the cases are alike, & with such meet *qualifications* & *mitigations*, as the difference of the cases otherwise doth require. So that a man ought not out of private fancy, or meerly because he would not be observed for not doing as others do, or for any the like weak respects, to do that thing of the *lawfulness* whereof he is not *competently persuaded*, where it is *free* for him to do otherwise: w<sup>h</sup> was the case of these *weak ones* among the Romans, for whose sakes principally the Apostle gave these directions. But the *authority* of the Magistrate intervening to alters the case, that such a forbearance as to them was *necessary*, is to as many of us as are commanded to do this or that, altogether *unlawful*, in regard they were *free*, & we are *bound*: for the reasons already shewn, w<sup>h</sup> I now rehearse not.

C But you will yet say, (for in point of *obedience* men are very loth to *yield* so long as they can find any thing to *plead*,) those that lay these *burdens* upon us, at leastwise should do well to satisfy our doubts, and to *inform* our consciences concerning the *lawfulness* of what they enjoyn; that so we might render them *obedience* with better *cheerfulness*. How willing are we sinful men to leave the blame of our miscarriages any where rather than upon our selves! But how is it not incongruous the while, that those men should *prescribe rules* to their governours, who can scarcely brook their governours should *prescribe Laws* to them? <sup>a</sup> It were good we would first *learn* how to *obey*, ere we take upon us to *teach* our betters how to *govern*. However, what *governours* are bound to do, or what is fit for them to do, in the point of *information*; that is not now the question. If they fail in any part of their bounden duty, they shall be sure to reckon for it one day: but their *failing* cannot in the mean time excuse thy *disobedience*. Although I think it would prove a hard task, for whosoever should undertake it, to shew that *superiours* are alwayes bound to *inform* the consciences of their inferiours concerning the *lawfulness* of every thing they shall command. If sometimes they do it, where they see it *expedient* or *needfull*; sometimes again (and that perhaps oftner,) it may be thought more *expedient* for them, and more *conducibile* for the publick peace and safety, onely to make known to the people what their pleasures are, reserving to themselves the *reasons* thereof. I am sure, in the point of *Ecclesiasticall ceremonies* and *Constitutions*, (in which case the aforesaid allegations are usually most stood upon,) this hath been abundantly done in our Church, not onely in the learned writings of sundry *private men*, but by the *publick declaration* also of authority, as is to be seen at large in the *preface* commonly printed before the *book of Common pray-*

32.

<sup>a</sup> ἀπειθεῖς  
μαθόντες, ἀπ.  
ἐκ τῆς ἐκκλησίας  
Σολὼν apud  
Stob. Serm. 3.



prayer concerning that argument: enough to satisfie those that are peaceable, and not disposed to stretch their wits to cavill at things established. And thus much of the *second Question*, touching a *doubting conscience* whereon I have insisted the longer, because it is a point both so proper to the *Text*, & whereat so many have stumbled.

33.

There remaineth but one *other Question*, and that of far smaller difficulty; What is to be done, when the conscience is *scrupulous*? I call that a *scruple*, when a man is reasonably well perswaded of the *lawfulness* of a thing, yet hath withall some *jealousies* and *fears*, lest perhaps it should prove *unlawfull*. Such scruples are most incident to men of *melancholy* dispositions, or of *timorous* spirits; especially if they be *tender-conscienced* withall: and they are much encreased by the false *suggestions* of Satan; by reading the *books*, or hearing the *Sermons*, or frequenting the *company* of men more strict, precise, and austere in sundry points, than they need or ought to be; and by sundry other means which I now mention not. Of which *scruples* it behooveth every man, *first*, to be wary that he do not at all admit them, if he can chuse: or, if he cannot wholly avoid them, that *secondly*, he endeavour so far as may be to *eject* them speedily out of his thoughts, as *Satans snares*, and things that may breed him worse inconveniencies: or, if he cannot be so rid of them, that then *thirdly* he resolve to go on according to the more *profitable perswasion* of his mind, and *despise* those scruples. And this he may do with a good conscience, not onely in things *commanded* him by lawfull *authority*, but even in things *indifferent* and arbitrary, and wherein he is left to his own *liberty*.

34.

Much more might have been added for the farther both *declaration* and *confirmation* of these points. But you see I have been forced to wrap things together, that deserve a more full and distinct handling, that I might hold some proportion with the time. I had a purpose briefly to have comprised the summe of what I have delivered, concerning a *gain saying*, a *doubting*, and a *scrupulous* conscience, in some few *conclusions* for your better remembrance, and to have added also something by way of *direction*, what course might be the most probably taken for the *correcting* of an *erroneous* conscience, for the *settling* of a *doubtfull* conscience, and for the *quieting* of a *scrupulous* conscience. But it is more then time that I should give place to other business: and the most, and most material of those directions, have been here and there occasionally touched in that which hath been delivered already: in which respect I may the better spare that labour. Beseech we God the Father of our Lord Jesus Christ so to endue us all with the grace of his holy Spirit, that in our whole conversations we may unfeignedly endeavour to preserve a *good conscience*, and to yield all *due obedience* to him first, and then to every Ordinance of man for his sake.

Now to this *Father, Son*, and blessed *Spirit*, three persons, and one eternall *God*, be ascribed all the *Kingdome*, the *power* and the *glory*, both now and for evermore. Amen.

FINIS.



A D  
MAGISTRATUM.

The First Sermon.

At a publick Sessions at *Grantham, Lincoln,*  
11 June 1623.

JOB 29.ver.14,15,16,17.

14. *I put on righteousness, and it clothed me : my judgement was as a Robe and Diadem.*  
15. *I was eyes to the blind, and feet was I to the lame.*  
16. *I was a Father to the poor : and the cause which I knew not I searched out.*  
17. *And I brake the jawes of the wicked ; and plucked the spoil out of his teeth.*



Here silence against foul and false imputations may be interpreted a <sup>a</sup> Confession ; there the protestation of a mans own *innocency* is ever just, and sometimes <sup>b</sup> necessary. When others doe us open wrong ; it is not now *Vanity*, but *Charity*, to do our selves open right : and whatsoever appearance of folly or vain boasting there is in so doing ; they are chargeable with all that compell us thereunto, and not

*objectis non confiteri. Cic. pro domo sua. b mibi de memetipso itam multa dicendi necessitas quæ. l. m. imposita est ab illo. Cic. pro Syll.*

I.

*a Si, cum mihi furta, largitiones--opiscuntur, ego respondere soleo meis--non tam sum existimandus de rebus gestis gloriari, quam de*

we.

c Job 16.2.

we. (I am become a fool in glorying; but ye have compelled me, 2 Cor. 12.11.) It was neither *pride* nor *passion* in *Job*, but such a *compulsion* as this, that made him so often in this book proclaim his own *righteousnesse*. Amongst whose many and grievous *afflictions*, as it is hard to say which was the greatest; so we are sure this was not the least, that he was to wrestle with the unjust and bitter upbraidings of unreasonable and incompassionate men. They came to *visit* him as *friends*; and as *friends* they should have comforted him. But *sorry friends* they were, and *c* *miserable comforters*: indeed not *comforters*, but *tormenters*; and *Accusers* rather than *Friends*. Seeing Gods hand heavy upon him; for want of better or other proof, they charge him with *Hypocrisie*. And because they would not seem to deal all in *generalities* (for against this generall accusation of *hypocrisie*, it was sufficient for him as *generally* to plead the truth and *uprightnesse* of his heart;) they therefore go on more *particularly*, (but as *falsely*) and as it were by way of *instance*, to charge him with *Oppression*. Thus *Eliphaz* by name taxeth him: Chap. 22.6, &c. Thou hast taken a pledge from thy brother for naught; and hast stripped the naked of their clothing. Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry. But as for the mighty man, he had the earth; and the honourable man dwelt in it. Thou hast sent widowes away empty, and the arms of the fatherlesse hast thou broken.

2.  
 a *E*go dignus hac contumelia, at tu indignus qui faceres tamen.  
 Terent.  
 b Psal. 55.13.  
 .14.

Being thus *shamefully*, indeed *shamelessly*, upbraided to his face, without any desert of his, by those men, <sup>a</sup> who (if he had deserved it) should least of all have done it, his <sup>b</sup> neighbours and familiar friends; can you blame the good man, if to remove such false aspersions, he do with more then ordinary freedom insist upon *his own integrity* in this behalf? And that he doth in this Chapter something largely; wherein he declareth how he demeaned himself in the time of his *prosperity* in the administration of his *Magistracy*, far otherwise than was laid to his charge. [When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me. Because I delivered the poor that cryed, and the fatherlesse, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widowes heart to sing for joy] in the next immediate verses before these. And then he goeth on in the words of my Text, I put on *righteousnesse*, &c.

3. It seemeth *Job* was a good man, as well as a great: and being good, he was by so much the better, by how much he was the greater. Nor was he onely *Bonus vir*, a good man; and yet if but so, his friends had done him much wrong to make him an *Hypocrite*: but he was *Bonus Civis* too, a good *Common-wealths-man*; and therefore his friends did him yet more wrong to make him an *Oppressour*. Indeed he was neither the one, nor the other. But it is not so useful for us to know what manner of man *Job* was; as to learn from him what manner



A ner of men we should be. The grieved spirit of Job indeed at first uttered these words for his own justification: but the blessed spirit of God hath since written them for our instruction. To teach us from Jobs example how to use that measure of greatness and power which he hath given us, be it more, be it lesse, to his glory, and the common good. So that in these words we have to consider, as laid down unto us under the perion, and from the example of Job, some of the main and principal duties which concern all those that live in any degree of Eminency or Authority either in Church or Common-wealth; and more especially those that are in the Magistracy, or in any office appertaining to Justice.

B And those Duties are four. One, and the first, as a more transcendent and fundamentall duty: the other three, as accessory helps thereto, or subordinate parts thereof. That first is, a Care and Love, and Zeal of Justice. A good Magistrate should so make account of the administration of Justice, as of his chiefest business; making it his greatest glory and delight. Ver. 14. [I put on righteousness, and it clothed me: my judgement was a robe and a diadem.] The second is a forwardnesse unto the works of Mercy, and Charity, and Compassion. A good Magistrate should have compassion of those that stand in need of his help, and be helpful unto them, ver. 15. and part of 16. [I was eyes to the blind, and feet was I to the lame, I was a father to the poor.] The Third is Diligence in Examination. A good Magistrate should not be hasty to credit the first tale, or be carried away with light informations: but he should hear, and examine, and scan and sift matters as narrowly as may be for the finding out of the truth, in the remainder of ver. 16. [And the cause which I knew not I searched out.] The Fourth is Courage and Resolution in executing. A good Magistrate, when he goeth upon sure grounds, should not fear the faces of men, be they never so mighty or many; but without respect of persons execute that which is equall and right even upon the greatest offender, Ver. 17. [And I brake the jaws of the wicked, and plucked the spoil out of his teeth.] Of these four in their order: of the first, first; in these words, I put on righteousness, &c.

This Metaphor of clothing is much used in the Scriptures in this notion; as it is applied to the soul, & things appertaining to the soul. In Psalm 109. David useth this imprecation against his enemies; [a Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion as with a cloke.] And the Prophet Esay speaking of Christ and his Kingdome, and the righteousness thereof, Chap. 11. thus describeth it, [b Righteousnesse shall be the girdle of his loins, and faithfulness the girdle of his reins.] Likewise in the New Testament, Saint Paul in one place biddeth us c put on the Lord Jesus Christ: in another exhorteth women to d adorn themselves instead of broidered hair and gold and pearls and costly array, with shamefastness and sobriety, and (as becoming women professing godlinesse)

4.

1.

2.

3.

4.

5.

a Psalm 109. 29.

b Esay 11. 5.

c Rom 13. 14.  
d 1 Tim. 2. 9,  
10.

c Eph. 6. 14, &amp;c.

- 1.
- 2.
- 3.

f Non dubito  
quia Job fuerit  
Rex. Didac.  
Stun. in Job  
1. 3.

g Job 1. 7.

h Job 29. 9.

i Ibid. ver. 25.

k *Διάδημα*,  
*τὸ βασιλικὸν*  
*ἔνδυμα*, Suid.  
in *Διάδ.*

l *Cultus mag-*  
*nificus addit*  
*hominibus au-*  
*thoritatem.*  
Quintil. 8.

Init.

*Ἐξ γὰρ τοῦ*  
*τέτοιον φάτις*  
*ἀνδρῶνος*  
*ἀναβαίνει*

*ἘΞΑΝ* Hom.

*ζ* Odyss. 19.

Hoc Priami ge-

stamen erat,  
cū iura voca-

tis More dabat

populi. Virgil.

Æn. 7. See

Franc. Poller.

3 Hist. fori.

Rom. 6.

with good works : in a third furnisheth the spirituall souldier with  
e *Shoes, Girdle, Breastplate, Helmet*, and all necessary accoutrements  
from top to toe. In all which and other places, where the like *Me-*  
*taphor* is used ; it is ever to be understood with allusion to one of  
the three speciall ends and uses of apparell. For we clothe our selves,  
either first, for necessity, and common decency, to cover our naked-  
ness ; or secondly, for security and defence against enemies ; or third-  
ly, for state and solemnity, and for distinction of offices and degrees.  
Our cloaks, and coats, and ordinary suits, we all wear to cover our na-  
kedness : and these are *Indumenta*, known by no other but by the  
generall name of *Clothing* or *Apparel*. Souldiers in the warres wear  
*Morions*, and *Cuiraces*, and *Targets*, and other habiliments for defence:  
and these are called *Arma*, *Armes*, or *Armour*. **Kings** and Princes  
were *Crowns* and *Diadems* ; inferiour Nobles, and Judges, and Ma-  
gistrates, and Officers, their *Robes*, and *Furres*, and *Hoods*, and other  
ornaments fitting to their severall degrees and offices, for solemnity  
of state, and as ensigns or marks of those places and stations where-  
in God hath set them : and these are *Insula*, Ornaments or *Robes*.  
It is true ; *Justice*, and *Judgement*, and every other good vertue  
and grace is all this unto the soul ; serving her both for covert, and for  
protection, and for ornament : and so stand both for the garments, and  
for the armour, and for the Robes of the soul. But here I take it, *Job*  
alludeth esecially to the third use. The propriety of the very words  
themselves give it so : for he saith he put righteousness and judge-  
ment upon him as a *Robe* and a *Diadem* ; and such things as there  
are worn, not for necessity, but state. *Job* was certainly a *Magistrate*,  
a *Judge* at the least ; it is evident from the seventh verse : and to  
me it seemeth not improbable that he was a *King* ; though not  
likely such as the Kings of the earth now are (whose dominions are  
wider, and power more absolute,) yet possibly such as in those ancient  
times, and in those Eastern parts of the world were called *Kings*,  
viz. a kind of petty Monarch, and supreme governour within his own  
territories, though perhaps but of one single City with the Suburbs,  
and some few neighbouring Villages. In the first Chapter it is said  
that he was g the greatest man of all the East : and in this Chapter he  
saith of himself, that h When he came in presence, the Princes and the  
Nobles held their tongues ; and that i He sate as chief, and dwelt as  
a King in the Army ; and in this verse he speaketh as one that wore a  
*Diadem*, an ornament k proper to Kings. Now *Kings*, we know, and  
other *Magistrates* place much of their outward glory and state in  
their *Diadems*, and *Robes*, and peculiar *Vestments* : these things striking  
a kind of l reverence into the subject towards their Superiour ; and ad-  
ding in the estimation of the people, both glory and honour, and  
*Majesty* to the person, and withall pomp and state, and solemnity to  
the actions of the wearer. By this speech then of putting on *Justice*  
and *Judgement* as a *Robe* and a *Diadem*, *Job* sheweth that the glory  
and

A

B

C

D

E

- A and pride which *Kings* and *Potentates* are wont to take in their *Crowns*, and *Scepters*, and *royall Vestments*, is not more, than the glory & honour which he placed in doing *justice* & *judgement*. He thought that was true *honour*, not which reflected from these empty *marks* and *ensigns* of Dignity, but which sprang from those *vertues*, whereof these are but dumb remembrancers. If we desire yet more light into the *Metaphor*; we may borrow some from *David*,<sup>m</sup> *Psal.* 109. where speaking of the wicked, he saith ver. 17. that he clothed himself with cursing like a garment: and by that he meaneth no other than what he had spoken in the next verse before, plainly and without a *Metaphor*, *His delight was in Cursing*. By the Analogie of which place we may not unfitly understand these words of *Job*, as intimating the great love he had unto *Justice*, and the great pleasure and<sup>n</sup> *delight* he took therein. Joyn this to the former; and they give us a full meaning. Never ambitious usurper took more pride in his new gotten *Crown* or *Scepter*, never proud Minion took more pleasure in her new and gorgeous apparell; then *Job* did true glory and *delight* in doing *Justice* and *Judgement*. He put on *righteousnesse*, and it clothed him; and *Judgement* was to him what to others a *Robe* and a *Diadem* is: *honourable* and *delightfull*.
- B
- C

Here then the *Magistrate* and every Officer of *Justice* may learn his *first* and principall, and (if I may so speak) his *Master-duty*, (and let that be the *first observation*: ) namely, *to do justice and judgement with delight, and zeal, and cheerfulness*. I call it his *Master-duty*; because where this is once rightly and soundly rooted in the conscience, the rest will come on easily, and of themselves. This must be his *primum*, and his *ultimum*; the *foremost* of his desires, and the *utmost* of his *endeavours*, to do *Justice* and *Judgement*. He must make it his chiefest *business*; and yet count it his lightesome *recreation*: make it the *first* and *lowest* step of his *care*; and yet withall count it the *last* and *highest* rise of his *honour*. The *first thing* we do in the morning before we either eat or drink, or buckle about any worldly business, is to put our clothes about us: we say, we are not ready till we have done that. Even thus should every good *Magistrate* do: before his *private*, he should think of the *publick* affairs; and not count himself ready to go about his own profits, his shop, his ship, his lands, his reckonings, much lesse about his vain pleasures, his jades, his cures, his kites, his any thing else, till first with *Job*, he had put on *righteousnesse* as a garment, and clothed himself with judgement as with a *Robe* and a *Diadem*.

D

E

Nor let any man think this affection to justice to have been singular in *Job*: much lesse impute it to simplicity in him. For behold another like affectioned; and he a greater, and I may say too a wiser than *Job*, for God himself hath witnessed of him, that for a wisdom there was never his like before him, nor should come after him,

m *Psal.* 109.  
16, 17.

n It is joy to the just to do judgement.  
*Prov.* 21. 15.

o *Juris & equitatis, que virum principum ornant, studiosissimum eram.* Varabl. hic.

6.

7.

a 3 *King.* 3. 12.



b 3 Kings. 3.  
5-11.

c Ibid. ver. 9.  
to discern  
judgement,  
ver. 11.

d Ibid. ver. 10.

e Col. 2.3.

f Psal. 45. 6, 7.

g Esay 11. 5.

8.

I.

α εν τῇ δικαιο-  
συνη συλλαβ-  
ειν πασ' ἀρε-  
ταις.

Aristot. Eth.  
Nicom. 3. ex  
Theogn.

β ὁ δὲ γὰρ  
ἐταυνεί τις

ἀδικίας, ἀλ-  
λὰ τὴν δικαί-  
αν, καὶ αὐτοὶ οἱ

τὰ ἀδίκια  
περιτολμαί.

Philop. in  
Prior. Arist.  
c Mat. 23. 23.

d Prov. 24. 26.

2.

him, *Solomon* the King. Who so much manifested his love and af-  
fection to *justice and judgement*, that when God put him to his  
choyce to ask what he would, and he should have it; he asked <sup>b</sup> not  
long life, or riches, or victory, or any other thing, but onely *Wis-  
dome*; and that in this kind *Prudentiam regitivam*, *Wisdom* <sup>c</sup> to  
discern between good and bad, that he might go in and out before the  
people with skill, and rule them prudently with all his might in righte-  
ousnesse and equity: And the Text saith, <sup>d</sup> *The speech pleased the  
Lord, that Solomon had asked this thing.* Magistrates should sub-  
scribe to *Solomons* judgement, who is wiser then the wisest of them:  
and yet for farther conviction, behold *a wiser then Solomon is here*; <sup>B</sup>  
even *Jesus Christ* the righteous, the God of *Solomon*, and the Sa-  
viour of *Solomon*, <sup>e</sup> in whom are hidden all the treasures of *Wisdom*  
and Knowledge. Of whom *David* having said in *Psal. 45.* that the  
scepter of his kingdom is a righteous scepter, he proceedeth immedi-  
ately to shew wherein especially consisted the righteousnesse of the  
Scepter of his Kingdom: Not so much in doing righteousnesse,  
and punishing iniquity, (though that also;) as in loving righteous-  
nesse, and hating iniquity. [<sup>f</sup> *The Scepter of thy Kingdom is a righte-  
ous scepter: Thou hast loved righteousnesse, and hated iniquity; there-  
fore God, &c.*] And you heard already out of the eleventh of *Esay*, <sup>C</sup>  
that <sup>g</sup> *righteousnesse was the girdle of his loyns, and faithfulness the  
girdle of his reins.* Magistrates from the examples of *Job*, of *Solo-  
mon*, of *Jesus Christ* himself, should learn to make justice and judge-  
ment their greatest both glory and delight.

To bad things examples will draw us on fast enough; without, yea,  
many times against reason: but in good things, it is well if examples  
and reasons together can any thing at all prevail with us. And here  
if reason may rule us; surely good reason there is, we should be thus  
affectioned to justice, as hath been said: whether we respect the  
thing it self, or God, or our selves, or others. The thing it self, *Ju-* <sup>D</sup>  
*stice*, both in the common consideration of it, as it is a virtue, is, as  
every other virtue is, honourable and lovely, and to be desired for its  
own sake: and in the speciall nature of it, as it is *Justice*, is a virtue  
so necessary and profitable to humane society, and withall so <sup>a</sup> com-  
prehensive of all other virtues, as that those men who labour to per-  
vert it, do yet honour it; and even those men <sup>b</sup> who themselves  
will not use it, cannot yet but love it, at leastwise commend it in o-  
thers. *Judgement, Mercy, and Faithfulness* our Saviour Christ rec-  
koneth as the <sup>c</sup> weightiest matters of the Law, *Mat. 23.* And <sup>d</sup> every  
man (saith *Solomon*, *Prov. 24.*) will kiss his lips that giveth a right <sup>E</sup>  
answer: that is, Every man will love and honour him that loveth  
and honoureth *Justice*. Ought you to delight in any thing more  
then virtue: or in any virtue more then the best? and such is *Ju-*  
*stice*. Again, by due administration of *Justice* and judgement God  
is much glorified. Glorified in the encouragement of his servants,  
when

- A when for well-doing they are *rewarded*: glorified in the destruction of the *wicked*, when for offending they are *punished*: glorified in the encrease, and in the peace and prosperity of his *Kingdome*, which hereby is both *preserved* and *enlarged*: glorified in the expression and *imitation* of his infinite perfections, when they who are his *Ministers* and *Deputies* for this very thing, for the execution of *Justice*, do labour to *resemble* him whose *ministers* and *deputies* they are, in this very thing, in being *just*, even as he is *just*. Ought you not to count it *your* greatest *glory* to seek *his*? and can you do that more readily and effectually, than by doing *justice* and *judgement*?
- B And as for *our selves*; What *comfort* will it be to our souls, when they can witness with us that we have even set our selves to doe good, in those callings wherein God hath set us? Every man that hath a *Calling*, must *wait* thereon, and do the duties belonging thereto, at his perill: and it will be much for his ease to be light-some and cheerfull therein. So shall he make of a *necessity* a *virtue*; and do that with pleasure, which he must do howsoever, or answer for the neglect: whereas otherwise, his *Calling* will be a continuall *burden* and weariness unto him, and make his whole life no better nor other then a *long* and lasting *affliction*. And besides,
- C we much deceive our selves, if we think our own *private* good to be severed from the *publick*; and so neglect the *publick* employments to follow our own *private* affairs. For the *private* is not *distinguish'd* from the *publick*; but *included* in it: and no man knoweth what mischiefs unawares he prepareth for his *private* estate in the end; whilst thinking to provide well enough for himself, he *cherisheth* in the mean time, or *suffereth* abuses in the *publick*. Ought we not by making *justice* and *judgement* our glory and delight, to reap the *comfort* of it in our *consciences*, to *sweeten* the miseries and travailes of our lives and *callings*, and to *secure* our *private* in the *common* safety:
- D rather then by or not doing *Justice*, or doing it heavily & heartlessly, wound our own *Consciences*, make the *afflictions* of this life yet more *afflictive*, and in the decay of the *publick*, insensibly *promote* the ruine of our *private* state and prosperity? And lastly, if we respect *others*; what can be more glorious for us, than by our *zeal* and forwardness first to *shame* and then to *quicken up* the backwardness of others; that with joynt hearts and hands they and we together may aim at the peace and prosperity, and good of the *Common-wealth*? It is not easie to say what manifold *benefits* redound to the *Common-wealth* from the due execution of *justice*: or from the slackning thereof, what a world of *mischiefs*! How honourable are we and glorious, if by our *zeal* we have been the *happy instruments* of those so many, so great *benefits*? How inglorious and vile, if by our *negligence* we have made our selves guilty of these so many, so great *mischiefs*! If we neglect *Justice*, we countenance *disorders*, which by *Justice* are *repressed*; we disarm *innocency*, which by *Justice*
- E

3.  
e Quid est su-  
vius quam bene-  
rem gerere bo-  
no publico?  
Plaut. in Capt.  
3. 2.  
f Rom. 12. 7.  
g Faxis ut li-  
beat quod est  
necesse.  
Aufon. in Sent.  
Periand.

h οὐ γὰρ τῇ  
πόλει καὶ σώζε-  
ται καὶ ἀπό-  
λυνται τὰ ἑκά-  
στου διὰ τὴν.  
Xenon. de ve-  
natione; apud  
Stobaeum.  
i Quapropter  
educare conve-  
nit vitam. Cn.  
Marius in Mi-  
miambis, apud  
A. Gell. 12. 5.

4.

k Prov. 16.12.

is *protected*; we banish *Peace*, which by Justice is *maintained*; we are traytors to the King and his Throne, which by justice are *established*; we pull upon us Gods plagues and judgements, which by justice are *averted*. Ought we not much rather by our forwardnesse in doing justice to *repreſſe* diſorders, *protect* innocency, *maintain* peace, *secure* the King & State, and *turn away* Gods judgements from our ſelves and others? See now if we have not reaſon to love Justice and Judgement, and to make it our delight; to *put righteousneſſe upon us*, and to clothe us with judgement as with a *Robe* and a *Diadem*: being a thing in it ſelf ſo *excellent*; and being from it there redoundeth ſo much *glory* to God, to *our ſelves* ſo much *comfort*, and ſo much *benefit* unto others. The *inferences* of uſe from this *fiſt Duty*, as alſo from the reſt, I omit for the preſent: reſerving them all to the latter end: partly, becauſe I would handle them all together; partly alſo, and eſpecially, for that I deſire to leave them freſh in your memory, when you depart the Congregation. And therefore without farther adoe, I proceed forthwith to the *next duty*, contained in theſe words, [*I was eyes to the blind, and feet was I to the lame; I was a father to the poor.*]

9.

α ἰδοὺ γὰρ  
ἀνδρὲς τῶς  
πονητὰς  
ὠφελεῖν.  
Sophocl.

Wherein *Job* declareth his owne *readineſſe* in his place and Calling to be helpfull to thoſe that were any way *diſtreſſed*, or ſtood in need of him, by affording them ſuch ſupply to his power, as their ſeverall *neceſſities* required. And like him ſhould every *Magiſtrate* be in this alſo; which I propoſe as the *ſecond Duty* of the good *Magiſtrate*: he muſt be forward to a *ſuccour* thoſe that are *diſtreſſed* and oppreſſed; and to help and relieve them to his power. Mens *neceſſities* are many, and of great variety: but moſt of them ſpring from one of theſe two defects, *ignorance*, or want of *ſkill*; and *impotence*, or want of *power*: here ſignified by *Blindneſſe*, and *Lameneſſe*. The *blind man* perhaps hath his *limbs*, and ſtrength to walk in the way, if he could ſee it: but becauſe he wanteth his *eyes*, he can neither finde the right way, nor ſpye the rubbes that are in it; and therefore he muſt either ſit ſtill, or put himſelf upon the neceſſity of a double hazard, of *ſtumbling*, and of *going wrong*. The *lame man* perhaps hath his *eyes* and ſight perfect, and knoweth which way he ſhould goe, and ſeeth it well enough: but becauſe he wanteth his *limbs*, he is not able to ſtir a foot forward; and therefore he muſt have patience perforce, and be content to ſit ſtill, becauſe he cannot doe withall. Both the one and the other may periſh, unleſſe ſome good body help them: and become a *guide* to the *blind*, a *ſtaff* to the *lame*; *leading* the one, and *ſupporting* the other. Abroad in the world there are many, in every Society, Corporation, and Congregation, there are ſome, of both forts: ſome *Blind*, ſome *Lame*. Some that ſtand in need of *Counſel*, and Advice, and Direction; as the *Blind*: others that ſtand in need of *Help*, and Aſſiſtance, and

Sup-



- A Support ; as the *Lame*. If there be any other besides these, whose case deserveth pity, in what kind so ever it be ; the word *Poor* comprehendeth him, and maketh him a fit object for the care and compassion of the Magistrate. To each of these the Magistrate must be a succourer to his power. He must be, as here *Job* was, an eye to the blind, *ignorantem dirigendo* ; by giving sound and honest counsel the best he can to them that are simple, or might without his help be easily overseen. And he must be, as here *Job* was, feet to the lame, *impotentem adjuvando* ; by giving countenance and assistance in just and honest causes the best he can to them that are of meaner ability, or might without his help be easily overborn. If there be either of these, or any other defect, which standeth in need of a supply in any other man ; he must be, as here *Job* was, a father to the poor, *indigentem sublevando* ; by giving convenient safety and protection the best he can to them that are destitute of help, and fly unto him as to a sanctuary for shelter and for refuge in any misery, grievance, or distresse. Upon these he must both have compassion inwardly : and he must shew it too outwardly : *Affectu*, and *Effectu* ; pitying them in his heart, and helping them with his hand. It is not enough for him to see the *Blind*, and the *Lame*, and the *Poor* ; and to be sorry for them :
- C but his compassion must be reall. He must lend his eyes to the *Blind*, to direct them ; and he must lend his feet to the *Lame*, to support them ; and he must pity the *Poor* as a father doth his children, so pity them, that he do something for them.

- Princes, and Judges, and Magistrates were not<sup>a</sup> ordained altogether, nor yet so much for their own sakes, that they might have over whom to bear rule and to<sup>b</sup> dominere at pleasure ; as for the peoples sakes, that the people might have to whom to resort, and upon whom to depend for help and succour, and relief in their necessities. And they ought to remember, that for this end G O D hath endued them with that power which others want ; that they might by their power help them to right, who have not power to right themselves. [ <sup>c</sup> *Hoc reges habent magnificum & ingens, &c. Prodesse miseris, supplices fidolare Protegere, &c.* ] This is the very thing wherein the preeminence of Princes, and Magistrates, and great ones above the ordinary sort singularly consisteth, and wherein specially they have the advantage, and whereby they hold the title of <sup>d</sup> Gods, that they are able to do good and to help the distressed, more than others are. For which ability how they have used it, they stand accountable to him from whom they have received it : and woe unto them, if the accounts they bring in, be not in some reasonable proportion answerable to the receipts.
- E <sup>e</sup> *Potentes potenter* : into whose hands much hath been given, from their hands much will be required ; and the mighty ones, if they have not done a mighty deale of good withall, shall be mightily tormented. And as they have received power from God ; so they do receive honours, and services, and tributes from their people for the maintenance

b Lyra hic.

c See Syrac. 4. 10.

IO.

a Non mihi, sed populo. Æ. Adrianus Imp.

- τὸν ἀρχὴν μὴ εἰς ὅβριον ἀλλ' εἰς εὐεργεσίαν καλὰ τιθεῖς.

Arist. in Epist. ad Alex.

b It a magnæ vires gloriæ decorique sunt, si illis salutaris potentia est. Nam pestiferæ vis est, valere ad nocendum. Seneca. 1. de clem. 3.

c Senec. in Medea. 2. 2.

d Psal. 82. 6.

Hoc tecum commune Deis,

quod utrique rogati Supplicibus vestris

ferre soletis opem.

Ovid. 2. de Ponto 9.

e Wisd. 6. 6.

f Luk. 12. 48.

g Rom. 13. 5.

h Rom. 13. 6.

i Rom. 13. 4.  
Euseb. Cal.  
Luke 22. 25.

k Rom. 13. 8.

l Gen. 20. 2. &  
26. 1. & Psal.  
34. in titulo.m--sed Roma  
parentem, Ro-  
ma patrem pa-  
triae Ciceronem  
libera dixit.  
Juv. Satyr 8.  
--patrem pa-  
triae appellavi-  
mus, ut sciverit  
datum sibi potestatem patriam; quae est, temperatissima, liberis consulens, suaeque post illos ponens. Senec. 1. de  
Clem. 14. n. 4 Kings 5. 13. o Psal. 34. 11.

nance of that *power*: and these as *wages* by Gods righteous ordinance for their care and paines for the peoples good. God hath imprinted in the naturall conscience of every man notions of fear, and honour, and reverence, and obedience, and subjection, and contribution, and other duties to be performed towards *Kings*, and *Magistrates*, and other superiours, & not onely for wrath, but also for conscience sake: and all this for the maintenance of that *power* in them, by the right use whereof themselves are again maintained. Now the same conscience which bindeth us who are under authority, to the performance; bindeth you who are in authority to the requitall, of these duties. I say, the same Conscience; though not the same wrath: for here is the difference. Both *Wrath* and *Conscience* bind us to our duties; so that if we withdraw our subjection, we both wound our own Consciences, and incurre your just wrath: but onely Conscience bindeth you to yours, and not *Wrath*; so that if ye withdraw your help, we may not use wrath, but must suffer it with patience, and permit all to the judgement of your own consciences, and of God the judge of all mens consciences. But yet still in Conscience the obligation lyeth equally upon you and us: As we are bound to give you honour, so are you to give us safety; as we to fear you, so you to help us; as we to fight for you, so you to care for us; as we to pay you tribute, so you to do us right. For <sup>h</sup> For this cause pay we tribute and other duties, unto you who are Gods ministers; even because you ought to be attending continually upon this very thing, to approve your selves as the ministers of God to us for good. Oh that we could all superiours and inferiours, both one and other, remember what we owed each to other; and by mutually striving to pay it to the utmost, so endeavour our selves to <sup>k</sup> fulfill the Law of God! But in the meane time, we are still injurious, if either we withdraw our subjection, or you your help; if either we cast off the duty of children, or you the care of Fathers. Time was, when Judges, and Nobles, and Princes delighted to be called by the name of Fathers. The Philistims called their Kings by a peculiar appellation, <sup>l</sup> Abimelech; as who say, The King my Father. In Rome the Senatours were of old time called *Patres*, Fathers: and it was afterwards accounted among the Romans the greatest title of honour that could be bestowed upon their Consuls, Generals, Emperours, or who-soever had deserved best of the Common-wealth, to have this addition to the rest of his stile <sup>m</sup> *Pater patriae*, a Father to his Country. Naamans servants in 4 King. 5. call him Father, <sup>n</sup> My Father, if the Prophet had commanded thee, &c. And on the other side David the King speaketh unto his Subjects, as a Father to his children in Psal. 34. <sup>o</sup> Come ye children, &c. and Solomon in the Proverbs every where, My sonne: even as Job here accounteth himself a Father to

A *the poor.* Certainly to shew that some of these had, and that all good Kings and Governours should have a *fatherly care* over, and bear a *fatherly affection* unto, those that are under them.

All which yet, seeing it is intended to be done *in bonum universitatis*, must be so understood as that it may stand *cum bono universitatis*, stand with equity and justice, and with the *common good*. For a *Mercy* and *Justice* must go together, and help to *temper* the one the other. The Magistrate and Governour must be a *Father to the poor*: to *protect* him from injuries, and to *relieve* his necessities; but not to *maintain* him in idleness. All that the *Father* oweth to the Child

B is not *love* and *maintenance*: he oweth him too *Education*; and he oweth him *correction*. A Father may *love* his Childe too *fondly*, and make him a *wanton*; he may *maintain* him too *highly*, and make him a *prodigall*: But he must give him *Nurture* too, as well as *Maintenance*, lest he be better fed than taught; and *correct* him too, as well as

love him, lest he bring him most *grief* when he should reap most *comfort* from him. Such a *fatherly care* ought the civil *Magistrate* to have over *the poor*. He must carefully *defend* them from *wrongs* and *oppressions*; he must providently take order for their convenient *relief* and *maintenance*: But that is not all, he must as well make *pro-*

C *vision* to set them on work, and see that they follow it; and he must give them sharp *correction* when they grow idle, stubborn, dis-

solute, or any way out of order. This he should do, and not leave the other undone. There is not any speech more frequent in the mouthes of *beggars* and *wanderers*, wherewith the Country now swarmeth, then that men would be *good to the poor*: and yet scarce any thing so much mistaken as that speech in both the *termes* of it: most men neither understanding aright who are *the poor*, nor yet what it is to be *good to them*. Not he onely is *good to the poor*, that *delivereth* him when he is *oppressed*: nor is he onely *good to the poor*, that

D *relieveth* him when he is *distressed*: but he also is *good to the poor*, that *punisheth* him when he is *idle*. He is *good to the poor* that *helpeth* him, when he *wanteth*: and he is no lesse *good to the poor*, that *whippeth* him when he *deserveth*. This is indeed to be *good to the poor*; to give him that almes *first*, which he wanteth *most*; if he be *hungry*, it is almes to *feed* him; but if he be *idle* and untoward, it is almes to

whip him. This is to be *good to the poor*: But who then are *the poor* we should be good to, as they interpret *goodnesse*? Saint Paul would have *Widowes honoured*; but yet those that are *widowes* indeed: so it is meet *the poor* should be relieved, but yet those that are *poor indeed*.

E Not every one that *begges* is poor; not every one that *wanteth* is poor, not every one that is poor is *poor indeed*. They are *the poor*, whom we private men in *Charity*, and you that are Magistrates in *Justice* stand bound to *relieve*, who are old, or impotent, and *unable* to work; or in these hard and depopulating times are *willing* but cannot be set on work; or have a greater *charge* upon them than can

put eos quasi  
filios carere  
per amorem,  
quibus pater  
preerat per o-  
t filios m.  
Gl' il' inter-  
lin. hic τὸν  
ἀσχηλὰ τὸν  
χρὴν πρὸς  
σάρα τὸν  
ὑπὸνιστον, ὡς  
πατέρα πα-  
τὸν, ἴνα &c.  
Philo, de  
creat. Prin-  
cipis.

II.

a Prov. 3. 3.  
Mat. 23. 23.  
Non infert  
veritas miseri-  
cordiam, nec  
misericordia  
impedit veri-  
tatem. August.  
sent. 1. 10 apud  
Proserum.

b Non solum  
qui dicit esuri-  
enti cibum, siti-  
enti potum --  
verum etiam &  
qui emendat  
perbe in quē  
posset ducere,  
v. l. correat ali-  
qui disciplinā  
in eo quod cor-  
ripit, & aliquid  
emendat. v. l.  
pena et citat, e-  
lenosiam  
dicit, quia mi-  
sericordiam pro-  
bat. Aug. in  
Enchirid. c. 72.  
c 1 Tim. 5. 3.



be maintained by their work. These, and such as these, are *the poor indeed*: let us all *be good* to such as these. Be we that are *private men* as *brethren* to these *poor ones*, and shew them *mercy*: be you that are *Magistrates* as *Fathers* to these *poor ones*, and do them *justice*. But as for those idle stubborn professed *wanderers*, that can and may and will not work, and under the name and habit of *poverty* rob the *poor indeed* of our *almes* and their *maintenance*: let us harden our *hearts* against them, and not *give* them; do you execute the severity of *the Law* upon them, and not *spare* them. It is Saint Pauls Order, nay it is the Ordinance of *the Holy Ghost*, and we should all put to our helping hands to see it kept, *He that will not labour, let him not eat*. These *Ulcers* and *Drones* of the *Common-wealth* are ill worthy of any honest mans *almes*, of any good *Magistrates protection*. Hitherto of the *Magistrates second Duty*, with the Reasons and extent thereof, *I was eyes to the blind, and feet was I to the lame: I was a Father to the poor*. Followeth next *the third Duty*, in these words, *The cause which I knew not I searched out*.

12.

Of which words some frame *the Coherence* with the former, as if *Job* had meant to clear his *mercy* to the poor from suspicion of *partiality* and *injustice*: and as if he had said *I was a Father indeed to the poor*; pitifull and mercifull to him; and ready to shew him any lawfull favour: but yet not so, as *in pity* to him, to forget or pervert *justice*. I was ever carefull before I would either speak or do for him, to be first assured his *cause* was right and good: and for that purpose, if it were doubtfull, *I searched it out*, and examined it, before I would *countenance* either him or it. Certainly thus to do is agreeable to the rule of *Justice*; yea and of *Mercy* too: for it is *one Rule* in shewing *Mercy*, that it be ever done *salvis pietate & justitiâ*, without prejudice done to *piety* and *justice*. And as to this particular, the commandment of God is expresse for it in *Exod. 23. c Thou shalt not countenance no not a poor man in his cause*. Now if we should thus understand *the coherence* of the words; the speciall duty which *Magistrates* should hence learn, would be *indifferency*: in the administration of *Justice* not to make difference of *rich* or *poor*, *far* or *near*, *friend* or *foe*, one or other; but to consider onely and barely the equity and right of *the cause*, without any *respect* of *persons*, or partiall inclination this way or that way.

13.

This is a very *necessary duty* indeed in a *Magistrate* of justice; and I deny not but it may be gathered without any violence from these very words of my Text: though to my apprehension not so much by way of immediate *observation* from the necessity of any such coherence; as by way of *consequence* from the words themselves otherwise. For what need all that care and paines and diligence in *searching out the cause*, if the condition of *the person* might *over-rule* the cause after all that *search*, and were not the judgement to be given meerly according to the good-  
ness

a N<sup>o</sup> credetur quod save-  
ret eis nimis in  
prejudicium  
justitiæ subeli-  
tor[um] & cau-  
sam.] Lyran.

b N<sup>o</sup> forte mo-  
tu pietatis in-  
discrete conde-  
scenderem ei in  
prejudicium  
justitiæ. Ly-  
ran. hic.

c Exod. 23. 3.

A nesse or badnesse of the cause, without respect had to the person? But the speciall duty, which these words seem most naturally and immediately to impose upon the Magistrate, (and let that be the third observation) is diligence, and patience, and care to hear, and examine, and enquire into the truth of things; and into the equity of mens causes. As the Physician before he prescribe receipt or diet to his patient, will first feel the pulse, and view the urine, and observe the temper and changes in the body, and be inquisitive how the disease began, and when, and what fits it hath, and where and in what manner it holdeth him, and inform himself every other way as fully as he can in the true state of the body, that so he may proportion the remedies accordingly without error: so ought every Magistrate in causes of Justice, before he pronounce sentence or give his determination, whether in matters <sup>a</sup> judicall or criminall; to hear both parties with equall patience, to examine witnesses and other evidences advisedly and thoroughly, to consider and wisely lay together all allegations and circumstances, to put in queres and doubts upon the by, and use all possible expedient meanes for the boulding out of the truth; that so he may do that which is

C equall and right without error.

A duty not without both *Precept* and *Precedent* in holy Scripture. *Moses* prescribeth it in *Deut. 17.* in the case of Idolatry, *a If there be found among you one that hath done thus or thus, &c. And it be told thee, and thou hast heard of it, and inquired diligently, and behold it to be true, and the thing certain that such abomination is wrought in Israel, Then thou shalt bring forth that man, &c. The offender must be stoned to death; and no eye pity him: but it must be done orderly, and in a legall course; not upon a bare hear-say, but upon diligent examination and inquisition, and upon such full evidence given in, as may render the fact certain, so far as such cases ordinarily are capable of certainty.* And the like is again ordered in *Deut. 19.* in the case of false witnesse, *c Both the men between whom the controversie is, shall stand before the Judges, and the Judges shall make diligent inquisition, &c. And in Judg. 19.* in the wronged *Levites* case, whose *Concubine* was abused unto death at *Gibeah*; the Tribes of *Israel* stirred up one another to do justice upon the inhabitants thereof; and the method they proposed was this, first to *d consider and consult* of it, and then to *give their opinions.* But the most famous example in this kinde is that of King *Solomon* in *3 Kings 3.* in the difficult case of the *c two Mothers.* Either of them *challenged* the living child with a like *eagernesse*; either of them *accused* other of the same wrong, and with the same *allegations*: neither was there *witnesse* or other evidence on either part to give light unto the matter: yet *Solomon* by that wisdom which

a Omnia iudi-  
cia aut disfra-  
bandarum con-  
troversiarum,  
aut puniendorum  
maleficio-  
rum causa  
repta sunt.  
Cic. pro Ce-  
cina.

I4.

a Deut. 17. 2.  
&c. See also  
Deut. 13. 14.

b. - ἐπὶ τοῦ-  
των τάχιστα  
ἐπιζητῶν καὶ  
ἐκασὸν γένος,  
ἐρῶσον ἡ τῆ  
περίμαλτο  
φύσις ἐπιδί-  
χαια. Arist.  
I. Ethic. I.  
c Deut. 19. 17,  
&c.  
d Judg. 19. 30.  
e 3 King. 3. 16  
- 28.

he had obtained from God found a meanes to *search out the truth* A  
 in this difficulty, by making as if he would *cut the child* into  
 halfe, and give either of them *one halfe*; at the mentioning  
 whereof the *compassion* of the right mother betrayed the *falsehood*  
 of her clamorous competitor. And we read in the Apocryphall  
 Story of *Susanna*, how *Daniel* by *examining the two Elders* se-  
 verally and apart, found them to differ in one circumstance of  
 their relation, and thereby *discovered* the whole accusation to  
 be false. *Judges* for this reason were anciently called *Cognitores*, and  
 in approved Authors & *Cognoscere* is as much as to doe the of-  
 fice of a Judge: to teach *Judges* that one chiefe point of their B  
 care should be to *know the truth*. For if of *private men*, and in  
*things* of ordinary discourse, that of *Solomon* be true, *He that*  
*answereth a matter before he heareth it, it is folly and shame unto*  
*him*; certainly much more is it true of publick *Magistrates*, and  
 in *matters* of Justice and Judgement: by how much both the  
*men* are of better note, and the *things* of greater moment. But  
 in difficult and *intricate businesses*, covered with darknesse and  
 obscurity, and *perplexed* with many windings and turnings, and  
 cunning and crafty conveyances, to finde a *faire issue* out, and  
 to *spy light* at a narrow hole, and by wisdom and diligence C  
 to *rip up a foule matter*, and *search* a cause to the bottome, and  
 make a *discovery* of all: is a thing worthy the *labour*, and a thing that  
 will adde to the *honour*, I say not onely of *inferiour Governours*, but  
 even of the *supreme Magistrate*, the King. *It is the glory of God to con-*  
*ceale a thing, but the honour of Kings is to search out the matter.*

To understand the necessity of this duty; consider, *First*, that  
 as sometimes *Democritus* said, the truth lyeth *in profundo*, and in  
*abdito*, dark and deep as in the bottom of a *pit*; and it will ask  
 some time, yea and cunning too, to find it out and bring it to light.  
*Secondly*, that through *favour, faction, envy, greedinesse, ambition*, D  
 and otherwise, *innocency* it self is often laden with *false accusations*.  
 You may observe in the Scriptures how *Naboth*, *Jeremy*, *Saint*  
*Paul*, and others; and you may see by too much *experience* in  
 these wretched times, how many men of faire and honest conver-  
 sation have been *accused* and *troubled* without cause: which if the  
*Magistrate* by diligent inquisition do not either *prevent* or *help* to  
 the utmost of his endeavour, he may soon unawares wrap him-  
 self in the guilt of innocent blood. *Thirdly*, that *informations* are  
 for the most part *partiall*, every man making the *best* of his owne  
 tale: and he cannot but often *erre in judgement*, that is easily E  
 carried away with the *first tale*, and doth not *suspend* till he have  
 heard both parties alike. Herein *David* failed, when upon *Zi-*  
*ba's* false information he passed a hasty and injurious decree against  
*Mephibosheth*. *Solomon* saith, *He that is first in his own tale see-*  
*meth righteous; but then his neighbour cometh and searcheth him*  
*out,*

f Dan. 13. 61.

g Si judic. as,  
cognosce. Sen.  
in Med. 2.

h Prov. 18. 13.  
See Syrac. 11.  
7. 8.

i Prov. 25. 2.  
15.

I.  
a Cic. 1. Acad.  
quest. in fine.  
Involuta veri-  
tas in alto la-  
tit. Sen. 7. de  
ben. fic. 1.

2.  
b 3 Kings 21.  
13.

c Jer. 37. 13.  
d Acts 24. 5. &  
25. 7.

3.  
e Ὁ πρῶτος  
λαγινώσκων  
δὲ πρὶν ἀν-  
στανθῆναι,  
αὐτὸς πρῶτος  
ἐστὶν ἐν κρίσει.  
Menan l. apud  
Stob. Serm. 44.  
f 2 Sam. 16. 34  
g Prov. 18. 17.



4.

h Take heed  
what you doe,  
2 Chr. 19.5.  
i Senec. lib. 2.  
de ira cap. 23.

A out, Prov. 18. as we say commonly, One tale is good, till another be told. *Fourthly*, that if in all other things *hastinesse* and precipitancy be hurtfull, then especially matters of *justice* would not be *huddled up* hand over-head, but handled with *mature* deliberation, and just diligent disquisition. i *Connēdari judicantem decet; imo oportet*, saith *Seneca*: he that is to judge, it is *fit* he should, nay it is necessary he should proceed with convenient *leisure*. Who judgeth otherwise, and without this *due search*, he doth not *judge*, but *gnesse*. The good Magistrate had need of *patience* to heare, and of *diligence* to search, and of *prudence* to search out, whatsoever may make for the *discovery* of the truth in an intricate and difficult cause. *The cause which I knew not I searched out*. That is the Magistrates *third Duty*. There yet remaineth a *fourth* in these words, *I brake the jawes of the wicked, and plucked the spoil out of his teeth*.

Wherein *Iob* alludeth to ravenous and salvage beasts; *beasts of prey*, that lye in wait for the *smaller Cattel*, and when they once catch them in their *paws*, fasten their *teeth* upon them, and teare them in pieces and devour them. Such *Lions*, and *Wolfs*, and *Bears*, and *Tygers*, are the greedy <sup>a</sup> great ones of this world, who are ever *ravening* after the estates and the livelihoods of their meaner neighbours, *snatching*, and *biting*, and *devouring*, and at length eating them up and consuming them. *Iob* here speaketh of *Dentes* and *Molares*; *Teeth* and *Jaws*: and he meaneth the same thing by both, *Power abused to oppression*. But if any will be so curiously subtile, as to distinguish them, thus he may doe it. *Dentes*, they are the long <sup>b</sup> sharp teeth, the fore-teeth; <sup>c</sup> *Dentes eorum arma & sagitta*, saith *David*, Their teeth are speares and arrowes: *Molares a molendo*, so called from grinding; they are the great *double teeth*, the jaw-teeth. Those are the *Biters*, these the *Grinders*: these and those together, *Oppressors of all sorts*. *Usurers*, and *prouling Officers*, and *flye Merchants*, and *errant Informers*, and such kinde of *Extortioners* as sell *time*, and truck for *expedition*, and snatch and catch at petty advantages; these use their *teeth* most, these are *Biters*.

The first, I know not whether or no the worst sort of them, in the holy Hebrew tongue hath his name from biting. *נשך Nafchak*, that is to bite; and *נשך Neschek*, that is *Usury*. Besides these *Biters*, there are *Grinders* too; men whose teeth are *Lapids Molares*, as the over and the nether mill-stone: *Depopulators*, and *racking Landlords*, and such great ones, as by heavy pressures and burdens, and sore bargains break the backs of those they deale withall. These first by little and little <sup>d</sup> grind the faces of the poor, as small as dust & powder; and when they have done, at length <sup>e</sup> eat them up one after another, as it were bread: as the Holy Ghost hath painted them out under those very phrases. Now how the Magistrate should deal with these grinders and biters, *Iob* here teacheth him: he should break their jawes, and pluck the spoile out of their teeth;

16.

a Qui pote plus  
urget: pisces  
ut saepe minutos  
Mignu' comest,  
ut aves enecat  
accipiter. Var-  
ro in Margo-  
poli-factus  
præda majori  
minor. Sen. in  
Hippol. act. 2.  
b נשך of  
נשך acue-  
re. —  
c Psal. 37. 4.  
τὰς ὀδόν-  
τας, τὰς  
μὲν ἰσχυροὺς  
καὶ, ὀδόν-  
τας, τὰς  
δὲ γυναικας,  
κατατρε-  
Arist. 1. Phys.  
tex. 76.

d Esay 3. 15.

e Psal. 14. 4.

<sup>f</sup> *Eripite nos ex  
faucibus eorum,  
quorum crude-  
litatis*  
Crass. apud  
Cic. 1. de Ora-  
tore.  
g Psal. 3. 7.

h Psal. 58. 6.  
See also Prov.  
30. 14. & Joel  
1. 6.

17.

<sup>a</sup> See Syrac.  
4. 9.

b Exod. 18. 21.  
c 3 Kin. 10. 20.

d 1 Sam. 17.  
34, &c.

e Esay 44. 28.  
*ἀγρομέτορα  
ποιμένα λαῶν,*  
saep. apud Ho-  
mer.

f John 10. 12.

teeth; that is, quell and crush the mighty Oppressor, and deliver the Oppressed from his injuries. For to break the jaw, or the cheek-bone, or the teeth, is in Scripture-phrase as much as to abate the pride, and suppress the power, and curb the insolency of those that use their might to overbear right. So David saith in the third Psalm, that God had saved him by <sup>g</sup> *smiting his enemies upon the cheek-bone, and breaking the teeth of the ungodly*. And in Psalm 58. he desireth God to <sup>h</sup> *break the teeth of the wicked in their mouths, and to break out the great teeth of those young Lions*. In which place it is observable, that, as Job here, he speaketh both of *Dentes* and *Molares*, teeth and great teeth: and those wicked great ones, according as Job also here alludeth, he expressly compareth unto young Lions; lusty and strong, and greedy after the prey.

Now to the doing of this, to the breaking of the jawes of the wicked, and plucking the spoil out of his teeth; there is required a stout heart, and an undaunted <sup>a</sup> *Courage*, not fearing the faces of men, should their faces be as the faces of Lions, and their visages never so terrible. And this is the good Magistrates last Duty in my Text; without fear to execute justice boldly upon the stoutest offender, and so to curb the power of great and wicked men, that the poor may live in peace, and keep their own by them. It was one part of Jethro's Character of a good Magistrate in Exod. 18. that he should be <sup>b</sup> *a man of courage*. And it was not for nothing that every <sup>c</sup> step up Solomons Throne for judgement was supported with Lions: to teach Kings and all Magistrates, that a Lion-like courage and resolution is necessary for all those that sit upon the Throne or Bench for Justice and for Judgement. When <sup>d</sup> *David* kept his Fathers sheep, and there came a Lion and a Beare, and took a Lamb out of the flock; he went out after the Lion and smote him, and took the Lamb out of his Mouth, and when the Lion rose against him, he took him by the beard, and smote him again, and slew him: and so he did with the Bear also. Every Magistrate is a kinde of <sup>e</sup> *shepherd*: and the people they are his flock. He must doe that then in the behalf of his flock, that David did. Those that begin to make a spoyle, though but of the poorest Lamb of the flock, be they as terrible as the Lion and the Bear, he must after them, and smite them, and pluck the spoile out of their teeth: and though they shew their spleen, and turne againe at it, yet he must not shrink for that; but rather take fresh courage, and to them againe, and take them by the beard, and shake them, and never leave them till he have brought them under, and broken their jawes, and in spite of their teeth made them past biting or grinding again in haste. He is a bare <sup>f</sup> *hireling*, and not worthy the name of a shepherd, who when he seeth the Wolf coming thrusteth his head in a bush, and leaveth the poor Cattell to the spoyle. The good Magistrate must

put

A put on his resolution: to go on in this course, and without feare of one or other to *do justice*, upon whosoever dareth *do injustice*, and to *suppresse oppression* even in the greatest.

A resolution necessary; whether we consider *the Law, the Magistrate, or the Offender*. Necessary, *First, in respect of the Law*: which, as all experience sheweth, are far better *unmade*, then *unkept*. <sup>a</sup> *Quid vana sine moribus Leges proficiunt?* The life of the

*Law is the Execution*; without which *the Law* is but a *dead letter*: of lesse use and regard then *scarcrowes* are in the corne fields;

B whereof *the birds* are a little afraid at the first, but anon after a little use they grow so bold with them, as to *sit upon* their heads and *defile* them. We see the experience hereof but too much, in the too much suffered insolvency of two sorts of people, (then against whom never were *Lawes* either better *made*, or worse *executed*) *Rogues*, and *Recusants*. Now we know *the Lawes* are generall in their intents, and include as well the great as the small. The *Magistrate* therefore who is <sup>b</sup> *Lex loquens*, and whose duty it is to see *the lawes* executed, must proceed as *generally*, and punish transgressors of the *Lawes*, *the great* as well as *the small*. It is an old complaint, yet groweth out of date but slowly; that *Lawes* are

C like <sup>c</sup> *Cobwebs*, wherein *the smaller flies* are caught, but *great ones* break through. Surely *Lawes* should not be such, *good Lawes* are not such, *of themselves*; they doe or should intend an <sup>d</sup> *universall* reformation: it is the abuse of bad men, together with *the basenesse* or *cowardise* of *sordid* or *sluggish* Magistrates, that maketh them such. And I verily perswade my selfe, there is no one thing that maketh *good lawes* so much contemned, even by *mean ones* too at the last, as the not executing them upon *the great ones* in the mean time. Let a *Magistrate* but take to himselfe that courage which he should doe, and now and then make a *great man* an example of *Justice*; he shall finde that a few such examples will breathe more *life* into *the Lawes*, and strike more *awe* into *the people*, then the punishment of an hundred *underlings* and inferiour persons.

E Again, *in respect of the Magistrate himself* this courage and resolution is necessary; for the maintenance of that *dignity* and respect which is due to him in his place and calling. Which he cannot more shamefully betray, than by *fearing the faces* of men. Imagine you saw a *goodly tall* fellow, trick'd up with feathers and ribbands, and a glittering sword in his hand, enter the lists like a *Champion*, and challenge all commers: by and by steppeth in another man perhaps much of his own size, but without either sword or staffe, and doth but shew his *teeth* and stare upon him; whereat my *gay Champion* first trembleth, and anon for very feare letteth his sword fall, and shrinketh himselfe into the croud. Think what a ridiculous sight this would

Q

be:

18.

<sup>a</sup> Horat. 3. Od.  
<sup>24.</sup>

<sup>b</sup> *Δικαιοσύνη*  
*Λογος.*  
Arist. 5.  
Ethic. 7.

<sup>c</sup> Anacharis,  
apud Plutarch.  
in Solone: *ἰσχυρὸν*  
*νόμον* Ζαλευκο  
tribuant.

<sup>d</sup> *late late leges, auctoritas*  
*omni potest.*  
Ovid. 3. Fast.

19.



a *considera  
quasi de te  
praestes, qui  
tantam authori-  
tatem sublevis.*  
Cassiod. d. 4.  
Epist. 15.  
b Rom. 13.1.

c *Horat. de art.  
Poet.*  
d Prov. 17.16.

e 2 Chro. 19.6

f Psal. 82.6.

g 1 Pet. 5.5.  
h Luke 1.52.

i Psal. 75.2.4.

20.

be: and just such another thing as this, is a *fearfull Magistrate*. A  
He is adorned with *arbes*, the marks and ensignes of his pow-  
er. God hath armed him with a *sword*; indeed as well to put  
*courage* into his heart, as *awe* into the peoples. And thus adorned  
and armed, he standeth in the eye of the world, and as it were  
upon *the stage*; and raiseth an expectation of himselfe, as if sure  
this man would *doe something*: his very appearance threatneth  
*destruction* to whosoever daeth come within his reach. Now  
it after all this *braving*, he should be out-dared with the *big  
looks* and *bug-words* of those that could doe him no harme: how  
justly should he draw upon himselfe scorn and contempt, *partu-  
riunt montes!* d *Wherefore is there a price*, saith *Solomon* of the  
sluggard, *in the hands of a fool to buy wisdom, and he hath no  
heart?* So, wherefore is there a *sword*, may we say of the fear-  
full Magistrate, in the hands of a *Coward* to doe justice, and he  
hath *no heart*? You that are Magistrates, remember the *pro-  
mise* God hath made you, and the *Title* he hath given you. You  
have an honourable *promise*; [*GOD will be with you in the  
cause and in the judgement*, 2 Chronicles 19.] If God be with  
you, what need you feare who shall be against you? You have  
an honourable *Title* too [*I have said ye are Gods*, Psalm 82.] C  
If you be *Gods*, why should you feare *the faces of men*? This is  
Gods fashion: he g *giveth grace to the humble*, but he *resisteth  
the proud*; he h *exalteth the meek and lowly*, but he *putteth the  
mighty out of their seats*. If you will deale answerably to that  
high name he hath put upon you, and be indeed as *Gods*; fol-  
low the example of God: *lift up* the poore oppressed out of  
the mire, and *tumble downe* the confidence of the mighty and  
proud oppressour; when you i *receive the Congregation*, judge  
*uprightly*, and feare not to say to the wicked, be they ne-  
ver so great, *Lift not up your horne*. So shall you vindicate your  
selves from *contempt*: so shall you preserve your *persons* and *places*  
from being *baffelled* and *blurred* by every lewd companion.

*Courage* in the Magistrate, against these great ones especi-  
ally, is *thirdly necessary in respect of the Offenders*. These wic-  
ked ones of whom *Job* speaketh, *the longer teeth* they have,  
the deeper they bite; and *the stronger jawes* they have, the so-  
rer they grinde; and *the greater power* they have, the more *mis-  
chief* they doe. And therefore these great ones of all other  
would be well hampered; and have their *teeth* filed, their  
*jawes* broken, their *power* curbed. I say not *the poore* and the  
finall should be spared when they offend: good reason they  
should be punished with severity. But you must remember I  
now speak of *Courage*; and a little *Courage* will serve to bring  
under those that are under already. So that if meane men  
scape unpunished when they transgresse, it is oftner for want  
of

A

B

C

D

E

A of *care* or *conscience* in the Magistrate, then of *Courage*. But here is the true triall of your *Courage*, when you are to deale with these *great ones*: men not inferiour to your selves, perhaps your *equalls*, yea, and it may bee too, your Magistracy set aside, men much greater than your selves: men great in *place*, great in *wealth*, in great *favour*, that have great *friends*; but withall that doe great *harme*. Let it bee your *honour*, that you dare bee *just*, when these dare bee *unjust*; and when they dare smite others <sup>a</sup> *with the fist of violence*, that you dare smite them *with* <sup>b</sup> *the sword of justice*; and that you dare *use your power*, when they dare *abuse theirs*. All Transgressours should be looked unto; but more, the *greater*, and the *greatest*, most: as a Shepherd should watch his Sheep even from *Flyes* and *Maukes*; but much more from *Foxes*; most of all from *Wolves*. Sure, hee is a *sorry Shepherd*, that is busie to kill *Flyes* and *Maukes* in his Sheepe, but letteth the *Wolfe* worry at pleasure: Why one Wolfe will doe more mischief in a night, than a thousand of them in a twelvemoneth. And as sure, he is a *sorry Magistrate*, that stocketh, and whippeth, and hangeth *poor Sneaks* when they offend (though that is to be done too) but letteth the *great thieves* doe what they list, and dareth not meddle with them: like *Saul*, who when God commanded him to destroy all the *Amalekites* both man and beast, slew indeed the *rascality* of both, but spared the <sup>c</sup> *greatest* of the men, and the *fattest* of the cattell, and slew them not. The good Magistrate should rather, with *Job* here, *break the jaws of the wicked*, and in spight of his heart, *pluck the spoile out of his teeth*.

a Esay 48.4.  
b Rom. 13.4.

c Sam. 15.  
3-9.

Thus have you heard the four *duties* or *properties* of a good Magistrate contained in this Scripture, with the *grounds* and *reasons* of most of them, opened. They are, 1. a *love and zeal* to justice, 2. *Compassion* to the poor and distressed, 3. *Paines and Patience* in examination of causes, 4. *Stoutnesse and Courage* in execution of justice. The *uses* and *inferences* of all these yet remaine to be handled now in the last place, and altogether. All which for order and brevities sake, we will reduce unto *three heads*: accordingly as from each of the foure mentioned *Duties*, or *Properties*, or *Rules* (call them which you will) there arise *Inferences* of three sorts. *First*, of *Direction*; for the choyce and appointment of Magistrates according to these *four properties*. *Secondly*, of *Reproof*, for a just rebuke of such Magistrates as faile in any of these *four Duties*. *Thirdly*, of *Exhortation*; to those that are, or shall be Magistrates, to carry themselves therein according to these *four Rules*. Wherein what I shall speak of *Magistrates*, ought also to be extended and applyed (the

21.

1.

2.

3.

22.  
 a Rom. 13. 1.  
 b 1 Pet. 2. 13.

due proportion ever observed) to all kinds of officers whatsoever, any way appertaining unto Justice. And first for Directions. A

Saint Paul saith, <sup>a</sup> *The powers that are, are ordained of God* : and yet Saint Peter calleth the Magistracy an <sup>b</sup> *humane ordinance*. Certainly the holy Spirit of God, which speaketh in these two great Apostles, is not contrary to it self. The truth is, the substance of the power of every Magistrate is the Ordinance of God; and that is Saint Pauls meaning: but the Specification of the circumstances thereto belonging, as in regard of places, persons, titles, continuance, jurisdiction, subordination, and the rest, is (as Saint Peter termeth it) an *humane ordinance*, introduced by *Custom*, or positive *Law*. And therefore some kindes of Magistracy are higher, some lower, some annuall or for a set time, some during life; some after one manner, some after another: according to the severall *Lawes* or *Customes* whereon they are grounded. As in other circumstances, so in this concerning the deputation of the Magistrates person, there is great difference: some having their power by *Succession*, others by *Nomination*, and other some by *Election*. As amongst us, the supreme Magistrate, the King, hath his Power by *succession*; some inferiour Magistrates theirs, by *nomination*, or speciall appointment, either immediately, or mediately from the King; as most of our *Judges* and *Justices*: some again by the *elections* and voices of the multitude; as most *Officers* and *Governours* in our *Cities*, *Corporations*, or *Colledges*. The Directions which I would inferre from my Text, cannot reach the first kind; because such Magistrates are born to us not chosen by us. They do concern in some sort, the second; but most neerly the third kind, viz. Those that are chosen by suffrages and voices: and therefore unto this third kind onely I will apply them. We may not think, because our voices are our own, that therefore we may bestow them as we list: neither must we suffer our selves in a matter of this nature to be carried by *favour*, *faction*, *spight*, *hope*, *feare*, *importunity*, or any other corrupt and partiall respect, from those Rules, which ought to levell our choice. But we must conferre our voices, and our best furtherance otherwise, upon those whom, all things duly considered, we conceive to be the fittest: and the greater the place is, and the more the power is we give unto them and from our selves; the greater ought our care in voicing to be. It is true indeed, when we have used all our best care, and proceeded with the greatest caution we can; we may be deceived, and make an unworthy choice. For we cannot judge of mens fitnesse by any demonstrative certainty: all we can do is to go upon probabilities. B C D E



**A** lities, which can yield at the most but a *conjecturall* certainty, full of uncertainty. Men *c* ambitious and in appetite, till they have obtained their desires, use to *dissemble* those *vices* which might make a stop in their preferments; which, having once gotten what they fished for, they *betray* with greater freedom: and they use likewise to make a *shew* of that zeal and forwardnesse in them to do good, which afterwards cometh to just nothing. *Absalom* to steal away the hearts of the people, (though he were even then most *unnaturally unjust* in his purposes, against a father, and such a father; yet he) made shew of much *compassion* to the injured, and of a great desire to do justice. *d* O, saith he, *that I were made a Judge in the Land*, that every man that hath any suite or cause might come unto me, and I would do him justice. And yet I doubt not, but if things had so come to passe, he would have been as bad as the worst. When the *Roman Souldiers* had in a tumult proclaimed *Galba* Emperour, they thought they had done a good dayes work; every man promised himself so much good of the *new Emperour*: But when he was in, he proved no better than those that had been before him. One giveth this censure of him, *c* *Omnium consensu capax imperij, nisi imperasset*: he had been a man in every mans judgement worthy to have been Emperour, if he had not been Emperour, and so shewed himself unworthy. *f* *Magistratus indicat virum*, is a common saying, and a true. We may guesse upon *likelyhoods* what they will be, when we choose them: but the thing it self after they are chosen, sheweth the *certainty* what they are. But this *uncertainty* should be so farre from making us *carelesse* in our choice; that it should rather adde so much the more to our care, to put things so hazardous as neer as we can out of hazard.

**D** Now those very *Rules*, that must direct them to govern, must direct us alio to choose. And namely an eye would be had to the *four properties* specified in my Text. The first, a Zeal of *Justice*, and a Delight therein. Seest thou a man carelesse of the *common good*; one that palpably preferreth his own before the *publick weale*; one that loveth his *a ease* so well, that he careth not which way things goe, backward or forward, so he may sit still, and not be troubled; one that would divide *honorem ab onere*, be proud of the *honour* and title, and yet loath to undergoe the *envie* and burthen that attendeth them: set him aside. Never think that mans robes will do well upon him. A *Justiceship*, or other office would sit upon such a mans back as handsomely as *b* *Sauls armour* did upon *Dauids*: unweildy, and sagging about his shoulders; so as he could not tell how to stirre and turn himself under it.

c - f. v. e. maximi p. v. s. morem huac homines habent: quod sibi volunt Dum id impetrant, boni sunt; sed id ubi iam penes sese habent, Ex bonis pessimi & fraudulentissimi sunt. Plaut. in Capt. 2. 1. Omnis candidatus, bonos viros dicimus. Senec. Epist. 3.

d 2 Sam. 15. 4

c Tacit. lib. 1. 1. Histor. f. ἀρχὴν τῶν. δὲ αὐτῶν. δι-έτιμον βίαντις. ioud Arist. 5. Ethic. 3. γὰρ δὲ ἀγα-θὰ μάλιστα τρέπον ἀν-δρες ἐπιδεικνύμεν καὶ βασιλεύον, ἐξουσία καὶ ἀρχὴ πᾶν παθόντων καὶ πᾶσαν ἀποκαλύ-πτεται καὶ ἀν-δρ.

Plutarch. in Cicerone.

2 I.

I.

a - nec vulgi cura tyranni, Dum sua sit modo tuta salus. Valer. Flacc. 5. Argonaut. b 1 Sam. 17. 39

2.

c O praeflavum  
custodem, ovi-  
um, ut avertit,  
lupum, custodire  
urbis, an direp-  
tor & vexator  
esset Antonius.  
Cic. Philipp. 3  
d ὁμοίως ἐπι-  
σφαλῆς μα-  
τομένη δού-  
να μάχασθαι,  
καὶ ποχθεῖν  
δύναμιν.  
Jamblich. apud  
Stob. Serm 14

3.

c Prov. 29. 11.

4.

f degeneris  
animos timor  
arguit. Virgil.  
4. Aeneid.

g James 1. 8.

He is a fit man to make a Magistrate of, that will put on **A**  
righteousness as a garment, and clothe himself with judgement as  
with a Robe and a Diadem. The second property is **Compassion**  
on the poor. Seest thou a man destitute of counsell and  
understanding; a man of forlorne hopes or estate, and in  
whom there is no help; or one that having either counsell or help  
in him, is yet a churle of either; but especially one that is sore in  
his bargaines, cruell in his dealings, hard to his Tenants, or an **op-**  
pressour in any kind? Take none of him. Sooner commit a flock  
of Sheep to a **Wolf**; than a Magistracy or office of justice to an  
**Oppressour**. Such a man is more likely to put out the eyes of him **B**  
that seeth, then to be eyes to the blind; and to break the bones of  
the strong, then to be legges to the lame; and to turn the father-  
lesse a begging, then to be a Father to the poore. The third property is  
**Diligence** to search out the truth. Seest thou a man hasty, and rash, and  
heady in his own businesses; a man impatient of delay or pains; one  
that cannot **conceale** what is meet, till it be seasonable to utter it,  
but poureth out all his heart at once, and before the time; one  
that is easily **possest** with what is first told him, or being once possest  
will not with any reason be perswaded to the contrary; one that  
lendeth **care** so much to some particular friend or follower, as to be- **C**  
lieve any information from him, not any but from him; one that,  
to be counted a man of **dispatch**, loveth to make an end of a businessse  
before it be ripe; suspect him. He will scarce have the **Conscience**:  
or if that, yet not the wit, or not the patience, to search out the cause  
which he knoweth not. The last Property is, **Courage** to execute. Seest  
thou a man first; of a **timorous** nature, and cowardly disposition?  
or secondly, of a wavering and fickle mind: as we say of children;  
**wonne** with an apple, and lost with a nut? or thirdly, that is apt to be  
wrought upon, or moulded into any forme, with faire words, friend-  
ly iavitations, or complementall glozes? or fourthly, that depend- **D**  
eth upon some great man, whose vassall or creature he is? or fifthly;  
a taker, and one that may be dealt withall? (For that is now the **pe-**  
riphrasis of bribery) or sixthly; guilty of the same **transgressions** he  
should punish, or of other as foul? Never a man of these is for the  
turne: not one of these will venture to break the **jawes** or **tuskes** of an  
oppressing Tygre or Boare, and to pluck the spoile out of his teeth. The  
**timorous** man is afraid of every shadow, and if he do but heare of  
teeth, he thinketh it is good sleeping in a whole skinned, and so  
keepeth aloofe off for fear of biting. & The **double minded** man, as  
Saint James saith, is **unstable** in all his wayes: he beginneth to do  
something in a sudden heat, when the fit taketh him; but before  
one jaw can be half broken, he is not the man he was, he is sorry  
for what is done, and instead of breaking the rest, falleth a **binding** up  
that which he hath broken, and so seeketh to salve up the matter  
as well as he can, and no hurt done. The **vain** man, that will be **E**  
flattered

A flattered, so he get fair words himself, he careth not who getteth foul blowes : and so the beast will but now and then give him a lick with the tongue, he letteth him use his teeth upon others at his pleasure. The depending creature is charmed with a letter or message from his Lord, or his honourable friend; which to him is as good as a *Supersedeas*, or *Prohibition*. The taker hath his fingers so oyled, that his hand slippeth off when he should pluck away the spoyl, and so he leaveth it undone. The guilty man by no means liketh this breaking of javes : he thinketh it may be his own case another day.

B You see, when you are to chuse *Magistrates*, here is refuse enough, to be cast by. But by that all these be discarded, and thrown out of the bunch; possibly the whole lump will be neer spent, and there will be little or no choyce left. Indeed if we should look for absolute perfection, there would be absolutely no choyce at all: <sup>a</sup> *There is none that doth good, no not one*. We must not be so dainty in our choyce then, as to find one in every respect such as hath been charactred. We live not <sup>b</sup> *in Republica Platonis*, but *in face seculi*; and it is well, if we can find one in some good mediocrity so qualified. Amid the common corruptions of mankind, he is to be accounted a tolerably good man, that is not intolerably bad: and among so many infirmities and defects, as I have now reckoned, we may well voyce him for a *Magistrate*; not that is free from them all, but that hath the fewest and least. And we make a happy choyce, if from among those we have to chuse of, we take such a one as is likely to prove in some reasonable mediocrity zealous of justice, sensible of the wrongs of poor men, carefull to search out the truth of causes, and resolute to execute what he knoweth is just.

C That for *Direction*. I am next to infer from the four duties in my Text, a just reproof, & withall, a complaint of the common iniquity of these times; wherein men in the *Magistracy* and in offices of Justice are generally so faulty and delinquent in some, or all of these duties. And first, as for zeal to justice: alas that there were not too much cause to complain. It is grief to speak it (and yet we all see it and know it) there is grown among us of this Land, within the space of not many years, a generall and sensible declination in our zeal both to Religion and Justice; the two main pillars and supporters of Church and State. And it seemeth to be with us in these regards, as with decaying Merchants almost become desperate; who when Creditors call fast upon them, being hopelesse of paying all, grow carelesse of all, and pay none: so abuses and disorders encrease so fast among us: that hopeles to reform all, our *Magistrates* begin to neglect all, and in a manner reform nothing. How few are there of them that sit in the seat of justice, whose consciences can prompt them a comfortable answer to that Question of David, Psal. 58. <sup>a</sup> *Are your minds set upon righteousness, O ye congregation?* Rather are they not almost all of Gallio's temper, Act. 18. who, though there were a foul

24.

a Psal. 14.3.

b-- deit en a  
trepam in  
Platonis  
τοῦ αἰῶνος  
ἀποστασίαν  
ἐν ῥησὶν  
ἐκείνων, de  
Carone, c. 12.  
id. d. 10. 1.  
c-- Vt is amo  
jue nfectur:  
in v. 11. 1.  
Quo minus  
argetur. Hec. 1.  
f. m. Sat. 3.

25.

I.

a Psal. 58.1.

out-



b Acts 18.17.

d Luc. 18.4,5.

2.

d Ez:ch. 8.6,  
13,15.

outrage committed even under his nose, and in the sight of the *Bench*, yet the Text saith, <sup>b</sup> *he cared for none of those things?* as if they had their names given them by an *Antiphrasis*: like *Diogenes* his man; *Manes à manendo*, because he would be now and then running away; so these *Justices à justitia*, because they neither do nor care to do *Justice*. Peradventure here and there one or two in a whole side of a Countrey to be found, that make a conscience of their duty more then the rest, and are forward to do the best good they can: Gods blessing rest upon their heads for it. But what cometh of it? The rest, glad of their *forwardnesse*, make one-ly this use of it to themselves; even to slip their own necks out of *the yoke*, and leave all *the burden* upon them: and so at length even tire out them too, by making *common packhorses* of them. A little it may be is done by the rest, for *fashion*, but to little purpose; sometimes more to shew their *Justice*, then to do *justice*: and a little more it may be is wrung from them by *importunity*; as *the poor* <sup>d</sup> *widow* in the parable by her *clamorousnesse* wrung a piece of *justice* with much ado from *the Judge that neither feared God, nor regarded man*. Alas, Beloved, if all were right within, if there were generally that *zeal* that should be in *Magistrates*: good *Laws* would not thus languish as they do for want of *execution*; there would not be that insolency of *Popish Recusants*, that license of *Rogues* and *wanderers*, that prouling of *Officers*, that enhaunfing of *fees*, that delay of *suits*, that countenancing of *abuses*, those carcases of *depopulated towns*, infinite other mischiefs; which are (*the sins shall I say, or the plagues?* it is hard to say whether more, they are indeed both) *the sins and the plagues* of this land. And as for *Compassion to the distressed*; is there not now just cause, if ever, to complain? If in these hard times, wherein nothing aboundeth but *poverty* and *sin*; when *the greater ones* of the earth should most of all enlarge their *bowels*, and reach out *the hand* to relieve the extreme *necessity* of thousands that are ready to starve: if (I say) in these times *great men*, yea and *men of justice*, are as strong as ever in pulling down *houses*, and setting up *hedges*; in *unpeopling towns*, and creating beggars; in racking *the backs*, and grinding *the faces* of the poor; how dwelleth the love of GOD, how dwelleth the spirit of *compassion* in these men? Are these *eyes to the blind*, *feet to the lame*, and *fathers to the poor*, as *Job* was? I know your hearts cannot but rise in detestation of these things, at the very mentioning of them. But what would you say, if as it was said to *Ezekiel*, so I should bid you <sup>d</sup> *turn again, and behold yet greater and yet greater abominations*; of the lamentable *oppressions* of the poor by them and their instruments, who stand bound in all conscience, and in regard of their places, to *protect* them from the injuries and oppressions of others? But I forbear to do that; and chuse rather out of one passage in the Prophet *Amos*, to give you some short intimation both of the faults,

- A faults, and, of the reason of my forbearance. It is in *Amos* 5. v. 12, 13. *I know your manifold transgressions, and your mighty sins: they afflict the just, they take a bribe, and they turne aside the poor in the gate from their right: Therefore the prudent shall keep silence in that time; for it is an evil time. And as for searching out the truth in mens causes, which is the third Duty: First, those Sycophants deserve a rebuke, who by false accusations, and cunningly devised tales, ( ἡ δὲ ψευδολογία τῶν δικαστῶν, τοιούτοις μύθοις ) of purpose involve the truth of things to set a faire colour upon a bad matter, or to take away the righteousness of the innocent from him. And*
- B yet how many are there such as these in most of our Courts of justice? *Informing, and promoting, and pettifogging make-bates. Now it were a lamentable thing if these men should be known, and yet suffered: but what if countenanced, and encouraged, and underhand maintained by the Magistrates of those Courts, of purpose to bring Moulter to their own Mills? Secondly, since Magistrates must be content (for they are but men, and cannot be every where at once) in many things to see with other mens eyes, and to heare with other mens eares, and to proceed upon information: those men deserve a rebuke, who*
- C being by their office to ripen causes for judgement, and to facilitate the Magistrates care and paines for inquisition; doe yet either for feare, or favour, or negligence, or a fee, keep back true and necessary informations, or else for spight or gaine clogge the Courts with false or trifling ones. But most of all the Magistrates themselves deserve a rebuke, if either they be hasty to acquit a man upon his owne bare deniall or protestation (for *si inficiari sufficiet, ecquis erit nocens?* as the Oratour pleaded before *Julian* the Emperour; if a deniall may serve the turne, none shall bee guilty,) or if hasty to condemne a man upon anothers bare accusation (for *si accusasse sufficiet, ecquis erit innocens?* as the Emperour excellently replied upon that Oratour; if an accusation may serve the turne, none shall be innocent;) or if they suffer themselves to be possessed with prejudice, and not keepe one eare open (as they write of *Alexander the Great*) for the contrary party, that they may stand indifferent till the truth be thoroughly canvassed; or if to keep causes long in their hands, they either delay to search the truth out, that they may know it, or to decide the cause according to the truth, when they have found it. And as for
- E *Courage to execute Justice*, which is the last Duty: what need we trouble our selves to seek out the causes, when we see the effects so daily and plainly before our eyes? whether it be through his own cowardise or inconstancy, that he keepeth off; or that a fair word whistleteth him off; or that a great mans letter staveth him off; or that his own guilty conscience doggeth him off, or that his hands are mana-

c Amos 5. 12, 13.  
furtia peccata  
vulg. ibid.

3.

f Pictar. O.  
lymp. 1.

g Delphidius  
Orator contra  
Numerium;  
apud Ammian.  
Marcell. l. 18.

4.

h Psal. 94.16.

i Ecclef. 4.1.

26.

I.

a Psal. 106.30.

2.

3.

b Exod. 23.3.

cled with a bribe, that he cannot fasten; or whatsoever other matter there is in it: sure we are, *the Magistrate* too often letteth the wicked carry away *the spoyle*, without *breaking a jaw* of him, or so much as offering to *pick his teeth*. It was not well in *David's* time, (and yet *David* a *Godly King*) when complainingly he asked the Question, *Who will stand up with me against the evil doers?* It was not well in *Solomon's* time, (and yet *Solomon* a *peaceable King*) when; *considering the Oppressions that were done under the Sun, he saw that on the side of the oppressors there was power; but as for the oppressed, they had no comforter.* We live under the happy government of a *godly and peaceable King*; Gods holy name be blessed for it: and yet God knoweth, and we all know, it is not much better now; nay God grant, it be not generally even much worse!

Receive now in the last place, and as *the third and last inference*, a word of *Exhortation*; and it shall be but a word. You whom God hath called to any honour or office appertaining to *justice*; as you tender the glory of *God*, and the good of the *Common-wealth*; as you tender the honour of *the King*, and the prosperity of *the Kingdome*; as you tender the peace and tranquillity of *your selves and neighbours*; as you tender the comfort of your own *consciences*, and the salvation of your own *souls*: set your selves throughly and cheerfully and constantly and conscionably, to discharge with faithfulness all those *duties* which belong unto you in your severall *stations and callings*, & to advance to the utmost of your power the due administration and *execution of Justice*. Do not decline those *burdens* which cleave to the *honours* you sustain. Do not *post off* those *businesses* from your selves to others, which you should rather *do* then they, or at least may *as well do* as they. Stand up with the *zeal* of *a Phinees*, and by *executing judgement*, help to turn away those heavy *plagues*, which God hath already begun to bring upon us; and to prevent those yet heavier ones, which having so rightly deserved, we have all just cause to fear. Breath fresh life into the languishing lawes, by mature, and severe, and discreet execution. *Put on Righteousnesse as a Garment*; and cloathe your selves with *Judgement*, as with a *Robe and Diadem*. Among so many *oppressions*, as in these evil dayes are done under the *Sun*; to whom should the *fatherlesse*, and the *widow*, and the *wronged* complain but to you, whence seek for relief but from you? Be not you wanting to their necessities. Let your *eyes* be open unto their *miseries*, and your *ears* open unto their *cryes*, and your *hands* open unto their *wants*. Give friendly *Counsel* to those that stand need of your *Direction*: afford convenient *help* to those that stand need of your *assistance*: carry a *Fatherly affection* to all those that stand need of any *comfort, protection*, or *relief* from you. Be *eyes to the blind*, and *feet to the lame*: and be you *instead of fathers to the poor*. But yet do not countenance, no nor *a poor man in his cause*, farther than he hath *equity* on his side. Remember-



- A member one point of *wisdom*, not to be too *credulous* of every suggestion & information. But do your best to spie out *the chinks*, & *starting holes*, and secret *conveiances* & *packings* of cunning & crafty companions: and when you have found them out, bring them to light, & do *exemplary justice* upon them. Sell not your *ears* to your *servants*: nor tye your selves to the *informations* of some one, of a few, or of him that cometh first; but let every party have a *fair* & an *equal* hearing. Examine *proofs*: Consider *circumstances*: be content to hear simple men & tell their *tales* in such *language* as they have: think no pains, no patience too much to *sift out the truth*. Neither by inconsiderate *haste* prejudice any mans right: nor weary him out of it by torturing *delays*.
- B The cause which you know not, use all diligence, & convenient both care and speed, to search it out. But ever withall remember your standing is slippery, & you shall have many and sore *assaults*, & very shrewd *temptations*: so that unless you arm your selves with invincible *resolution*, you are gone. The wicked ones of this world will conjure you by your old *friendship* and *acquaintance*, & by all the bonds of neighbourhood and kindnesse: bribe your *Wives* & *Children* & *Servants* to corrupt you; procure great mens *Letters* or *favourites* as engines to move you; convey a *bribe* into your own bowels, but under a handsomer name, & in some other shape, so cunningly & secretly sometimes, that your selves shall not know it to be a *bribe* when you receive it. Harden your faces, and strengthen your resolutions with a *holy obstinacy*, against these and all other like *temptations*. Count him an *enemy*, that will alledge *friendship* to pervert *justice*. When you sit in the place of *justice*, think you are not now: *Husbands*, or *Parents*, or *Neighbours*; but *Judges*. Contemn the *frowns* and the *favours*, and the letters of great ones: in comparison of that trust, which greater ones than they, the *King* & *State*, & a yet greater than they, the great *God* of heaven and earth, hath reposed in you and expecteth from you.
- C Chastise him with severe *indignation*, if he begin and if he continue, spit *despance* in his face, who ere he be, that shall think you so *base* as to sell your *freedom* for a *bribe*. Gird your sword upon your thigh; & (keeping your selves ever within the compass of your *Commissions* and *Callings*, as the *Sun* in the *Zodiack*) go through stich, right on in the course of *Justice*, as the *Sun* in the *firmament* with unresisted violence; and as a *Giant* that rejoyceth to run his race, and who can stop him? Bear not the sword in vain: but let your right hand reach you *terrible things*. Defend the poor and fatherless; and deliver the oppressed from them that are *mightier* then he: *Smite* through the loyns of those that rise up to do *wrong*, that they rise not again: *Break the jaws* of the *wicked*, and *pluck the spoyle* out of his *teeth*. Thus if you do, the *wicked* shall fear you, the *good* shall blesse you, the *poor* shall pray for you, *posterity* shall praise you, your own *hearts* shall chear you, and the great *God* of *Heaven* shall reward you. This that you may do in some good measure, the same *God*
- D
- E

επισκευασα δ  
πισειν.

Ne vas est sapientia, non est credere.

d. d. in p. chom. apud Cic. 1. ad Ar. 16.

σώφρονος δ' ἀ-  
πιστίας οὐκ

ἔστιν ἐστὶν

χρησιμώτα-  
τον βεβαιοῦ.

Temp. 10. Hellen.

The simple believe every word. Prov.

14. 15.

δ τὸν ἀδική-  
ματον, δίκαι-  
ος ἐστὶν, ἵκανὸς

λέγειν ἀ-  
πάθει.

Arist. 2.  
Elench. 10.

4.

c. Qui in dicit  
p. d. in p. d. d.

Cicer.

f. Rejicit alio  
d. d. in p. d. d.

Volu. Morat. 4.  
O. 19.

g. Line tatem  
arguendi amit-

tut, qui in co-  
ac pit qui idem

dai ne corrigi-  
tur. Amb. in

1 Cor. c. 12.  
h. Rom. 13. 4.

of Heaven enable you: and give you and every of us grace in our A  
severall places and callings to seek *his glory*, and to endeavour  
the discharge of a *good conscience*. To which God blessed for ever,  
*Father, Sonne, and Holy Ghost*, three Persons and  
one eternall, invisable and onely wise  
God, be ascribed all *the Kingdome*,  
*Power, and Glory*, for  
ever and ever.

A M E N.

A D



A D  
MAGISTRATUM.

The Second Sermon.

At the Assises at *Lincoln*, 7 March 1624. at the request of *William Lister Esq;* then high Sheriff of the County.

EXOD. 23. ver. 1.---3.

1. *Thou shalt not raise a false report : put not thine hand with the wicked to be an unrighteous witness.*
2. *Thou shalt not follow a multitude to do evil ; neither shalt thou speak in a cause, to decline after many to wrest judgement.*
3. *Neither shalt thou countenance a poor man in his cause.*



Here is no one thing, (*Religion* ever excepted,) that more secureth and adorneth the State, than *Justice* doth. It is both *Columna*, and *Corona Reipublica*, as a *Prop* to make it subsist firm in it selfe ; and as a *Crown*, to render it glorious in the eyes of others. As the *Cement* in a building, that <sup>a</sup> holdeth all together, so is *Justice* to the publick Body : as whereunto it oweth a great part both of its strength, (for by it the <sup>b</sup> throne is established, in the sixteenth) and of

I.

a *Jus & equitas vincula civitatum.* Cic. Parad. 4.  
b P. ov. 16. 12.



c Prov. 14. 34.  
d Ventrosi p.  
rictes. P. Blef.  
Ep. 85.

e ὅταν ὁ βέλ-  
ζειν, δὲ αὐτὸν ὁ  
βέλεται πα-  
ρῶν, ταύτῃ  
νόμῳ τῷ

πόλιν ὅταν ὅταν, Εἰς ἐλάν δαμῶσαν, εἰς βυδὸν πῆσαν. Soph. in Ajax. ubi non est pudor, Nec cura juris, Sanctitas, Pietas, Fides; Instabile regnum. Et Sen. in Thyest. act. 2.

2.

a Rom. 13. 4.

b Traſci mihi  
nemo poterit,  
niſi qui ante de  
ſe voluerit con-  
fiteri. Cic. pro  
lege Manil.  
Frequent  
culpa populi re-  
dundat in prin-  
cipem, quiſi de  
majorum neg-  
ligentia obve-  
niant errata  
minorum. Pet.  
Bleſenſ. Ep. 95.

3.

a Gal. 6. 5.

b Qui non ve-  
tat peccare cū  
potest, jubet.  
Senec. in Tro-  
ad. In cuius  
minu est ut  
prohibeat, jubet  
ag. ſi non pro-  
hibet admitti.  
Salvian. 7. de  
provid.

c ὁ γὰρ ἐάν  
ἐνὶ δατέῳ  
μὲν τὸ κα-  
λὸν ἐπιτελε-  
σῶναι τὸ κοι-  
νὸν ἔργον.  
Arist. 8. Top.  
111.

its height too; for it *c* exalteth a Nation, in the 14<sup>th</sup>. of the Pro-  
verbs. As then in a Building, when for want of good looking to, the  
Mortar getting wet dissolveth, and the walls *d* belly out; the house can-  
not but settle apace, and without speedy repaires fall to the ground:  
to there is not a more certain *symptome* of a declining, and decaying,  
and tottering State, than is the generall *c* dissolution of manners for  
want of the due execution and administration of Justice.

The more cause have we, that are Gods Ministers, by frequent  
exhortations, admonitions, obsecrations, expostulations, even out of  
season sometimes, but especially upon such *seasonable* opportunities  
as this, to be instant with all them that have any thing to do in mat-  
ters of Justice, but especially with you, who are Gods Ministers too  
(though in another kind) you who are in Commission to sit upon the  
Bench of judicature, either for Sentence or Assistance: to do your  
God and King service, to do your Country and Calling honour, to  
do your selves and others right, by advancing to the utmost of your  
powers the due course of Justice. Wherein as I verily think none  
dare *b* but the guilty, so I am well assured none can justly, dislike in  
us the choice either of our Argument that we beat upon these things;  
or of our Method, that we begin first with you. For, as we cannot  
be perswaded on the one side, but that we are bound for the dis-  
charge of our duties, to put you in mind of yours: so we cannot be  
perswaded on the other side, but that if there were generally in  
the greater ones that care and conscience and zeal there ought to be  
of the common good, a thousand corruptions rise among inferiours  
would be, if not wholly reformed, at leastwise practised with lesse  
connivence from you, confidence in them, grievance to others.

But right and reason will, that *a* every man bear his own burthen.  
And therefore as we may not make you innocent, if you be faulty,  
by transferring your faults upon others: so far be it from us to im-  
pute their faults to you, otherwise then as by not doing your best to  
*b* hinder them, you make them yours. For Justice we know is an En-  
gine, that turneth upon many hinges. And to the exercise of judi-  
cature, besides the Sentence, which is properly yours, there are diverse  
other things required; Informations, and Testimonies, and Argu-  
ings, and Inquests, and sundry Formalities, which I am neither able  
to name, nor yet covetous to learne: wherein you are to rest much  
upon the faithfulness of other men. In any of whom if there be, as  
sometimes there will be, foul and unfaithfull dealing, such as you  
either cannot *spie*, or cannot help; wrong sentence may proceed from  
out your lips, *c* without your fault. As in a curious Watch or Clock  
that moveth upon many wheels, the finger may point a wrong hour,  
though the wheel that next moveth it be most exactly true; if but  
some little pinne, or notch or spring be out of order in or about any  
of

- A of the baser and inferiour wheels. What he said of old, *Non fieri potest, quin Principes etiam valde boni iniqua faciant*; was then and ever since, and yet is, and ever will be most true. For say a *Judge* be never so honestly minded, never so zealous of the truth, never so carefull to do right: yet if there be a *spitefull Accuser* that will suggest any thing, or an *audacious Witnesse* that will swear any thing, or a *crafty Pleader* that will maintain any thing, or a *tame Fury* that will swallow any thing, or a *craving Clerk* or *Officer* that for a bribe will foist in any thing; the *Judge* who is tyed (as it is meet he should) to proceed *secundum allegata & probata*, cannot with his best care and wisdom prevent it, but that sometimes justice shall be *perverted*, innocency *oppressed*, and guilty ones *justified*.

Out of which consideration, I the rather desired for this *Assise-Assembly*, to choose a *Text* as neer as I could of equall latitude with the *Assise-Businessse*. For which purpose I could not readily think of any other portion of Scripture, so proper and full to meet with all sorts of *persons* and all sorts of *abuses*, as these three verses are. Is there either *Calumny* in the *Accuser*, or *Perjury* in the *Witnesse*, or *Supinity* in the *Furer*, or *Sophistry* in the *Pleader*, or *Partiality* in any *officer*; or any close *corruption* any where lurking amid those many passages and conveyances that belong to a *judiciall proceeding*? my Text searcheth it out, and enditeth the offender at the tribunal of that unpartiall Judge that keepeth a *privie Sessions* in each mans breast.

- The words are so laid down distinctly in five *Rules* or *Precepts*, or rather (being all *negative*) in so many *Prohibitions*, that I may spare the labour of making other *division* of them. All that I shall need to do about them, will be to set out the severall portions in such sort as that every man who hath any part or fellowship in this businessse may have his due share in them. Art thou *first* an *Accuser* in any kind: either as a party in a *judiciall controversie*; or bound over to prosecute for the King in a *criminall cause*, or as a voluntary informer upon some *penall Statute*? here is something for thee, *Thou shalt not raise a false report*. Art thou secondly a *Witnesse*: either fetched in by *Praceffe* to give *publick testimony* upon oath; or come of good or ill will, privately to speak a *good word* for, or to cast out a *shrewd word* against any person? here is something for thee too; *Put not thine hand with the wicked to be an unrighteous witnesse*. Art thou thirdly returned to serve as a *sworne man*, in a matter of grand or petty inquest? here is something for thee too; *Thou shalt not follow a multitude to do evil*. Comest thou hither fourthly to *advocate* the cause of thy *Client*, who flyeth to thy learning, experience, and authority for succour against his adversary, and commendeth his *state* and *suit* to thy care and trust? here is something for thee too; *Neither shalt thou speak in a cause to decline after many to wrest judgement*. Art thou lastly in any *office* of trust, or place of *service* in or about

δὲ δούλα μὴ  
χαρὴν, τῷ νόμῳ  
καὶ δὲ δούλῳ  
μὴ, μὴ δὲ α-  
δίκαιον τὰς  
ἀρχοντας,  
ὅτι καὶ τὰν  
ἀρχόντων ἐν-  
σιν. apud  
Stob Ser. 44.  
e Ipsos iustiti-  
arios, quos vul-  
gariter Erran-  
tes, vel Itine-  
rantes dicimus,  
dum errata ho-  
minum dili-  
genter explo-  
rant, frequenter  
errare contin-  
git. Excessus  
namque homi-  
num abscon-  
duntur, &c.  
Pet. Blef.  
Epist. 25.

4.

5.

1.

2.

3.

4.

5.

about the Courts, so as it may sometimes fall within thy power or opportunity to do a suiter a favour, or a spite? here is something for thee too, *Thou shalt not countenance* (no not) a poor man in his cause. The two first in the first, the two next in the second, this last in the third verse.

6.

a Num. 18.  
20, 21.  
Deut. 18. 1, & c.  
b Deut. 33. 10.  
c See Num. 25. 1 - 83. and  
Jof. 27. 1, & c.

d Lyran hic.

In which distribution of the offices of justice in my Text, let none imagine, because I have shared out all among them that are below the bench, that therefore there is nothing left for them that sit upon it. Rather as in dividing the land of Canaan, Levi, who had a no distinct plot by himself, having yet (by reason of the universal use of his office) in every Tribe something, had in the whole, all things considered, a farre greater proportion, then any other Tribe had: So in this Scripture, the Judge hath by so much a larger portion then any of the rest, by how much it is more diffused. Not concluded within the narrow bounds of any one; but, as the blood in the body, temperately spread throughout all the parts and members thereof. Which cometh to passe not so much from the immediate construction of the words (though there have not wanted <sup>d</sup> Expositors to fit the words to such construction:) as from that generall inspection, and (if I may so speak) superintendency, which the Judge or Magistrate ought to have over the carriage of all those other inferiour ones. A great part of whose duty it is, to observe how the rest do theirs: and to find them out, and check and punish them as they deserve, when they transgresse. So that with your patience (Honourable, Worshipfull, and dearly Beloved) I have allowance from my Text (if the time would as well allow it) to speak unto you of five things. Whereof the first concerneth the Accuser; the second, the Witnesse; the third, the Furer; the fourth, the Lawyer; and the fifth, the Officer: and every one of them the Magistrate, Judge, and Iusticer. But having no purpose to exceed the houre, (as I must needs do if I should speak to all these to any purpose;) whilst I speak to the first onely, I shall desire the rest to make application to themselves, so farre as it may concern them, of every materiall passage: which they may easily do, and with very little change for the most part; onely if they be willing.

7.

נִשְׂא  
b H. A. hic.  
c Old English  
translation hic  
d Consequendo  
vel loquendo.  
Gloss. in terlin.  
hic. N. falsi  
rumoris author,  
vel adulator esto.  
J. in. in Annot.

1  
2  
3

To our first Rule then, which concerneth the Accuser and the Judge; in the first words of the Text, *Thou shalt not raise a false report*, The Originall <sup>a</sup> verb signifieth to take up; as if we should read it, <sup>b</sup> *Thou shalt not take up a false report*. And it is a word of larger comprehension, then most Translatours have expressed it. The full meaning is, <sup>c</sup> *Thou shalt not have to do with any false report*: neither by <sup>d</sup> raising it, as the Author, nor by spreading it, as the Reporter, nor by receiving it as an Approver. But the first fault is in the Raiser: and therefore our translations have done well to retain that rather in the Text; yet allowing the Receiver a place in the Margent. Now false reports may be raised of our brethren by unjust slanders, detractions, backbitings, whisperings, as well out of the course of judgement, as in it.

And



A And the equity of of *this Rule* reacheth even to those *extrajudiciall Calumnies* also. But for that I am not now to speak of extrajudiciall Calumny so much, as of that *qua versatur in foro & in judiciis*, those false suggestions and informations which are given into the Courts, as more proper both to the scope of *my Text*, and the occasion of this present meeting: Conceive the words for the present as spoken especially, or at leastwise as not improperly appliable, to the *Accuser*. But the *Accuser* taken <sup>c</sup> at large, for any person that impleadeth another in *jure publico vel privato*, in causes either *civil* or *criminal*, and these again either *capital* or *penal*. No not the *Accused* or *Defendant* excepted: who although he cannot be called in strict propriety of speech an *Accuser*; yet if when he is justly accused, he seek to defend himself by false, unjust, or impertinent allegations, he is in our present intendment to be taken as an *Accuser*, or as the *Raiser* and *Taker up* of a false report.

<sup>c</sup> Accusatorem pro omni auctore & petitor appellat. Cic. in partit. Orat.

8.

But when is a *Report false*? or what is it to raise such a report? and how is it done? As we may conceive of *falsehood* in a three-fold notion; namely, as it is opposed, not onely unto *Truth* first, but secondly also unto *Ingenuity*, and thirdly unto *Equity* also: accordingly false reports may be raised three wayes. The *first* and grossest way is, when we <sup>a</sup> feign and devise something of our owne heads to lay against our brother, without any foundation at all, or ground of truth: creating (as it were) a tale *ex nihilo*. As it is in the *Psalm*, <sup>b</sup> They laid to my charge things that I never did: and as *Nehemiah* sent word to *Sanballat*, <sup>c</sup> There are no such things as thou sayest, but thou feignest them of thine own heart. <sup>d</sup> *Crimen domesticum*, & *vernaculum*; a meer device: such as was that of *Iezabels* instruments against *Naboth*, which cost him his life; and that of *Zibah* against *Mephibosheth*, which had almost cost him all he had. This first kind of Report is false; as devoyd of Truth.

<sup>a</sup> --struunt de proprio calumnias innocentie. Bern lib. 1. de Confid. piope finem. <sup>b</sup> Plat. 35. 11. <sup>c</sup> Nehem. 6. 8. <sup>d</sup> Cic. att. 2. in Verr. lib. 3. <sup>e</sup> 3 Reg. 21. 10. <sup>f</sup> 2 Sam. 16. 3.

9.

The *second* way, (which was so frequently used among the *Roman Accusers*, that <sup>a</sup> *Custom* had made it not onely excusable, but allowable; and is at this day of too frequent use both in private and publick calumniations) is, when upon some small ground of truth, we run descant at pleasure in our own informations, interweaving many untruths among; or perverting the speeches & actions of our adversaries, to make their matters ill, when they are not; or otherwise aggravating them to make them seem worse than they are. As tidings came to *David*, when *Amnon* only was slain, that <sup>c</sup> *Abshalom* had killed all the *Kings sons*. It is an easie and a common thing, by *misconstruction* to deprave whatsoever is most innocently done or spoken. The *Ammonitish* Courtiers dealt so with *David*, when he sent <sup>e</sup> *Ambassadors* to *Hannan* in kindness, they informed the King as if he had sent *Spies* to discover the strength of the City and Land. And the *Fews* enemies dealt so with those that of devotion repaired the Temple & the Wall of *Jerusalem*, advertising the State, as if their purpose had

<sup>a</sup> Non alio ista accusatorum consuetudine, &c. Cic. Att. 2. in Verr. lib. 5. <sup>b</sup> --que q. oniam accusatorum more & jure sunt facta, reprehendere non possumus. Cic. pro Flacco. <sup>c</sup> 2 Sam. 13. 30 <sup>d</sup> They daily wr. st my words. Pal 56 5. <sup>e</sup> Nihil est quin male narrando possit depravari. Terent. in Phorm. <sup>f</sup> 2 Sam. 10. 2. <sup>g</sup> Neh. 6. 6, 7. & Ez. 4. 12.

S

been

g. Joh. 2. 10. 21.  
h. Mat. 26. 61.

10.

ἀνομοὶ ἀληθῆ-  
σαι, οἱ δὲ  
καὶ τὰ λοι-  
ποῖτα, ἅπαντες  
ἐπὶ τὸν νόμον  
ἐπὶ τὸν νόμον.  
143. nos legem  
bonam & mla-  
nullā aliam nisi  
naturali nor-  
mā dividere  
possumus. Cic.  
lib. 1 de legib.  
Quod sit injus-  
tum, nec jure fi-  
eri potest. Non  
enim jura di-  
cenda sunt, vel  
putanda, ini-  
qua hominum  
constituta. Aug.  
l. 9. de Civit. 21  
b. Atque ipsa  
utilitas iusti-  
tiae, prout mater &  
aqui Horat. l.  
seim. 3. --- ex a-  
quo & bono jus  
constat, quod ad  
veritatem &  
utilitatem  
communem vi-  
detur pertinere.  
Cic. ad He-  
renn. l. b. 1.  
c. Prov. 30. 33.  
d. canes cana-  
tica. Cic. in  
Ven. in ista pe-  
e Luke 19. 8.  
Si quid dicit per  
calumniam &  
ipsum apud.  
Text 4. cont.  
M. c. 37.

11.

been to fortifie themselves for a Rebellion. Yea and the malicious A  
fewes dealt so with Christ himself; taking hold of some words of  
his, about the destroying and building of the Temple, which he un-  
derstood of the temple of his body, and so wresting them to the fa-  
brick of the Materiall Temple, as to make them serve to give colour  
to one of the strongest accusations they had against him. This second  
kind of Report is false, as devoid of Ingenuity.

The third way is, when taking advantage of the Law, we prose-  
cute the extremity thereof against our brother, who perhaps hath  
done something contrary to the letter of the Law, but not violated the  
intent of the Lawgiver, or offended either against common Equity, B  
which ought to be the measure of just Lawes, or against the com-  
mon good, which is in some sort the measure of Equity. In that mul-  
titude of Lawes, which for the repressing of disorders, and for the main-  
tenance of peace and tranquillity among men, must needs be in every  
well-governed Common-wealth, it cannot be avoided, but that ho-  
nest men, especially if they have much dealings in the world, may  
have sometimes just and necessary cause to do that, which in regard  
of the thing done may bring them within the compasse of some Sta-  
tute or branch of a statute; yet such as, circumstances duly considered,  
no wise and indifferent man but would well approve of. Now, if in C  
such cases alwaies rigour should be used, Lawes intended for the bene-  
fit, should by such hard construction become the bane of humane so-  
ciety. As Solomon saith, Qui torquet nasum, elicit sanguinem; He  
that wringeth the nose too hard, forceth blood. Guilty this way are  
not onely those contentious spirits, whereof there are too many in the  
world; with whom there is no more adoe, but a Word and an Action,  
a Trespasse and a Proesse: But most of our common Informers withall,  
Sycophants you may call them (for that was their old name) like Ver-  
res his blood-hounds in Tully, that lye in the wind for game, and if D  
they can but trip any man upon any breach of a penall Statute, there  
they fasten their teeth, and tugge him into the Courts without  
helpe; unlesse he will dare offam Cerbero, (for that is it they look for)  
give them a sop, and then they are charmed for that time. Zachens, be-  
sides that he was a Publicane, was it seemeth such a kind of Informer,  
ἐῖτιν & εἰσκαρῶν, is the word Luk. 19. If I have played the sycophant  
with any man, if I have wronged any man by forged cavillation,  
or wrung any thing from him by false accusation. A report of this third  
kind is false as devoid of equity.

But it may be thought I injure these men, in making them raisers  
of false reports; and am my selfe a false accuser of them, whilst I seek E  
to make them false accusers of others: when as they dare appeale to  
the world, they report not any thing but what is most true, and what  
they shall be well able to prove so to be. At once to answer them,  
and clear my self; know that in Gods estimation, and to common in-  
tendment in the language of Scripture, it is all one to speak an untruth,  
and

A and to speak a *truth* in undue time, and place, and manner, and with *undue circumstances*. One instance shall make all this most cleer. Doeg the Edomite, one of the <sup>a</sup> servants of the house of Saul, saw when David went into the house of *Abimelech* the Priest, and how *Abimelech* there entertained him, and what kindnesse he did for him : of all which he <sup>b</sup> afterwards gave Saul particular *information*, in every point according to what he had seen. Wherein, though he spake no more than what was *true*, and what he had *seen* with his own eyes : yet because he did it with an intent to bring mischief upon *Abimelech*, who had done nothing but what well became an honest man to do, David chargeth him with telling of *lies*, and telleth him he had a *false tongue* of his own for it, *Psal. 52.* [<sup>c</sup> *Thy tongue imagineth wickednesse, and with lies thou cuttest like a sharp rasour: Thou hast loved unrighteousnesse more then goodnesse, and to talk of lies more then righteousness: thou hast loved all words that may do hurt, O thou false tongue.*] Conclude hence; he that telleth the *truth* where it may do *hurt*, but especially if he tell it with that purpose and to that end that it may do *hurt*, he hath a *false tongue*, and he telleth a *false lye*, and he must pardon us if we take him for no better than the *raiser of a false report*.

<sup>a</sup> 1 Sam. 21. 7.

<sup>b</sup> 1 Sam. 22. 9, &c.

<sup>c</sup> *Psal. 52. 2-4.*

C We see what it is to *raise a false report* : let us now see what a fault it is: The *first Accuser* that ever was in the world, was a *false Accuser* : and that was the *Devil*. Who as he began *betimes*, for he was a <sup>a</sup> *liar from the beginning* : so he began *aloft* ; for the first *false report* he raised, was of the most *High*. Unjustly accusing God himself unto our mother *Eve* in a <sup>b</sup> few words of no fewer than three great crimes at once, *Falshood*, *Tyranny*, and *Envy*. He was then a *slandrous accuser* of his *Maker* ; and he hath continued ever since a *malicious accuser* of his <sup>c</sup> *Brethren* : *Sathan*, *Διαβολος*, &c. he hath his name from it in most languages. *Slanders*, and *Backbiters*, and *false Accusers* may here hence learn to take knowledge of the *rock* whence they were hewn : here they may behold the *top* of their *pedigree*. We may not deny them the *ancienty* of their descent ; though they have small cause to boast of it; *semen serpentis*, the spawn of the old *Serpent* ; <sup>d</sup> *children of their father the Devil*. And they do not shame the store they come of ; for the *works of their Father* they readily do. That *Hellish Aphorisme* they so faithfully practise, is one of his *Principles* : it was he first instilled it into them, *Calumniare fortiter, aliquid adhærebit*, <sup>e</sup> *Smite with the tongue*, and be sure to smite home ; and then be sure either the *grief*, or the *blemish* of the stroke, will stick by it.

12.

<sup>a</sup> John 8. 44.

<sup>b</sup> Gen. 3. 1, 4, 5

<sup>c</sup> *Apoc. 19. 6, 10.*

<sup>d</sup> John 8. 44.

<sup>e</sup> Jer. 18. 18.

E A *Devillish* practise, hateful both to *God* and *Man*. And that most justly ; whether we consider the *sin*, or the *injury*, or the *mischief* of it : the *Sin* in the *Doer*, the *Injury* to the *Sufferer*, the *Mischief* to the *Common-wealth*. Every *false report* raised in judgement, besides that it is a *lye* ; and every *lye* is a sin against the *truth*, <sup>a</sup> *slaying the soul* of him that maketh it, and <sup>b</sup> *excluding* him from heaven, and

13.

<sup>a</sup> *Wisd. 1. 11.*

<sup>b</sup> *Apoc. 22. 15*



e Apoc. 22. 8.

d Psal. 15. 1, 3.

e Psal. 50. 19.  
-- 21.

a Prov. 21. 1.

a Ezek. 22. 9.

binding him over unto <sup>c</sup> the second death: it is also a pernicious lye, and that is the worst sort of lyes; and so a sin both against Charity and Justice. Which who so committeth, let him never look to <sup>d</sup> dwell in the Tabernacle of God, or to rest upon his holy Mountain: God having threatned, Ps. 50. to take speciall knowledge of this sin; & though he seem for a time to dissemble it, yet at last to reprove the bold offender to his face. [<sup>e</sup> Thou satest and spakest against thy brother: yea and hast slandered thine own mothers son. These things hast thou done, and I held my tongue, & thou thoughtest wickedly, that I was even such an one as thy self; but I will reprove thee, and set before thee the things that thou hast done.]

14.

And as for the Injury done hereby to the grieved party, it is incomparable. If a man have his house broken, or his purse taken from him by the high way, or sustain any wrong or losse in his person, goods, or state otherwise, by fraud, or violence, or casualty: he may possibly either by good fortune hear of his own again and recover it, or he may have restitution and satisfaction made him by those that wronged him, or by his good industry and providence he may live to see that losse repaired, and be in as good state as before. But he that hath his Name, and Credite, and Reputation causlessly called into question, sustaineth a losse by so much greater then any theft, by how much <sup>a</sup> a good name is better than great riches. A man may out-weare other injuries, or out-live them: but a defamed person no acquittall from the Judge, no satisfaction from the Accuser, no following endeavours in himself can so restore in integrum, but that when the wound is healed, he shall yet carry the markes and the scarres of it to his dying day.

15.

Great also are the mischiefs that hence redound to the common-wealth. When no innocency can protect an honest quiet man, but every busie base fellow that oweth him a spite shall be able to fetch him into the Courts, draw him from the necessary charge of his family and duties of his calling, to an unnecessary expence of money and time, torture him with endlesse delays, and expose him to the pillage of every hungry Officer. It is one of the grievances God had against Jerusalem, and as he calleth them abominations, for which he threatneth to judge her, Ezek. 22. Viri detractores in te. <sup>a</sup> In thee are men that carry tales to shed blood.

16.

Beware then all you whose businesse or lot it is at this Assises, or hereafter may be, to be Plaintiffs, Accusers, Informers, or any way Parties in any Court of Justice, this or other, Civil or Ecclesiasticall: that you suffer not the guilt of this prohibition to cleave unto your Consciences. If you shall hereafter be raisers of false reports, the words you have heard this day shall make you inexcusable another. You are, by what hath been presently spoken, disabled everlastingly from pleading any Ignorance either Facti or Furis; as having been instructed both what it is, and how great a fault it is to raise a false report. Resolve therefore, if you be free, never to enter into any

A

B

C

D

E

A any *action* or *suite*, wherein you cannot proceed with *comfort*, nor come off without *injustice*: or if already *engaged*, to make as good and speedy an end as you can of a *bad matter*, and to *desist* from farther prosecution. Let that *golden rule*, (commended by the wisest <sup>a</sup> *heathens* as a fundamentall *Principle* of morall and civill *Justice*; yea and propoed by our blessed Saviour himself as a full abridgement of the <sup>b</sup> *Law and Prophets*;) be ever in your eye, and ever before your thoughts, to measure out all your *actions*, and *accusations*, and *proceedings* thereby: even to *do so to other men*, and no otherwise, then as you could be content, or in right reason should be content, *they should do to you* and yours, if their case were yours. Could any of you take it well at your neighbours hand, should he seek your *life* or *livelihood* by *suggesting* against you things which you never had so much as the thought to do? or bring you into a peck of troubles, by *wresting* your words and *actions* wherein you meant nothing but well, to a dangerous construction: or *follow the Law* upon you, as if he would not leave you worth a groate, for every *petty trespass*, scarce worth half the money? or fetch you over the hippe upon a *branch* of some blind, uncouth, and *pretermitted Statute*? He that should deal thus with you and yours. I know what would be said and thought: *Criper, Knave, Villain, Divel incarnate*; all this and much more would be too little for him. Well, I say no more but this, *Quod tibi fieri non vis*, &c. Doe as you would be done to. There is your *generall Rule*.

But for more *particular direction*, if any man desire it; since in every *evil*, one good step to soundnesse is to have discovered the right *cause* thereof: I know not what better course to prescribe for the preventing of this sinne of *sycophancy* and false accusation, then for every man carefully to avoid *the inducing causes* thereof, and *the occasions* of those *causes*. There are (God knoweth) in this present wicked world, to every kind of evil, *inducements* but too too many. To this of *false accusation* therefore it is not unlikely, but there may be more: yet we may observe that there are *four* things, which are the most ordinary and frequent *causes* thereof; viz. *Malice, Obsequiousnesse, Coveture*, and *Covetousnesse*.

The first is *Malice*. Which in some men (if I may be allowed to call them *men*, being indeed rather *Monsters*) is universall. They love no body: glad when they can do any man any *mischiefe* in any matter: never at so good *quiet*, as when they are most *unquiet*. It seemeth *David* met with some such; men that were *enemies to peace*: when he spake to them of peace, they made themselves ready to battell. Take one of these men, it is *meat and drink* to him, which to a well-minded Christian is as *Gall and Wormewood*, to be in continuall suits. *Et si non aliqua nocuisset, mortuus esset*: he could not have kept himself in *breath*, but by keeping *Termes*; nor have lived to this hour, if he had not been in *Law*. Such *cankered dispositions* as these, without the more than ordinary mercy of God, there is little hope to reclaim: unleffe

αὐτὸς ὁ Χριστὸς  
ὁ ὡς ἔλεγον ὁ  
γὰρ τὸ ἐν ταύ-  
τα τοῖς ἐν-  
νοῖς μὴ τοῖς  
ἄλλοις. apud.

Scob. Sermon. 2.  
Idque per pra-  
conem, cum a-  
liquem emen-  
daret, dici ju-  
bebat, Quod ti-  
bi fieri non vis,  
alteri ne fece-  
ris. Quam sen-  
tentiam usque  
adeo dilexit, ut  
et in Palatio,  
et in publicis  
operibus pra-  
scribi juberet.  
de Alex. Severo  
Lamprid. in  
Alex.  
b Mar. 7. 11.

17.

18.

a Pl. 120. 6, 7.

b Virg. Eclog. 3.

c Quare solent  
inimici menti-  
ri? ut potenti-  
am cuiusque  
minuant de quo  
mentiantur.

Aug. in Ps. 65.  
d Dan. 6. 3, 5.

e Heb. 12. 15.

very want, when they have spent and undone themselves with *wran-  
gling* (for that is commonly their end, and the reward of all their  
toyle) make them hold off, and give over. But there are besides these  
others also; in whom although this *malice* reigneth not so universall-  
ly, yet are they so far carried with *private spleene* and hatred against  
some *particular men* for some personall respect or other, as to seek  
their *undoing* by all meanes they can. Out of which hatred and en-  
vy they raise *false reports* of them: that being in their judgements  
(as it is indeed,) the most *speedy*, and the most *speeding* way, to do  
mischief with safety. This made the Presidents and Princes of Per-  
sia to seek an *accusation against Daniel*; whom they envied because  
the King had preferred him above them. And in all ages of the world  
wicked and prophane men have been busie to suggest the worst they  
could, against those that have been *faithfull* in their callings; especi-  
ally in the callings of the *Magistracy* or *Ministry*: that very *faithful-  
nesse* of theirs being to the other a sufficient ground of *malice*. To re-  
medy this, take the Apostles rule, Heb. 12. c *Lock diligently lest any  
root of bitterness springing up trouble you, & thereby many be defiled*. Sub-  
mit your selves to the word and will of God in the *Ministry*; submit your  
selves to the power and ordinance of God in the *Magistracy*; submit  
your selves to the good pleasure and providence of God in disposing of  
yours and other mens estates: and you shall have no caule by the  
grace of God, out of *malice* or *envie* to any of your brethren, to raise  
*false reports* of them.

19.

The second Inducement is *Obsequiousnesse*. When either out of a  
base feare of displeasing some that have power to do us a displeasure,  
or out of a bated *Ambition* to scrue our selves into the service or fa-  
vour of those that may advance us; we are content, though we owe  
them no private grudge otherwise, yet to become *officious accusers*  
of those they hate, but would not be seen so to do: so making our  
selves as it were *bandes* unto their lust, and open *instruments* of their  
secret *malice*. Out of that base feare, the <sup>a</sup> Elders of *Jesreel*, upon  
the Queenes Letter, whom they durst not displease, caused an *accu-  
sation* to be framed against innocent *Naboth*. And out of this base  
*Ambition*, <sup>b</sup> Doeg to pick a thank with his Master, and to endear him-  
self farther into his good opinion, told tales of *David* and *Ahimelech*.  
To remedy this, remember the service and offices you owe to the  
greatest Masters upon earth, have their bounds let them which they  
may not passe. c *Usque ad aras*: the *Altar-stone* that is the *Meere-stone*;  
and *Justice* hath her *Altars* too, as well as *Religion* hers. Goe as far  
then as you can in offices of love and service to your friends and bet-  
ters, *salvis pietate & justitiâ*: but not a step farther for a world. If you  
seek to please men beyond this, you cannot be the servants of God.

Coverture is the third Inducement. And that is, when either to  
make our own cause the better we seek to bring *envie* and *prejudice*  
upon our adverbaries, by making his seeme worse: or when being  
our

a 3 King. 21. 11

b 2 Sam. 22. 9.

c δὲ μὲ συμ-  
περίεν τοῖς  
φίλοις, ἀλλὰ  
μέχρι βασιλῶν.

Pericles apud  
Agell. 1.

Noët. 3.

d Gal. 1. 10.

20.



A our selves *guilty*, we think to <sup>a</sup> cover our own crimes, and to prevent the *accusations* of others by getting the start of them, and *accusing* them first. As <sup>b</sup> Potiphars wife accused *Joseph*, and the <sup>c</sup> Elders *Susannah*, of such crimes, as they were *innocent* of, and themselves *guilty*. An old trick, by which *C. Verres* like a cunning Colt often holpe himself at a pinch, when he was *Prator of Sicily*; as <sup>d</sup> *Cicero* declareth against him by many instances, and at large. For sithence the *Lawes* in most cases rather favour the *Plaintiffe*; because it is presumed men should not *complain* without grievance: we may think perhaps to get this advantage to our selves, and so rather choose to be *Plaintiffes* then *Defendants*, because (as *Solomon* saith) <sup>e</sup> *He that is first in his own tale seemeth righteous*. To remedy this, Do nothing but what is *just*, and *justifiable*: be sure your matters be good and right: they will then bear out themselves well enough, without standing need to such damned shifts for support.

But the *fourth* thing is that, which causeth more mischief in this kind, then all the rest. That which the Apostle calleth <sup>a</sup> *the root of all evil*; and which were it not, there could not be the hundreth part of those suites, and troubles, and wrongs, which now there are, done under the Sun: Even the greedy worme of *Covetousnesse*, and the thirst after *filthy lucre*. For though men be wicked enough, and prone to *mischief* of themselves but too much: yet are there even in *corrupt nature* such impressions of the *common principles* of justice and equity, that men would not often do great wrongs <sup>b</sup> *gratis*, and for nothing. If *Zibah* slander his *Master* falsely and treacherously; it is in a hope of getting the living from him. And it was *Naboths Vineyard*, not *blasphemy*, that made him guilty. Those sinners that conspired against the innocent, *Pro. 1.* [<sup>c</sup> *Come let us lay wait for blood, let us lurke privily for the innocent without a cause: Let us swallow them up, &c.*] They had their end in it: and what that was the next following words discover, *We shall find all precious substance, we shall fill our houses with spoil*. And most of our prouling *Informers*, like those old *Sycophants* in *Athens*, or the *Quadruplatores* in *Rome*; do they aime think you so much at the execution of good *Lawes*, the punishment of *offenders*, and the reformation of *abuses*, as at the *prey*, and the *booty*, and to get a piece of money to themselves? For let the offence be what it will, deal but with them: and then no more speech of *Lawes* or *Abuses*, but all is hush't up in a calme silence, and no harme done. To remedy this; as *Fohn Baptist* said to the Souldiers in *Luke 3.* <sup>d</sup> *Accuse no man falsely* (*συκοφαντήσατε*, is the word there too) and be content with your wages: <sup>e</sup> so if you would be sure not to accuse your neighbour falsely, content your selves with your own estates, and covet not <sup>e</sup> *his Oxe or his Asse*, his land or his money, or *any thing that is his*. Reckon nothing your own, that is not yours by fair and just meanes: nor think that can prosper with you and yours, that was *wrung* from another by *Cavil* or *Calumny*.

a Scelerum volundum est scelus. Seneca Hippol. Act. 2.  
b Gen. 39. 17.  
c Dan. 13.

d Cic. in Verr. passim.

e Prov. 18. 7.

21.

a 1 Tim. 6. 10. --scelerum mater. Claud. 2. de laud. Stillic. Indeserè scelerum cause-- Juven. Sat. 14. b Maximam partem ad inuicem facientur nonnulli, ut adipsentur ea que concupiscunt: In quo vito latissime patet avastia. Cic. li. 1. de offi. Sic vita bonum est, ut ad maleficium non concutur sine spe atq. emolumento accedere. Cic. pro Sex. Roscio - pars vilissima rei. Certamen mobilis opes. Lucan. lib. 3. c. e. μὴ τὸ λαβεῖν λῶ, ὅτι εἰς πονηρὸς λῶ. Diphilus apud Stob. serm. 8. c Pro. 1. 12, 13. d Luk. 3. 14. e Exod. 20. 17.

22.

a ἰ παρορῆσθαι

Septuag.  
Non suscipies  
vocem menda-  
cia. Vulg. edit.  
Thou shalt not  
receive a false  
report. Genev.-- hunc sensum  
sequitur Chal-  
dæus, Vatabl.

b ἀμφοτέρω

κλάσιν, καὶ ὁ

δεξιόχρως,

καὶ ὁ κἀπας.

Phocyl.

c Non solum il-  
le reus est qui  
falsū de aliquo  
proferit; sed &  
is qui citō au-  
tem criminibus  
præbet. Ibid. l. 3.  
de ummo bo-  
no.

d Psal. 52.

e 1 Sam. 24. 9.

f διαβολὰς

ὑπὲρ ἀνθρώπων

πρὸς ἄλλους,

ὑπὲρ ἀνθρώπων

ἰσχυρὰ ἔχοντες.

Thucyd. apud.

Stob. Serm. 40.

32.

a Prov. 18. 17.

Est vitium, u-

ius si te immu-

nem sentis, inter

omnes quos no-

vi, ex his qui

cathedras a-

scendunt, sede-

bis me iudice

scleratus. -- Fa-

cilitas creduli-

tatis hæc est:

cujus callidissi-

me vulpecula

Magnorum neminem comperi satis cavisse versutias. Bern. 2. de confid. in fine.

b -- inde eis ipsis

pro nihilo ira multa, inde innocentium frequens additio, inde præjudicia in absentes. Bernard. ibid. c Lyr.

hic.

I have now done with you that are *Accusers*: whose care must be, according to the *Text*-reading, not to raise a false report. But the *Margent* remembers me, there are others whom this prohibition concerneth besides you, or rather above you; whose case it must be not to receive a false report. A thing so weighty, and withall so pertinent to the generall argument of this Scripture, that some <sup>a</sup> *Translations* have passed it in the *Text*. And the Original word comprehendeth it. For albeit the *Raiser* indeed be the first taker up; yet the *Receiver* taketh it up too, at the second hand. As it is commonly said of *stollen goods*, There would be no *thieves*, if there were no *receivers*; and therefore some *Laws* have made the <sup>b</sup> *Receiver* equal thief with the *Stealer*, καὶ ὁ κἀπας ὡς καὶ ὁ λήπας: so certainly there would be fewer false reports raised in judgement, if they were more sparingly received. And therefore in this case also the *Receiver* must goe *pari passu* with the *Raiser*: who, if he give way or countenance to a false report when he may refuse or hinder it, by being an *Accessary* maketh himself a *Party*; and becometh <sup>c</sup> guilty of the same sins, the same wrongs, the same mischiefs with the first offender, the false *Accuser*. *David* as he inveigeth against *Doeg* in the <sup>d</sup> *Psalm* for telling: so he <sup>e</sup> elsewhere expostulateth with *Saul* for hearing unjust reports of him. The *Raiser* and *Receiver* are both possessed with the same evil spirit: they have the same <sup>f</sup> *Devil*, the same *Familiar*; onely here is the difference, The *Raiser* hath this *Familiar* in his tongue, the *Receiver* in his care. Whosoever then sitteth in the place of *Magistracy* and publick judicature *in foro externo*, or is by vertue of his calling otherwise invested with any *jurisdiction* or power to hear and examine the accusations of others: I know not how he shall be able to discharge himself *in foro interno* from a kind of *Champerty* (if my ignorance make me not abuse the word) or at leastwise from *misprision of Calumny* and unjust accusations; if he be not reasonably carefull of three things.

*First*, let him beware how he taketh *private informations*. Men are *partiall*; and will not tell their own tales but with favour, and unto advantage. And it is so with most men; the <sup>a</sup> first tale possesseth them so, as they hear the next with prejudice: than which there is not a <sup>b</sup> forer enemy to right and indifferent judgement. A point so material, that some *Expositors* make it a thing principally intended in this first branch of my *Text*, c *Ut non audiat una pars sine alia*, saith *Lyra*. Suiters will be impudent, to forestall the publick hearing by *private informations*: even to the *Judge* himself, if the access be easie; or at leastwise (which indeed maketh lesse noyse, but is nothing less pernicious) to his *servant* or *favourite* that hath his ear, if he have any such noted *servant* or *favourite*. He therefore that would resolve not to receive a false report, and be sure to hold his

reso-

A resolution, let him resolve (so far as he can avoid it) to receive no report in *private*; (for a thousand to one that is a *false* one) or, where he cannot well avoid it, to be ready to receive the *information* of the adverse part withall; either <sup>d</sup> both or *neither*, but indeed rather *neither*: to keep himself by all means *equal* & *entire* for a publick hearing. Thus much he may assure himself; there is no man offereth to possesse him with a cause *before-hand*, be it right, be it wrong; who doth not either *think* him unjust, or *would have* him so.

d το ὁμοίως  
ἀμείβειν ἀντι-  
ῶσαι.  
Demosth. de  
cor.

B Secondly, let him have the *conscience* first, and then the *patience* too (and yet if he have the <sup>a</sup> *conscience*, certainly he will have the *patience*) to make *search* into the truth of things: and not be dainty of his pains herein, though matters be *intricate*, and the labour like to be *long* and *irksome*, to find out if it be possible the *bottom* of a business, and where indeed the fault lieth *first* or *most*. It was a great oversight in a good King, for <sup>b</sup> David to give away *Mephibosheth's* living from him to his *Accuser*, and that upon the bare credit of his *accusation*. It had been more for his honour, to have done <sup>c</sup> as *Job* did before him, to have *searched out the cause he knew not*; and as his son <sup>d</sup> *Solomon* did after him in the cause of the two Mothers. *Solomon* well knew, what he hath also taught us, *Prov. 25.* that it was <sup>e</sup> the honour of Kings to *search out a matter*. God as he hath vouchsafed Princes and Magistrates his own *name*: so he hath vouchsafed them his own *example* in this point. An *example* in the story of the *Law*, *Gen. 18.* where he did not presently give judgement against <sup>a</sup> *Sodom* upon the cry of their sins, that was come up before him: but he would go down first and *see whether they had done altogether according to that cry*; and if not, that he might know it. An *example* also in the *Gospel-story*, *Luc. 16.* under the parable of the *rich man*: whose first work, when his *Steward* was accused to him for embezzeling his goods, was not to turn him out of doors, but to <sup>b</sup> *examine* his accounts. What through *Malice*, *Obsequiousness*, *Coverture*, and *Covetousness*, counterfeit reports are daily raised: and there is much cunning used by those that raise them, much odde *shuffling* and *packing*, and *combining* to give them the *colour* and face of perfect *truth*. As then a plain Country-man, that would not willingly be couzened in his pay, to take a *slip* for a *currant piece*, or *brasse* for *silver*, leisurely turneth over every piece he receiveth; and if he suspect any one more than the rest, *vieweth* it, and *ringeth* it, and *smelleth* to it, and *bendeth* it, and *rubbeth* it, so making up of all his senses as it were one *naturall touchstone*, whereby to try it: such *jealousie* should the Magistrate use, and such *industry*, especially where there appeareth cause of suspicion, by all means to *sift* and to bolt out the *truth*, if he would not be cheated with a *false report* instead of a true.

24.

a The righteous  
confideth in the  
cause of the poor:  
but the wicked  
regardeth not  
to know it.  
Prov. 29. 7.  
b 2 Sam. 16. 4.

c Job 29. 6.  
d 3 King 3. 23

e Prov. 25. 2.

f Psal. 82. 6.

g Gen. 18. 20,  
21. quo ex-  
emplo moniti, ne  
ad proferendam  
sententiam--aut  
temere indiligenterq;  
indis-  
cussa quæque  
quocumq; modo  
iudicemus: sed  
exemplo Domini  
descendamus,  
videmus, &  
iusto examine  
criminosos dili-  
genter perscruta-  
mur. Concil.  
Trid. c. 22.  
h Luke 16. 2.

25.

Thirdly, let him take heed he do not give countenance or encouragement, more then right and reason requireth, to *contentious persons*,



1 Accusatores  
multos off in  
crimine mile  
est, ut meum con-  
tinentur au la-  
cia: pernatu-  
m a hoc ita est  
mile, ut non  
place illud i-  
me ab accusa-  
to ibi. Ibid.  
b Nihil mile  
est, cum ibi  
q. complurims  
off. ubi per-  
mitte obseru-  
d. vult iq; fer-  
uendi sunt.  
Cicero pro Sex.  
Roscio.  
c Cras aluntur  
in Capitolio  
significat si-  
lures vna rit-  
Quod si luce  
quor; caues la-  
treant, cum Dios  
salutem aliqui  
ven rit: opi-  
nor is crura  
suffragantur,  
&c. Ibid.  
d Psal. 82. 6.  
e Apoc. 12.  
9. 10.  
De ipso etiam  
nomine Diaboli  
d. litem.  
Tertul. de ani-  
ma. c. 35.  
f Job 29. 17.

26.

27.

sons, known *Sycophants*, and common *Informers*. If there should be no *Accusers* to make complaints, *Offenders* would be no *offenders*, for want of due *Correction*; and *Laws* would be no *Laws*, for want of due *Execution*. *Informers* then are <sup>a</sup> necessary in a Common-wealth, as *Dogs* are about your houses and yards. If any man mislike the comparison, let him know it is <sup>b</sup> *Cicero's* simile, and not mine. It is not amiss, saith that great and wise Oratour, there should be some store of *Dogs* about the house, where many *goods* are laid up to be safe kept, and many false *knaves* haunt to do mischief; to *guard* those, and to *watch* these the better. But if those <sup>c</sup> *Dogs* should make at the *throat* of every man that cometh neer the house, at honest mens hours, and upon honest mens businesse: it is but needful they of the house should sometimes *rate* them off, and if that will not serve the turn, well favouredly *beat* them off, yea, and (if after all that they still continue mankeen) *knock* out their *teeth*, or *break* their *legs*, to prevent a worse mischief. *Magistrates* are *petty Gods*, God hath lent them his name, <sup>d</sup> *Dixi Dii*, I have said ye are Gods, *Ps.* 82. and false *Accusers* are *petty Devils*; the Devil hath borrowed their name, <sup>e</sup> *Sathan* διαβολος the *accuser* of his brethren. For a *Ruler* then or *Magistrate* to countenance a *Sycophant*, what is it else, but as it were to pervert the course of nature, and to make *God* take the *Devils* part? And then besides, where such things are done, what is the *common cry*? People, as they are suspicious, will be talking parlously and after their manner: Sure, say they, the *Magistrates* are *sharers* with these fellows in the adventure; these are but their *setters*, to bring them in gain, their instruments and *Emissaries* to toll grist to their mills for the increasing of their moulter. He then that in the place of *Magistracy* would decline both the *fault* and *suspicion* of such unworthy *Collusion*: it setteth him upon with all his best endeavours by *chaining* and *muzzling* these beasts to prevent them from *biting* where they should not; and, if they have *fastned* already, then by delivering the oppressed (with *Iob*) *To pluck the prey from between their teeth*, and by exercising just severity upon them *to break their jaws* for doing farther harm.

I am not able to prescribe (nor is it meet I should to my betters) by what means all this might best be done. For I know not how far the *subordinate Magistrates* power, which must be bounded by his *Commission* and by the *Laws*, may extend this way. Yet some few things there are, which I cannot but propose, as likely *good helps* in all reason and in themselves, for the discountenancing of false *Accusers*, and the lessening both of their number and insolency. Let every good *Magistrate* take it into his proper consideration; whether his *Commission* and the *Laws* give him power to use them all, or no, and how far.

And *first*; for the avoiding of *Malicious suites*, and that men should not be brought into trouble upon *slight informations*: I find that among

A among the <sup>a</sup> Romans the Accuser in most cases might not be admitted to put in *his libell*, untill he had first taken his corporall oath before *the Prator*, that he was free from all malicious and Calumnious intent. Certain it is, as dayly experience sheweth, that many men who make no conscience of a *lye*, do yet take some <sup>b</sup> bog at an *Oath*. And it cannot but open a wide gap to the raising and receiving of false reports, and to many other abuses of very noysome consequence in the Common-weale; if *the Magistrate* when he may help it, to enrich himself or his officers, or for any other indirect end, shall suffer men to be impleaded and brought into trouble upon *Bills* and *Presentments* tendered without oath.

Vnic Cod. de iure jurando p. oter calumn. b. Nam si sacramenti timore contentiosa litigantium instantia compescitur. Ibidem. ὅθεν ὁ πρῶτος δὲ ἐπιμαρτυρεῖται. Φυλὴ κατέ. n. Sophocl.

Secondly, since *Lawes* cannot be so conceived, but that through the infinite variety of humane occurrences, they may sometimes fall heavy upon *particular men*: and yet for the preventing of more generall inconveniencies it is necessary there should be *Lawes* (for better a *mischiefe* sometimes, then alwayes an *Inconvenience*;) there hath been left, for any thing I find to the contrary, in all well-governed policies, a kind of *latitude* more or lesse, and *power* in the Magistrates, even in those Courts that were *strictissimi juris*, upon fit occasion to qualifie and to <sup>a</sup> mitigate something the rigour of the *Lawes* by the *Rules of Equity*. For I know not any extremity of <sup>o</sup> *Wrong* beyond the extremity of *Right*: when *Lawes* intended for *fences* are made *snare*s, and are calumniously wrested to *oppress*e that innocency which they should *protect*. And this is most properly *Calumny* in the prime notion of the word, for a man upon a meere trick or quillet from the <sup>a</sup> letters and syllables of the *Law*, or other *writing*, or *evidence*, pressed with advantage, to bring his *action* or lay his *accusation* against another man; who yet *bonâ fide*, and in Equity and Conscience, hath done nothing worthy to bring him into such trouble. Now if *the Magistrate* of Justice shall use his *full power*, by interpreting the *Law* in *rigour* where he should not, to second the boldnesse of a calumnious *Accuser*: or if he shall not use his *full power*, by affording his lawfull *favour* in due time and place, to succour the *innocency* of the so *accused*: he shall thereby but give encouragement to the *Raisers*, and he must look to answer for it one day, as *the Receiver of a false Report*.

Thirdly, since that *Justice* which especially supporteth the *Common-weale*, consisteth in nothing more then in the right distribution of *rewards* and *punishments*: many Law-givers have been carefull, by proposing *rewards*, to encourage men to give in *true* and *needfull* informations, and on the contrary to suppress those that are *false* or *idle* by proposing *punishments*. For the *Informers* office, though it be (as we heard) a *necessary*, yet it is in truth a very *thanklesse* office: and men would be loth, without speciall grievance, to undergoe the ha-

a Cel. ad Cicer. 3 fam. Epist. 8. v. de l. 7. & l. 13. Sect. qui damni ff. de damno infect. l. in omnibus causis, ff. de sanctimus non dicitur. N si prius qui casu expositus, iuramentum de calumnia prestitit, quod non, Sec. l.

28.

a Sol. o. aut. cin potestate esse iud. civ. militare sententiam, & mitius vindi care quam iubeat leg. s. Aug. Epist. 159 b. Summam ius, summa injuria. lb. 5. 1. 3. o. ap. xaw, φιλὰς τῷ δικαίῳ, εἰ τῷ δικαίῳ, εἰ τῷ ἴσῳ. Arist. 5. Eth. o. c. x. flant. etiam tunc injuria calunnia quidam, & animus colligi, sed malitiosa interpretatione. Cic. l. i. de offic.

Scriptum sequi, calumniatoris esse; boni iudicis, volunt in scriptoris, autoritate, et tempore defendere. id. pro A. Cecin.

d. Auctoria verborum, & literarum tunc dicitur. Cic. pro A. Cecin.

29.

a *Quantum accu-*  
*sus, autus se-*  
*cundum n. c. f.*  
*fundum m. g. f.*  
 Tacit. lib. 4.  
 Annal.  
 b *Quadrupla-*  
*tores, accusato-*  
*res, seu delato-*  
*res criminum*  
*Publicorum, sub*  
*pena quadrup-*  
*le, seu quod ip-*  
*si ex damnato-*  
*rum bonis quos*  
*accusaverant,*  
*quorum partem*  
*consequantur.*  
 Aſcon. in Ver.  
 See Feſt. in  
 Quadruplato-  
 res, Turneb. 3.  
 Adver. 9. l. ipſ.  
 in Lib. 4. c. nn.  
 Tacit. Biſciol.  
 14. ſubſef. 15.  
 c *Quadrupla-*  
*tor, ut bene ter*  
*deſcribam, ca-*  
*pitalis eſt. Eſt*  
*enim imorolus*  
*& peſſimer civis.*  
 Cic. lib. 2. ad  
 Heren. d. 1. Cor. 9. 7. e. *Aquitas in poſitis cauſis, paria iura deſiderat.* Cic. in Top. *Quis hoc ſtatuit, quod æquum*  
*ſit in Quintum, ad iniquum eſſe in Nervum?* Id. pro. Quinſ. *Prævaricatio eſt, accuſatoris corruptela abſcio.* Cic. in  
 partit. orat. *Prævaricatorum um eſſe oſtendimus qui colludit cum reo, & tranſlativè munere accuſandi deſungitur.*  
 Mar. in lib. 1. ff. ad Senatuſc. Turpil. g. V. Plin. 3. Epift. 9. lib. 1. ff. ad Senatuſc. V. Turpil. Roſin. 9. Antiqu. Rom. 25.

a V. Aſcon. in  
 Veſtin. 3.

b v. l. 1. Scſt. 2,  
 & c. ff. ad Se-  
 natuſc. Turpil.  
 Roſin. 9. Anti-  
 qu. Rom. 25.

tried and envie, which commonly attendeth ſuch as are *officius* that way; unleſſe there were ſome *profit* mixt withall to ſweeten that hatred, and to countervaille that *envy*. For which cauſe in moſt *Penall Statutes*, a *moiety*, or a *third*, or a *fourth* (which was the uſuall proportion in *Rome*, whence the name of *b quadruplatores* came) or ſome other greater or leſſer part of the *fine*, *penalty*, or *forfeiture* expreſſed in the *Law*, is by the ſaid *Law* allowed to the *Informers*, by way of recompence for the *ſervice* he hath done the *State* by his information. And if he be *faithfull* and *conſcienceable* in his office, good reaſon he ſhould have it. For he that hath an *Office* in any *Lawfull* calling (and the *Informers* calling is ſuch; howſoever through the iniquity of thoſe that have uſually exerciſed it, it hath long laboured of an *ill name*;) but he that hath ſuch an *office*: as it is meet he ſhould attend it, ſo it is meet it ſhould maintain him, for *d Who goeth to warfare at any time of his own coſt?* But if ſuch an *Informers* ſhall *indict one man* for an offence, pretending it to be done to the great hurt of the *Commonweale*, and yet for favour, fear, or a fee *talk another man* whom he knoweth to have committed the ſame offence, or a greater; or if having entred his complaint in the *open Court*, he ſhall afterwards let the ſuite fall, and take up the matter in a *private Chamber*: this is *Colluſion*; and ſo far forth a *false report*, as every thing may be called *false* when it is *partiall*; and ſhould be *entire*. And the *Magiſtrate*, if he have power to chaſtiſe ſuch an *Informers*, ſome ſemblance whereof there was in that *Judicium Prævaricationis* in *Rome*, he ſhall do the *Common-wealth* good ſervice, and himſelf much honour, now and then to uſe it.

30.

*Fourthly*, ſince nothing is ſo powerfull to repreſſe audacious *Accuſers*, as ſevere *Puniſhment* is; it is obſervable what care and caution was uſed among the *Romans* whileſt that *State* flouriſhed, to deterre men from unjuſt *Calumniation*s. In *private and civil Controverſies*, for tryall of right between party and party, they had their a *Sponſiones*: which was a ſumme of money in ſome proportionable rate to the value of the thing in *Queſtion*; which the *Plaintiffe* entred bond to pay to the *Defendant* in caſe he ſhould not be able to prove his *Action*; the *Defendant* alſo making the like *ſpenſion* and entring the like bond, in caſe he ſhould be *caſt*. But in *publick and criminall matters*, whether *Capitall* or *Penall*, if for want of due proof on the *Accuſers* part, the party *accuſed* were quit in judgement; there went a tryall upon the *Accuſer*, at the ſuite of the *Accuſed*, which they called *Judicium Calumnie*: wherein they examined the originall ground and foundation of the *Accuſation*. Which if it appeared to have proceeded from ſome juſt error or miſtake *benâ fide*, it excuſed him: but if ſhould ap-  
 peare



A peare the accusation to have proceeded from some left-handed respect, as *Malice, Envy, Gain, &c.* he was then condemned of *Calumny*. And his ordinary punishment then was, whereunto he had virtually bound himself by subscribing his libel, *Pæna talionis*, the same kind of punishment whatsoever it was, which by the *Laws* had been due to the party accused, if the libel had been proved against him. Yea & for his farther shame it was provided by <sup>c</sup> one Law, that he should be burnt in the forehead with the Letter *K.* to proclaim him a *Calumniator* to the world: that, in old Orthography, being the first letter of the word *Kalumniæ*. The same letter would serve the turn very well with us also, though we use it to signifie another thing; and yet not so much another thing, as a thing more generall, but comprehending this as one species of it. But, as I said, I may not prescribe; especially beyond Law. The thing for which I mention all this, is this: If all that *care* and *severity* in them could not prevent it, but that still unjust actions would be brought, and false accusations raised, what a world of unconscionable suits and wrongfull informations may we think there would be, if contentious *Plaintiffs* and calumnious *Sycophants*, when they have failed their proof, should yet get off easily, and escape out of the Courts without *Censure* or *Punishment*, or at the most but with some *light check*; and the poor injured innocent the while be held in as in a prison, till he have paid the utmost farthing? I say not of what is *due*, but of what shall be demanded by every man that hath but a piece of an office about the Courts. It is a strong heartning to *Accusers*, and multiplieth false reports beyond belief; when they that are *wrongfully accused*, though the cause go with them, shall yet have the worst of the day: and shall have cause to answer the congratulations of their friends, as <sup>d</sup> *Pyrrhus* did his after he had gotten two famous victories over the Romans, that if they should get a few more such victories, it would be to their utter undoing. If the *Magistrate* had power to make the wronged party full restitution, allowing him all costs and damages to a half-penny; nay if he had power to allow him double or treble out of his unjust adversaries estate: it were all little enough, and but too little. *Zachens* took himself bound to do more: when for this very sin of false accusation he imposed upon himself, as a kind of satisfactory penance, <sup>e</sup> a four-fold restitution, *Luc. 19*. Here was a right *Quadruplator* indeed; and in the best sense: you shall not lightly read of such another.

E Lastly, men have not <sup>a</sup> *fenestrata pectora*, that we can see them thoroughly and within: yet there want not means of probable discovery. Of ordinary private men we make conjecture, by their gestures, by their speeches, by their companions. But *Magistrates* and great ones, who live more in the eye of the world, and are ever as it were upon the stage, and so do *personati incedere*, walk under a continual disguise in respect of their outward deportment; are not so well dif-

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c *Leg. Rom. l. 1. §. 2. ff. de Senatus. Turpil. & G. thifred. in an. nat. ibi; Rosin. 8. Antiqu. Rom. par. 2. cap. 12.*  
-- *literam illam ita ut hunc ad caput affigant, &c. Cicero. pro Rex Rosc.*

#  
d *Av. 71. μι. αν. μι. χ. λ. η. Ρωμαϊς νικησάμεν, ἀπολύμαθα πάντας.*  
Plutarch. in *Pyrrho*.

e *Luke 19. 8.*

31.  
a *Lucian in Hermox.*

b Sirac. 10.2.

c eis: ἀπὸ τῶν

κατασφαισ

μυστῶν καὶ

παραπαισ

τάς δ' αὖτις

αὖτις: ἀντὶ τῶν

ἀνδρῶν

ἀνδρῶν, οὗ

τάς αἰτίας

ἀνδρῶν.

Iloc. apud

Stob. serm. 44.

Si rancocates

existimant, non solum

nos adflictores,

sed etiam nos

damus pro la-

re debemus. Cic.

2. in Verr. 2.

d Prov. 29.12.

e Nemo inquam

tamens, tam

nocens adduc-

tur, qui isti de-

fensione non

possit uti. Cic. 2.

in Verr. 2.

f Alii cum

queri solent

nonnunquam,

se miserum,

quod non suis

sed suorum co-

mum peccatis

et criminibus

premiatur. C. c.

Ibid.

g In tant. et li-

citare nemo po-

test esse in mag-

na familia, qui

nemi a quo que

servum neque

libertum impro-

biam habeat.

Cic. pro. Sex.

Rosio.

h Dignus ille

dignus sit: ut

rimus. Juvenal.

Saty. 10.

i Neh 5.15.

coverable by those means. They are best known by their <sup>b</sup> servants and retinue, by their *favonrites* and *officers*, by those they keep about them, or *employ* under them. If these be plain and down-right, if these be just and upright, if these be free and conscionable: *Sycophants* will pluck in their horns, and be out of heart and hope to find the *Masters* of such servants facile to give way to their *false Calumniations*. But if these be insolent & hungry companions, if these be impudent and shameless exactors: it is presently <sup>c</sup> thought they are then but brokers for the *Master*; and there is no question then made, but that *false reports* will be received as fast as they can be raised, and entertained with both arms. We have learned from <sup>d</sup> Solomon. Pro. 29. that if a Ruler hearken to lies, then all his servants are wicked: They durst not be so openly wicked, if they were not first sure of him. It was but a <sup>e</sup> sorry one, when it was at best, but is now withall grown a *stale excuse*; for great ones to impute their own wilfull overlooks to the fault or negligence of their servants. *Caius Verres*, (whom I cannot but now and then mention, because there is scarce to be found such another compleat Exemplar of a wicked Magistrate; would usually <sup>f</sup> complain, that he was unjustly oppressed, not with his own, but with the crimes of his followers. But why then did he keep such a kennel of sharks about him? why did he not either speedily reforme <sup>g</sup> them, or utterly discard them? It were indeed an unrighteous thing to condemn the *Master* for the *Servants* fault; and an uncharitable inference, because the *Servant* is naught, to conclude straight the *Master* is little better. For a just *Master* may have an unconscionable *Servant*; and if he have a <sup>h</sup> numerous Family, and keep many, it is a rare thing if he have not some bad: as in a great herd there will be some rascall Deer. But then it is but one or a few; and they play their prizes closely, without their *Masters* privy; and they are not a little sollicitous to carry matters so fairly outward, that their *Master* shall be the <sup>i</sup> last man shall hear of their false dealing, and when he heareth of it, shall scarce believe it for the good opinion he hath of them. But when in the generality they are such, when they are openly and impudently such; when every body seeth, and saith, the *Master* cannot chuse but know they are such: it cannot be thought, but the *Master* is wel enough content they should be such. <sup>j</sup> Even their servants bear rule over the people, saith good *Nehemiah* of the Governours that were before him: but so did not I, because of the fear of God, Neh. 5. What? did not *Nehemiah* bear rule over the people? yes, that he did: there is nothing surer. His meaning then must be, (so did not I; that is,) I did not suffer my servants so to do as they did theirs: implying, that when the servants of the former governours oppressed the people, it was their *Masters* doing, at leastwise their *Masters* suffering; [Even their servants bare rule over the people: but so did not I because of the fear of God.] The Magistrate therefore that would speedily smoke away these Gnats that swarm about the Courts of justice, and will be offe-

A offering at his ear, to *buzz* false reports thereinto: he shall do well to begin his reformation *at home*; and if he have a *servant* that heareth not well deservedly, to pack him away out of hand, and to get an *honest* in his room. Say he be of never so serviceable qualities, and useful abilities otherwise, so as the *Master* might almost as well spare his *right eye*, or his *right hand*, as forgo his service: yet in this case he must not spare him. Our Saviours speech is peremptory: *Erne, Absinde, Projice*; if either *eye* or *hand* cause or tempt thee to offend, *pull out that eye, cut off that hand, cast them both* from thee with indignation: rather *want* both, then *suffer* corruption in either. *David*: resolution was excellent in *Psalm 101.* and worthy thy imitation. *Who so privily slandereth his neighbour, him will I destroy: who so hath a proud look, and high stomach, I will not suffer him. Mine eyes look to such as be faithfull in the Land, that they may dwell with me: who so leadeth a godly life he shall be my servant. There shall no deceitfull person dwell in my house: he that telleth lies shall not tarry in my sight.* He that will thus resolve, and thus do, it may be presumed he will not knowingly give either way to a false report, or countenance to the reporter. And so much for our first Rule; *Thou shalt not raise a false report.*

k Mat. 5. 29, 30

1 Psalm. 101. 5, &amp;c.

32.

C My first purpose I confess was to have spoken also to the *Witness*, & to the *Furer*, & to the *Pleader*, & to the *Officer*, from the other four Rules in my text, as punctually & particularly as to the *Accuser* from this first; for I therefore made choice of a Text that taketh them all in; that I might speak to them all alike. But if I should enlarge my self upon the rest, as I have done in this; my meditations would swell to the proportion rather of a *Treatise* than a *Sermon*: and what patience were able to sit them out? Therefore I must not do it. And indeed, if what I have spoken to this first point were duly considered, and conscionably practised; I should the lesse need to do it. For it is the *Accuser* that layeth the first stone: the rest do but build upon his foundation. And if there were no false reports raised or received: there would be the lesse use of, and the lesse work for, false and suborned *Witnesses*; ignorant or packt *Furies*; crafty and lye *Pleaders*; cogging and extorting *Officers*. But unto these I have no more to say at this time; but onely to desire each of them to lay that portion of my Text to their hearts, which in the first division was allotted them as their proper share: and withall to make application (*mutatis mutandis*) unto themselves, of whatsoever hath been presently spoken to the *Accuser*, and to the *Magistrate* from this first rule. Whereof, (for the better furtherance of their Application, and relief of all our memories) the summe in brief is thus. First, concerning the *Accuser*, (and that is every party in a cause or tryall,) he must take heed he do not raise a false report: which is done, first, by forging a meer untruth; and secondly, by perverting or aggravating a truth; and thirdly, by taking advantage of strict Law against Equity. Any of which



who ever doth; he *first* committeth a haynous *sin* himself, and *secondly* grievously *wrongeth* his neighbour, and *thirdly* bringeth a great deal of *mischiefe* to the Common-weal. All which evils are best avoyded: *first*, by considering how we would others should deal with us, and resolving so to deal with them; and *secondly* by avoyding, as all other inducements and occasions, so especially those *four things*, which ordinarily engage men in unjust quarrels; *Malice*, *Obsequiousness*, *Coverture*, and *Greediness*. Next, concerning the *Judge*, or *Magistrate*; he must take heed he do not receive a *false report*. Which he shall hardly avoid, unless he beware, *first*, of taking private informations; *secondly*, of passing over causes slightly without mature disquisition; and *thirdly*, of countenancing Accusers more than is meet. For whose discountenancing and deterring, he may consider, whether or no these *five* may not be good helps: so far as it lieth in his power, and the Laws will permit, *first*, to reject *informations* tendred without Oath; *secondly*, to give such *interpretations* as may stand with *Equity* as well as Law; *thirdly*, to chastise *Informers* that use partiality or collusion; *fourthly*, to allow the wronged party a liberal *satisfaction* from his adversary; *fifthly*, to carry a sharp eye, and a strait hand, over his own *Servants*, *Followers*, and *Officers*. Now what remaineth, but that the several premises earnestly recommended to the godly *consideration*, and conscionable *practice* of every one of you whom they may concern; and all your *persons* and *affairs* both in the present weighty businesses, and ever hereafter, to the good *guidance* and *providence* of Almighty God: we should humbly beseech him of his gracious goodnesse to give a blessing to that which hath been spoken agreeably to his word, that it may bring forth in us the fruits of *Godliness*, *Charity*, and *Justice*; to the *glory* of his grace, the *good* of our brethren, and the *comfort* of our own souls; even for his blessed Son's sake, our blessed Saviour Jesus Christ. To whom with, &c.



A D  
MAGISTRATUM.

The Third Sermon.

C At the Assises at *Lincolne*, 4. Aug. 1625. at  
the request of the High Sheriffe aforesaid,  
WILLIAM LISTER Esquire.

PSALME 106. 30.

*Then stood up Phinehes, and executed judgement:  
and the plague was stayed.*



D He abridgement is short, which some have made  
of the whole Book of *Psalmes*, but into two words,  
a *Hosannah*, and *Hallelujah*: most of the *Psalmes*  
spending themselves, as in their proper argu-  
ments, either in *Supplication*, praying unto God  
for his blessings, and that is *Hosannah*; or in  
*Thanksgiving*, blessing God for his goodnesse,  
and that is *Hallelujah*. This *Psalme* is of the later sort. The word  
*Hallelujah*, both prefixed in the *title*, and repeated in the *close* of it,  
E sufficiently giveth it to be a *Psalm of Thanksgiving*: as are also the  
three next before it, and the next after it. All which *five Psalmes*  
together, as they agree in the same *general argument*, the magnify-  
ing of Godsholy name: so they differ every one from other in  
choyce of those *speciall* and *topicall arguments*, whereby the praises  
of God are set forth therein. In the rest, the *Psalmist* draweth his

X

argu-

Sec. 1.  
The Argu-  
ment cited  
out of *Gue-  
vara*.

Sec. 2.  
and matter  
of this  
Psalme.

Sec. 3.  
The Cohe-  
rence, scope,

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

a Breuiter to-  
tū dixit : quia  
non hic nesci-  
entes docet, sed  
commemorat  
fcentes. Aug.  
h.c.

argument from other *considerations* : in this, from the *consideration* of Gods mercifull *removall* of those *judgements* he had in his just wrath brought upon his own people Israel for their *sinnes*, upon their *repentance*.

For this purpose there are sundry *instances* given in the *Psalme*, taken out of the *Histories* of former times: out of which there is framed as it were a *Catalogue*, though not of all, yet of sundry the most *famous rebellions* of that people against their God, and of Gods both *justice* and *mercy* abundantly manifested in his *proceedings* with them thereupon. In all which we may observe the *passages* betwixt God and them, in the ordinary course of things, ever to have stood in this order. First, he *preventeth* them with *undeserved favours* : they unmindfull of his benefits, *provoke* him by their *rebellions* : he in his just wrath *chastiseth* them with heauey *plagues* : they humbled under the rod, *seeke* to him for ease : he upon their submission *withdraweth* his *judgements* from them. The Psalmist hath wrapped all these five together in *Vers. 43, 44*. Many times did he deliver them : but they provoked him with their counsels, and were brought low for their iniquity: the three first. Nevertheless he regarded their affliction, when he heard their cry : the other two.

The particular *rebellions* of the people in this *Psalme* instanced in, are many, some *before*, and some *after* the verse of my *Text*. For brevity sake, those that are in the following verses I wholly omit ; and but name the rest. Which are, their wretched *infidelity* and *cowardise* upon the first approach of danger at the Red Sea, *verse 7*. Their *tempting* of God in the desert, when lothing *Manna* they lusted for flesh, *verse 13*. Their *seditions conspiracy* under *Corah* and his confederates against *Moses*, *verse 16*. Their *grosse Idolatry* at *Horeb* in making and worshipping the *golden Calfe*, *verse 19*. Their *distrustfull murmuring* at their portion, in thinking scorn of the promised *pleasant Land*, *verse 24*. Their *fornicating* both *bodily* with the daughters, and *spiritually* with the *Idols* of *Moab* and of *Midian*, *verse 28*. To the prosecution of which last mentioned story, the words of my *Text* do appertain. The origine story it self, whereto this part of the *Psalme* referreth, is written at full by *Moses* in *Numb. 25*. and here by *David* but briefly touched, as the present purpose and occasion led him. Yet so, as that the most observable passages of the *History* are here remembred: in three verses three speciall things, *The Sin*, the *Plague*, the *Deliverance*. The *Sinne*, with the *Aggravation* thereof, *v. 28*. [They joyned themselves also unto *Baal-Peor*, and ate the *Sacrifices* of the dead.] The *Plague* with the *Efficient* cause thereof, both *Impulsive* and *Principall*, *verse 29*. [Thus they provoked him to anger with their inventions, and the *Plague* brake in upon them.] The *Deliverance*, with the speciall meanes and *Instrument* thereof, is this *30. verse*. [Then stood up *Phinehes*, and executed judgement, and the plague was stayed.]

In



A In which words are *three things* especially considerable. *The Person*, the *Action* of that Person; and the *Succeſſe* of that Action. The Person, *Phinehes*. His Action *twofold*: the one preparatory, *he ſtood up*; the other compleatory, *he executed judgment*. The *succeſſe*, and iſſue of both; *the plague was ſtayed*. The perſon *holy*, the action *zealous*, the ſucceſſe *happy*. Of each of theſe I ſhall endeavour to ſpeak ſomething, applyably to the preſent *condition* of theſe heavy *times*, and the preſent *occaſion* of this frequent *aſſembly*. But becauſe the argument of the whole verſe is a *Deliverance*, and that Deliverance ſuppoſeth a *plague*, and every plague ſuppoſeth a *ſin*: I muſt take leave before I enter upon the *Particulars* now propoſed from the Text, firſt a little to unfold the *originall ſtory*; that ſo we may have ſome more diſtinct knowledge both what *Iſraels ſinne* was, and how they were *plagued*, and upon what *occaſion* and by what means *Phinehes* wrought their *deliverance*.

When *Iſrael*, travelling from the *land of bondage* to the *Land of Promise* through the *wilderneſſe*, were now come as far as *a the plaines of Moab*, and there encamped: *Balac* the then King of *Moab*, not daring to *encounter* with that people, before whom *c two* of his greateſt neighbour Princes had lately fallen; *d* conſulted with the *Midianites*, his neighbours and allies, and after ſome advice reſolved upon this concluſion, to hire *e Balaam* a famous *Sorcerer* in thoſe times and quarters, to lend them his aſſiſtance: plotting with all their *might*, and his *art*, by all poſſible meanes to withdraw *Gods protection* from them; wherein they thought (and they thought right) the *ſtrength* and *ſafety* of that people lay. But there is no *Counſell* againſt the Lord; nor *i* *inchantment* againſt his people. Where he will *bleſſe*, (and he will *bleſſe* where he is faithfully obeyed and depended upon;) neither *power* nor *policy* can prevaile for a *Curſe*. *Balaam* the wicked wretch, though he *g loved the wayes of unrighteouſneſſe* with his heart; yet, God not ſuffering him, he could not pronounce a *Curſe* with his lips againſt *Iſrael*, but in ſtead of curſing them, *h bleſſed them altogether*.

But angry at *Iſrael*, whom, when faine he would he could not *curſe*; yea and angry at *God* himſelf, who by reſtraining his *tongue* had voided his *hopes*, and *a* withheld him from *pay*, and *honour*: the wretched covetous Hypocrite, as if he would at once be avenged both of *him* and *them*, imagineth a miſchievous device againſt them full of curſed villany. He giveth the *Moabites* and the *Midianites* *b* counſell to ſmother their *hatred* with pretenſions of *peace*, and by ſending the faireſt of their *daughters* among them, to enveigle them with their *beauty*, and to entice them firſt to *corporall*, and after, by that, to *ſpirituell whoredome*: That ſo *Iſrael*, ſhrinking from the *Love* and *Feare* and *Obedience* of their God, might forfeit the intereſt they had in his *protection*; and by *ſinne* bring themſelves under that *wrath* and *curſe* of God, which neither thoſe great *Princes* by their *Power*,

Seſt. 4.  
and Diviſi-  
on of the  
Text.

Seſt. 5.  
*Balacs plot*;  
a Num. 22. 1.  
b Ibid. 2. 3.  
c Sihon K. of  
the Amorites,  
and Og K. of  
Bſan.  
Num. 21.  
d Aſcitor ſeni-  
ores Midian,  
qui proximi  
regno ejus e-  
rant, & mi i,  
conſultavit quid  
factu opus eſſet.  
Hiſt Scholaſt.  
in Num. c. 32.  
e Num. 22.  
f Num. 13. 23.  
g 2 Pet. 2. 15.  
h Num. 23. 11.  
& 24. 10.

Seſt. 6.  
and Bala-  
ams policy  
againſt Iſ-  
rael.

a Num. 14. 11.  
b Num. 31. 16.  
Revel. 2. 14.  
See alſo Joſeph  
4 Antiquit.  
Jud. 5.

## Sect. 7.

with the suc-  
cesse thereof;  
both in their  
Sinne.

a Numb. 25.  
b Psal. 106. 28.  
c quoniam Graecia  
Primum dixit.  
Hist. Seclast. n.  
Numb. 34. &  
alii secuti.  
Hieronym. in c.  
9. Osee; & 1.  
cor. 10. 12.  
See: Tabula in  
Non. 15. 3.  
Sed in Synt.

1. d. DIS Synt.  
5. Tel. B. Sciol. 3.  
hor. subref. 20.

## Sect. 8.

And Punish-  
ment.

a Exod. 20. 5.  
b Esa. 41. 8.  
c Deut. 7. 6.  
d Ezek. 16. 8.  
e Ibid. 38.

f Psal. 106. 29.

g Num. 25. 4. 5.  
h 1 Cor. 10. 8. 9.  
the other thou-  
sand (Num. 25.  
9) it seemeth  
were those that  
were hanged  
up by Moses,  
and slain by  
the Rulers.

## Sect. 9.

Zimri's pro-  
vocation.

a Num. 25. 6.  
b Ibid. 14.  
c Ibid. 6.  
d Compare Nu.  
25. 15. with  
Num. 31. 8.

## Sect. 10.

and his exe-  
cution.

nor their wisest Counsellors by their Policy, nor Balaam himself by his Sorcery, could bring upon them.

This damned counsell was followed but too soon, and prospered but too well. The daughters of Moab come into the Tents of Israel; and by their blandishments put out the eyes, and steal away the hearts of Gods people: whom, besotted once with lust, it was then no hard matter to leade whither they listed, and by wanton insinuations to draw them to sit with them in the Temples, and to accompany them at the <sup>a</sup> feasts, and to eate with them of the sacrifices, yea and to bow the knees with them to the honour of their Idols. Infomuch as Israel <sup>b</sup> joynd themselves to Baal-peor, and ate the sacrifices of that dead and abominable Idol at the least (for all Idols are such) if not, as most have thought, a <sup>c</sup> beastly and obscene Idoll withall. That was their sin.

And now may Balak save his money, and Balaam spare his paines: there is no need of hiring, or being hired to curse Whoremongers and Idolaiers. These are two plaguy sinnes: and such as will bring a curse upon a people without the help of a Conjuror. When that God, who is a <sup>a</sup> jealous God, and jealous of nothing more then his <sup>b</sup> honour, shall see that people, whom he had made <sup>c</sup> choyce of from among all the nations of the earth to be his own peculiar people, and betrothed to himself by an everlasting <sup>d</sup> Covenant, to <sup>e</sup> break the Covenant of Wedlock with him, and to strumpet it with the daughters and Idols of Moab: what can be expected other, then that his jealousie should be turned into fury; and that his fierce wrath should break in upon them as a deluge, and overwhelme them with a sudden destruction? His patience so far tempted, and with such an unworthy provocation, can suffer no longer: But at his command <sup>f</sup> Moses striketh the Rulers; and at Moses his command, the under-rulers must strike each in their severall regiments, those that had offended; and he himself also striketh with his own hand, by a plague destroying of them in one day <sup>h</sup> three and twenty thousand.

If that Plague had lasted many dayes, Israel had not lasted many dayes. But the people by their plague made sensible of their sinne, humbled themselves (as it should seem, the very first day of the plague) in a solemn and <sup>a</sup> generall assembly, weeping and mourning both for sinne and Plague, Before the door of the Tabernacle of the Congregation. And they were now in the heat of their holy sorrow and devotions; when loe <sup>b</sup> Zimri, a Prince of a chiefe house in one of their Tribes, in the heat of his Pride and lust, cometh openly in the <sup>c</sup> face of Moses and all the Congregation, and bringeth his Minion with him, Cosbi the daughter of one of the <sup>d</sup> five Kings of Midian into his Tent, there to commit filthinesse with her.

Doubtlesse Moses the Captain, and Eleazar the Priest, & all Israel that saw this shamelesse prank of that lewd couple, saw it with grief enough. But Phinehes enraged with a Pious indignation to see such

A such foul affront given to God, and the Magistrate, and the Congregation, at such a heavy time, and in such open manner, and for that very *sinne* for which they then lay under Gods hand; thought there was something more to be done then bare weeping: and therefore his blood warmed with an holy zeale, he <sup>a</sup> starteth up forthwith, maketh to the Tent where these two great personages were, and as they were in the act of their filthinesse, speedeth them both at once, and nayleth them to the place with his Javeline. And the next thing we heare, is, God well pleased with the <sup>b</sup> zeal of his servant, and the execution of those malefactors, is appeased toward his people, and withdraweth his hand and his plague from them. And of that deliverance my Text speaketh; (Then stood up Phinehes, and executed judgement, and so the Plague was stayed.)

a Num. 25. 7, 8.

b Ibid. 11.

B The Person, the instrument to work this deliverance for Israel, was Phinehes. He was the sonne of Eleazar, who was then High Priest in immediate succession to his father Aaron, not long before deceased: and did himselfe afterward succeed in the High-priesthood unto Eleazar his Father. A wise, a godly, and a zealous man: employed afterwards by the State of Israel in the greatestt affaires, both of War and <sup>b</sup> Ambassie. But it was this Heroicall act of his, in doing execution upon those two great audacious offenders, which got him the first, and the greatestt, and the lastingst renowne. Of which Act more anon, when we come to it. In his Person, we will consider onely what his calling and condition was; and what congruity there might be between what he was, and what he did. He was of the Tribe of Levi: and that whole Tribe was set apart for the <sup>c</sup> service of the Tabernacle. And he was of the sonnes of Aaron, & so in *zōus apxinealix*, of the Family and Linage of the High Priests: and the Priests office was to offer sacrifices and to burn incense, and to pray and make atonement for the People. Neither Levite nor Priest had to intermeddle with matters of Judicature, unlesse in some few causes, and those for the most part concerning matters either meerly, or mixtly Ecclesiasticall: but neither to give sentence, nor to do execution, in matters and causes meerly Civil, as by any right or vertue of his Leviticall or Priestly office.

Se<sup>c</sup>t. 11.  
The Person  
of Phinehes  
considered.

a Num. 31. 6.  
b Jos. 22. 13,  
31. 32.

c Num. 1. 19,  
&c.

D The more unreasonable is the High Priest of Rome, to challenge to himself any temporall or Civil jurisdiction, as virtually annexed to his spirituall Power, or necessarily derived thence. *Templum* and *Pratorium*, the Chaire and the Throne, the Altar and the Bench, the Sheephook and the Scepter, the Keyes and the Sword; though they may sometimes concur upon the same person, yet the Powers remaine perpetually distinct and independant, and such as do not of necessity inferre the one the other. Our Saviours <sup>a</sup> *Vos autem non sic* hath fully decided the Controversie; and for ever cut off all claime of temporall jurisdiction, as by any vertue annexed to the Keyes. If the Bishops of Rome could have contented themselves to have enjoyed

Se<sup>c</sup>t. 21.  
The spirituall  
power doth  
not include  
the Temporal.

a Luke 21. 26.



\* Nec in qua-  
quam Presby-  
terum, Episco-  
pum, seu Pa-  
pam convenit  
co. et cum in  
hoc seculo ju-  
risdictio in si-  
bi habere: si  
eade sit per bu-  
minum legis-  
lationem conces-  
sa fuerit, in ea  
ius potestate est  
hinc ab ipso  
semper vocare.  
Ma. fil. Parav. 2.  
defens. pacis 5.  
b. Papa iure  
divino est dire-  
ctus dominus  
b. Pefant  
de immen. t.  
Eccles. p. 45.  
i. e. def. adunt  
Baronis, Boffi  
duo, Zecchus,  
Carterius alii.  
c. See Bellarm.  
e. de Rom.  
Pontif. 6.

d. adversus im-  
pios Politicos.  
Cater. de po-  
test. in titulo  
libri.

## Sect. 13.

et yet ex-  
clude it.

a. v. Regis qui-  
dem hac mun-  
esse iussit, vi-  
mum, ut sicro-  
rum & sacris-  
cia u. principa-  
tum habere.  
Dion. Hali-  
car. lib. 2.

those *Temporalities*, wherewith the bounty of *Christian Emperours* A  
had endowed that *Sea* (whether *well*, or *ill*, whether *too much*, or *no*,  
I now inquire not,) but if they could have been content to have hol-  
den them upon the same termes they first had them, without seek-  
ing to change the *old tenure*; and to have acknowledged them, as ma-  
ny of their *fellow-Bishops* do, to have issued not at all by necessary  
derivation from their *spirituall Power*, but meerly and altogether  
from the \* *free and voluntary indult* of temporall Princes: the *Chri-*  
*stian Church* had not had so just cause of complaint against the un-  
sufferable tyrannies and usurpations of the *Papacy*; nor had the *Chri-*  
*stian world* been embroyled in so many unchristian and bloody quar- B  
rels, as these and former ages have brought forth. Yet the *Canonists*,  
and they of the *Congregation of the Oratory*, like down-right flatter-  
ers, give the *Pope* the *Temporall Monarchy* of the world, *absolutely*  
and *directly*, as adhering inseparably to his *Sea*, and as a branch  
of that Charter which *Christ* gave to *Peter*, when he made him *Head*  
of the *Church*, for himself and his successors for ever. The *Iesuites*  
more subtle than they, not *daring* to deny the *Pope* any part of that  
*Power*, which any other profession of men have dared to give him,  
and yet *unable* to assert such a *vast power* from those inconveni- C  
encies which follow upon the *Canonists* opinion; have found out a  
meanes to put into the *Popes* hands the exercise of as much *tem-*  
*porall power* as they bluntly and grossely give him, and that to all  
effects and purposes as full and in as ample manner as they: yet by  
a more learned and refined flattery, as resulting from his *spirituall*  
*Power*, not *directly* and *per se*, but *obliquely* and *indirectly* and *in or-*  
*dine ad spiritualia*. The *Man* himself, though he pretend to be *su-*  
*preme infallible* judge of all Controversies yet heareth both, par-  
ties, and taketh advantage of what either give him, as best sorteth  
with his present occasions, and suffereth them to fall foul each up-  
on other, these accounting them *grosse flatterers*, and they again these D  
a *wicked politicians*: but dareth not for his life determine whether  
side is in the right; lest, if he should be put to make good his deter-  
mination by sufficient proof, both should appeare to be in the wrong  
and he lose all; which, whilest they quarrell, he still holdeth. It  
is a certain thing; The *spirituall Power* conferred in *Holy Orders* doth  
not include the *Power* of *Temporall jurisdiction*. If *Phinehes* here exe-  
cute judgement upon a *Prince of Israel*, it is indeed a *good fruit* of  
his *zeal*, but no *proper act* of his *Priesthood*.

Let it go for a *non sequitur* then, as it is no better; because *Phi-*  
*nehes*, a Priest, or Priests sonne, executed judgement, that there-  
fore the *Priestly* includeth a *Iudicatory Power*. Yet from such an *act*,  
done by such a *Person*, at least thus much will follow, that the *Priest-*  
*hood* doth not exclude the exercise of *Iudicature*; and that there is no  
such repugnancy and inconsistency between the *Temporall* and *Spiri-*  
*tuall Powers*, but that they may without incongruity concur and E  
reside

- A** reside both together in the same person. When I find anciently, that not onely among the <sup>a</sup> Heathens, but even among Gods own people, the same man might be a King and a Priest, (<sup>b</sup> *Rex idem hominum Phœbique Sacerdos*;) as Melchisedec was both a <sup>c</sup> Priest of the most High God, and King of Salem: when I see it consented by all, that so long as the Church was Patriarchall, the Priestly and the Iudicatory Power were both settled upon one and the same Person, the Person of the <sup>d</sup> first-born: when I read of Eli the Priest of the sonnes of Aaron judging Israel 40. yeares, and of Samuel, certainly a Levite (though not, as some have thought, <sup>e</sup> a Priest) both going circuit, as a <sup>f</sup> Judge itinerant in Israel; and doing execution too with his own hands upon Agag; and of <sup>g</sup> Chenaniah and his sonnes, Izharites, and Hashabiah and his brethren Hebronites, and others of the families of Levi, appointed by King David to be Judges and Officers, not onely in all the businesse over the Lord, but also for outward businesse over Israel, and in things that concerned the service of the King: when I observe in the Church-stories of all ages, ever since the world had Christian Princes, how Ecclesiasticall persons have been employed by their Sovereigns in their weightiest consultations and affairs of State; I cannot but wonder at the inconsiderate rashnesse of some forward ones in these daies, who yet think themselves (and would be thought by others) to be of the wisest men, that suffer their tongues to runne riot against the Prelacy of our Church, and have studied to approve themselves eloquent in no other argument so much, as in inveighing against the Courts, and the Power, and the Jurisdiction, and the Temporalities of Bishops and other Ecclesiasticall persons. I speak it not to justify the abuses of men, but to maintain the lawfulnessse of the thing. If therefore any Ecclesiasticall person seek any Temporall office or power by indirect, ambitious, and preposterous courses: if he exercise it otherwise then well; insolently, cruelly, corruptly, partially; if he claim it by any other then the right title, the free bounty and grace of the supreme Magistrate; let him bear his own burden; I know not any honest Minister that will plead for him. But since there is no incapacity in a Clergy-man, by reason of his spirituall Calling, but he may exercise temporall Power, if he be called to it by his Prince, as well as he may enjoy temporall Land if he be heire to it from his Father: I see not but it behoveh us all, if we be good Subjects and sober Christians, to pray that such as have the power of Judicature more or lesse in any kind or degree committed unto them, may exercise that power wherewith they are entrusted, with zeal and prudence and equity, rather than out of envy at the preferment of a Church-man take upon us little lesse than to quarrel the discretion of our Sovereignes. Phineches, though he could not challenge to execute judgement by vertue of his Priesthood; yet his priesthood disabled him not from executing judgement.
- E**

That for the Person. Followeth his Action: and that twofold: He stood

See also Cic. 1. de divin. in *Basilide*, *xai ispis* *dytes*. de *Argyris*. Plutarch. lib. de II. & O. b. Virgil. 3. *Eneid*.

c. Gen. 4. 17. d. *Sacerdotum* *sanctum* *magistrum* *que ad legem* *ditum per Mo-* *se*. Lyran. in Gen. 4. 18. See also Lyran. in Num. 7. 12. & 8. 16 & c. 1 Sam. 4. 18. f. Aug. 17. *de civit.* 4. & n. Psal. 98. Sulpit. Sever. lib. 1. Hist. sacra. g. *Vita Samuel* *10 Sacerdos*, *non Pontifex* *fuit* *Hebron*. lib. cont. *Jov. n.* v. *Drus. not. ad Sulpit. Hist. p.* 154. h. 1 Sam. 7. 16. i. 1 Sam. 15. 32. k. 1 Chron. 26. 20. 32. l. *Idem ne-* *gocio divino* *o-* *rumino*. Vatab in 1. Pa- rab. 26.

} Sect. 14. Phineches his fact examined.

*stood up, He executed judgement.* Of the former first; which, though I call it an *Action*, yet is indeed a *Gesture* properly, and not an *Action*. But, being no necessity to bind me to strict propriety of speech, be it *Action*, or *Gesture*, or what else you will call it; the circumstance and phrase, since it seemeth to import some *materiall thing*, may not be passed over without some consideration. [Then stood up *Phinehes*.] Which clause may denote unto us, either that extraordinary spirit whereby *Phinehes* was moved to do judgement upon those shamelesse offenders; or that forwardnesse of zeal, in the heat whereof he did it; or both. *Phinehes* was indeed the High Priests sonne, as we heard; but yet a private man and no ordinary Magistrate: and what had any private man to do to draw the sword of justice, or but to sentence a malefactor to dye? Or, say he had been a Magistrate; he ought yet to have proceeded in a legall and judicall course, to have convened the parties, and when they had been convicted in a fair triall and by sufficient witnesse, then to have adjudged them according to the Law; and not to have come suddenly upon them *ἐξαυτοπόρου*, as they were acting their villany, and thrust them thorow uncondemned. I have elsewhere delivered it as a collection not altogether improbable from the circumstances of the originall story, that *Phinehes* had warrant for this execution from the expresse command of *Moses* the supreme Magistrate, and namely by vertue of that Proclamation, whereby he authorized the Under-Rulers to slay every one his men that were joyned unto *Baal-Peor*, Num. 25. 5. And I since find that conjecture confirmed by the judgement of some learned men: insomuch as an eminent Writer in our Church saith, that By vertue of that Commission every Israelite was made a Magistrate for this execution. But looking more neerly into the Text, and considering that the Commission *Moses* there gave, was first onely to the Rulers, and so could be no warrant for *Phinehes*, unlesse he were such a Ruler, which appeareth not; and secondly, concerned onely those men that were under their severall governments, and so was too short to reach *Zimri*, who being himself a Prince, and that of another Tribe too, the Tribe of *Simeon*, could not be under the government of *Phinehes*, who was of the Tribe of *Levi*: how probable soever that other collection may be, yet I hold it the safer resolution which is commonly given by Divines for the justification of this fact of *Phinehes*, that he had an extraordinary motion and a peculiar secret instinct of the Spirit of God, powerfully working in him, and prompting him to this Heroicall Act.

a Serm 2. ad  
Cler. Sect.  
30.

b Num. 25. 5.

c Hall 7. Con-  
templ. 4.

d Num. 25. 5.

Sect. 15.  
and justified.

a Num. 25. 12.  
13.

b Psal. 106. 31.

Certainly, God will not approve that work which himself hath not wrought. But to this Action of *Phinehes* God hath given large approbation, both by staying the plague thereupon, and by rewarding *Phinehes* with an everlasting Priesthood therefore, and by giving expresse testimony of his zeal and righteousness therein: as it is said in the next verse after my Text, [And it was accounted to him

#

him



A *him for righteousness.* ] Which words in the judgement of learned Expositors, are not to be understood barely of *the righteousness of Faith*, as it is said of *Abraham*, that *he believed God*, and it was imputed to him for righteousness (as if the zeal of *Phinehes* in this act had been a good evidence of that faith in Gods promises, whereby he was justified, and his Person accepted with God;) though that also: but they do withall import the justification of the Action, at least thus far, that howsoever measured by the common rules of life it might seem an unjust action; and a rash attempt at the least, if not an *hainous murder*, as being done by a private man without the warrant of authority; yet was it indeed, not onely in regard of the intent a zealous action, as done for the honour of God, but also for the ground and warrant of it, as done by the speciall secret direction of Gods holy Spirit, a just and a righteous action. Possibly this very word of *standing up* importeth that extraordinary spirit. For of those *Worthies*, whom God at severall times endowed with *Heroicall spirits*, to attempt some speciall work for the delivery of his Church, the Scriptures use to speak in words and phrases much like this. It is often said in the book of Judges, that God raised up such and such to judge Israel, and that *Deborah* and *Lair* and others rose up to defend Israel: that is, *The spirit of God came upon them*, as is said of *Othniel*, *Judg. 3.* and by a secret, but powerfull instinct, put them upon those brave and noble attempts, they undertook and effected for the good of his Church. Raised by the impulsion of that powerfull spirit, which admitteh no slow debatements, *Phinehes* standeth up: and feeling himself called not to deliberate, but act; without casting of scruples, or fore-casting of dangers, or expecting commission from men ~~when he had his warrant sealed within~~, he taketh his weapon, dispatching his errand, and leaveth the event to the providence of God.

D Let no man now, unlesse he be able to demonstrate *Phinehes spirit*, presume to imitate his fact. Those *Opera liberi spiritus*, as Divines call them, as they proceeded from an extraordinary spirit, so they were done for speciall purposes: but were never intended; either by God that inspired them, or by those *Worthies* that did them, for ordinary or generall examples. The error is dangerous, from the priviledged examples of some few exempted ones to take liberty to transgresse the common rules of Life and of Lawes. It is most true indeed, the Spirit of God is a free spirit, and not tied to strictnesse of rule, nor limited by any bounds of Lawes. But yet that free spirit hath astricted thee to a regular course of life, and bounded thee with Lawes: which if thou shalt transgresse, no pretension of the Spirit can either excuse thee from sinne, or exempt thee from punishment. It is not now every way, as it was before the coming of Christ, and the sealing up of the Scripture Canon: God having now settled a perpetuall form of government in his Church; and given us a perfect and

Y

constant

c Gen. 15. 6.  
applied by Saint  
Paul. Rom. 4. 3.

d Jud. 3. 9. 15.  
&c. & 2. 16. 18.  
e Jud. 5. 7. &c.  
f Jud. 3. 10.

g Nescit tunc  
molimur soli-  
tudo Sancti  
gratia. Ambr.  
2. in Luc. 3.

Sect. 16.  
yet not to be  
imitated.

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a Eſay 8.20.  
b 1 John 4.1.

constant rule, whereby to walk, even his *holy word*. And we are not **A** therefore now vainly to *expect*, nor boastingly to *pretend a private spirit*, to lead us *against*, or *beyond*, or but *beside* the common rule: nay we are commanded to try all pretensions of *private spirits* by that common rule. <sup>a</sup> *Ad legem & ad testimonium*, to the Law, and to the Testimony: at this Test examine and <sup>b</sup> *Try the spirits whether they are of God*, or no. If any thing *within us*, if any thing *without us* exalt it self against the obedience of *this rule*; it is no sweet *impulsion* of the holy spirit of God, but a strong *delusion* of the lying spirit of *Sathan*.

Sect. 17.  
but with li-  
mitation

1.  
a Rom. 15. 4.

2.  
b 1 Cor. 10. 11.

3.

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Sect. 18.  
unto his  
zeal;

a Num. 25. 11.

b Ibid. 13.

c Sirac. 45. 23.

d 1 Mac. 2. 54.

e As Neh. 1. 4.

Job 2. 13.

Pſal. 137. 1.

Eſay 47. 1, 8.

But is not all that is written, written for our *Example*? or why **B** else is *Phinehes* act recorded and commended, if it may not be followed? First, indeed Saint Paul saith, <sup>a</sup> *All that is written is written for our learning*: but *Learning* is one thing, and *Example* is another; and we may *learn* something from that which we may not *follow*. Besides, there are *Examples* for <sup>b</sup> *Admonition*, as well as for *Imitation*. Malefactors at the place of execution, when they wish the by-standers to *take example* by them, bequeath them not the *Imitation* of their courses, what to do; but *Admonition* from their punishments, what to *shunne*: Yea *thirdly*, even the commended actions of good men are not ever exemplary in the very substance of the action **C** it self; but in some vertuous and gracious *affections*, that give life and lustre thereunto. And so this act of *Phinehes* is imitable: Not that either any *private man* should dare by his example to usurpe the *Magistrates* office, and to do justice upon *Malefactors* without a *Calling*; or that any *Magistrate* should dare by his *Example*, to cut off *gracelesse offenders* without a due *judiciall course*: but that every man who is by vertue of his *Calling* endued with lawfull authority to execute justice upon transgressors, should set himself to it with that stoutnesse and courage and zeal, which was in *Phinehes*.

If you will needs then imitate *Phinehes*, imitate him in that for **D** which he is commended and rewarded by God, and for which he is renowned amongst men: and that is not barely the *action*, the thing done; but the *Affection*, the zeal wherewith it was done. For that zeal God commendeth him, *Numb. 25. verse 11.* [<sup>a</sup> *Phinehes the sonne of Eleazar, the sonne of Aaron the Priest, hath turned away my wrath from the children of Israel, whilest he was zealous for my sake among them.*] And for that zeal God rewardeth him, *Ibid. verse 13.* [<sup>b</sup> *He shall have and his seed after him the Covenant of an everlasting Priesthood, because he was zealous for his God.*] And for that zeal did Posterity praise him: the wise <sup>c</sup> sonne of Sirac, *Eccl. 45.* and good old <sup>d</sup> *Mattathias* upon his death-bed, *1 Mac. 2.* And may not this phrase of speech, *He stood up* and executed judgement, very well imply that forwardnesse and heat of *zeal*? To my seeming it may. For whereas *Moses* and all the Congregation *sate weeping* (<sup>e</sup> a gesture often accompanying sorrow,) or perhaps yet more to expresse their sorrow, **E** lay

A lay grovelling upon the Earth, mourning and forrowing for their sin; and for the Plague: it could not be but the bold lewdnesse of *Zimri* in bringing his strumpet with such impudence before their noses, must needs adde much to the grief, and bring fresh vexation to the soules of all that were righteous among them. But the rest continued, though with double grief, yet in the same course of humiliation, and in the same posture of body, as before. Onely *Phinehes*, burning with an holy indignation, thought it was now no time to sit still, & weep: but rowzing up himself and his spirits with zeal as hot as fire, he stood up from the place where he was, and made haste to execute judgement.

B Here is a rich example for all you to imitate, whom it doth concern: I speak not onely, nor indeed so much, to you the Honourable and reverend Judge of this Circuit; of whose zeal to do justice and judgment I am by so much the better perswaded, by how much the eminency of your place, and the weight of your charge, and the expectation of the people doth with greater importunity<sup>a</sup> exact it at your hands: But I speak withall, and most especially to all you, that are in Commission of the Peace, and whose daily and continuall care it should be, to see the wholesome Lawes of the Realme duly and seasonably executed. Yea, and to all you also that have any office appertaining to justice, or any businesse about these Courts, so as it may lie in you to give any kind of furtherance to the speeding either of Justice in Civil, or of judgement in Criminall causes. Look upon the zeal of *Phinehes*: observe what approbation it had from God; what a blessing it procured to his seed after him; what glorious renown it hath won him with all after-ages; what ease it did, and what good it wrought for the present state: and think if it be not worthy your imitation. <sup>b</sup> It is good, saith the Apostle, to be zealously affected alwayes in a good thing, And is it not a good thing to do justice, and to execute judgement? nay, Religion excepted (and the care of that is a branch of justice too) do you know any better thing? any thing you can do, more acceptable to God, more serviceable to the State, more comfortable to your own soules? If you be called to the Magistracie, it is <sup>c</sup> your own businesse, as the proper work of your calling: and men account him no wiser then he should be, that sluggeth in his own businesse, or goeth heartlesly about it. It is the Kings businesse, who hath entrusted you with it: and he is scarce a good subject that slacketh the Kings businesse, or doth it to the halves. Nay, it is <sup>d</sup> the Lords businesse; for [Ye judge not for man, but for the Lord, who is with you in the cause and in the judgement:] and <sup>e</sup> Cursed is he that doth the Lords businesse negligently. That you may therefore do (all under one) your own businesse, and the Kings businesse, and the Lords businesse, with that zeal and forwardnesse which becometh you in so weighty an affaire; lay this pattern before your eyes and hearts! See what *Phinehes* did: and thereby both examine what hitherto you have done, and learn what henceforth you should do.

<sup>a</sup> V. burn in-  
ferni seducti-  
onis montis  
et n. h.  
Castellor-  
us; con-  
fiteri.  
Lycanus or-  
bitus in n. h.  
et n. h.  
op. n. h. Ludol-  
fus hic. He had  
zeal in the fear  
of the Lord,  
and stood up  
with good  
courage of  
heart. Sirac.  
45.23.

Se<sup>c</sup>t. 19.  
Manifested  
by executing  
judgement.  
<sup>a</sup> M. or. p. p. a-  
lus semper  
summo exigit.  
Sere. in  
Oct. v. A. 2.  
<sup>b</sup> Gal. 4. 18.

<sup>c</sup> 3 King. 2.

<sup>d</sup> Chro. 19. 6.

<sup>e</sup> Jer. 48. 10.



Sect. 20.  
1 Personalty;

1.  
Ecclef. 11.4.

2.

3.

*First*; *Phinehes* doth not post off the matter to *others*: the fervency of his *zeal* made him willing to be *himself* the Actor. He harboured no such *cool thoughts* as too many *Magistrates* do. [Here is a *shamefull crime* committed, by a *shamelesse person*, and in a *shamelesse manner*: pitty such an *audacious offender* should go unpunished. My heart riseth against him; and much adoe I have to refrain from being my self his *executioner*, rather then he should carry it away thus. But why should I derive *the envy* of the fact upon my self, and but gain the imputation of a *busie officious* fellow, in being more *forward* then others? A thousand more saw it as well as I; whom it concerneth as neerly as it doth me: and if none of them will stirre in it, why should I? Doublesse my uncle *Moses*, and my father *Eleazar*, and they that are *in place of authority* will not let it passe so; but will call him to account for it, and give him condigne punishment. If I should do it, it would be thought but the attempt of a *rash young fellow*. It will be better *discretion* therefore to *forbear*, and to give my *bettters* leave to go before me.] Such pretentions as these would have kept off *Phinehes* from this noble exploit, if he had been of the temper of some of ours: who owe it to nothing so much as their *lukewarmnesse*, that they have at least some reputation of being *moderate* and *discreet* men. But true *zeal* is more *forward* then *mannerly*: and will not lose *the opportunity* of doing what it ought, for waiting till others begin. Alas, if every man should be so *squeamish*, as many are; nothing at all would be done. And therefore *the good Magistrate* must consider, not what others *do*, but what both he and they are in conscience *bound to do*: and though there should be many more joyned with him in *the same common care*, and with *equall power*, yet he must resolve to take that *common affaire* no otherwise into his *speciall care*, then if he were left *alone* therein, and the whole burden lay upon his shoulders. As when sundry persons are so bound in one *common bond* for the payment of one entire summe *conjunctim & divisim*, every one *per se in toto & in solidum*, that every particular person by himself is as well liable to the payment of the whole, as they altogether are. Admit loose or idle people (for who can hold their tongues?) shall for thy diligence say, thou art an *hard* and *austere* man, or *busiest* thy self more then thou hast thank for thy labour. *First*, that man never cared to do well, that is afraid to hear ill, *He that observeth the wind*, saith *Salomon*, *shall not sow*; and the words (especially of idle people) are no better. *Secondly*, He maketh an ill purchase, that forgoeth the least part of his *duty*, to gain a little *popularity*: the breath of the people being but a sorry plaster for a wounded conscience. *Thirdly*, what a man by strict and severe *execution of Justice* loseth in *the breadth*, he commonly gaineth it all and more in *the weight*, and in *the length* of his Credit. A *kind quiet Man*; that carrieth it *for the present*, and in the voice of *the multitude*: but it is more *solid*, and the

A the more *lasting praise*, to be reputed in the opinion of the better and the wiser sort, a *Just man*, and a *good Patriot*, or *Commonwealths-man*. *Fourthly*, if all should condemn thee for that wherein thou hast done but <sup>b</sup> well, thy comfort is, thine own *conscience* shall bestead thee more then a *thousand witnesses*, and stand for thee against ten thousand tongues, at that last day, when <sup>c</sup> the hearts of all men shall be made manifest, and every man that hath deserved well shall have praise of God, and not of man.

*Secondly*, *Phinehes* as he did not post off this execution to other men, so he did not put it off to another day. *Phinehes* might have thought thus, [We are now in a religious work, *humbling* our selves in a publick, solemn, and frequent assembly before the face of God, to appease his just wrath against us for our sinnes: <sup>a</sup> *Et quod nunc instat agamus*. It would be unseasonable leaving this work now: another time may serve as well to inflict deserved punishment upon that wicked miscreant.] But *zeal* will admit no <sup>b</sup> put-offs; it is all upon the spur, till it be doing what it conceiveth fit to be done. There are no *passions* of the mind so impetuous, and so impatient of delay as <sup>c</sup> *Love* and <sup>d</sup> *Anger*: and <sup>e</sup> these two are the prime ingredients of true *zeal*.

C If any man should have interposed for *Zimri*, and taken upon him to have mediated with *Phinehes* for his *reprivall*: I verily think, in that heat he might sooner have provoked his own, then have prorogued *Zimries* execution. Delays in any thing that is good, are ill: and in the best things, worst. As *Wax* when it is *chafed*, and *Iron* when it is *hot*, will take impressions: but if the *Seal* or *Stamp* be not speedily put to, the heat abateth, and they return to their former hardness: so the best affections of the best men, if they be not taken in the heat, *abate*, and *lessen*, and *dye*. In the administration then of *Justice*, and the execution of *Judgement*, where there is *Zeal*, there will be *Expedition*: and the best way to preserve *Zeal* where it is, is

D to use *Expedition*. I am not able to say where the want is, or where specially; but certainly a great want there is generally in this Kingdom of *Zeal to Justice*, in some that should have it, if that complaint be as just, as it is common among men that have had suits in the Courts, that they have been *wronged* with far lesse damage then they have been *righted*: there have been so many <sup>g</sup> *frustratoria* and *venatoria dilaciones* (as *Saint Bernard* in his time call'd them) so many lingring and costly delays used. And for *Executing judgement* upon Malefactors; if *Phinehes* had suffered *Zimri* to have lived but a day longer, for any thing we know the *plague* might have lasted also a day longer: and why might not to morrow have been as yesterday with them, and lessened the peoples number twenty three thousand more? especially their former crying sinnes having received a new accession of a double guilt, the guilt of *Zimries fact*, and the guilt of their *connivence*. No rack should make me confesse that man to be truly *zealous of judgement*, who when he hath power to

4.

b Regium est,  
cum recte fece-  
ras, audire ma-  
le.

c 1 Cor. 4. 5.

Sec. 21.

2 Speedily;

a Virgil. Ec-  
log. 9.

b Qui tanto fe-  
cit, aut noluit.  
Senec. 1. de  
benef. 1.

c O ut verum  
am r, nec pati-  
tur moras. Se-  
nec. in Hec.

d Non parvis  
olus per eum  
solinat multo.  
Horat. 1. Epist.

e Nunc iam,  
amorque cau-  
sam junxerit:  
Quid sequeretur?  
Senec. in Med.  
act. 4.

f Sæpe causis  
tantum d'ffe-  
runt, quod li-  
tigantibus plus  
quam totum  
auferunt, quia  
major est ex-  
pen, aut jump-  
tus quam sen-  
tentia fructus.  
Innocent.  
g Bern. lib. 1.  
de confid.

h Eccl. 8. 11.

Sec. 22.

3 Resolutely

a Num. 25. 14.

b Num. 25. 15.  
compared with  
Num. 31. 8.c Amor timere  
nem nem verus  
potest. Senec.  
in Med. act. 3.  
וירושלמי  
d viror virtutis.  
Exod. 8. 21.  
Iustum esse fa-  
cile est cui va-  
cat pectus me-  
tu. Senec. in  
Oct. Act. 2.  
e Prov. 2. 13.  
& 26. 13.

Sec. 23.

Executing  
of judgement

cut him thort, shall but so much as *reprove* a foul and notorious *Ma-  
lactor*; or grant him any respite or liberty to make his friends,  
and to sue a pardon. Salomon hath told us, and we find it but too  
true, <sup>h</sup> *Because sentence against an evil work is not executed speedily,  
therefore the heart of the sonnes of men is fully set in them to do evil.*

*Thirdly*, Phinehes was nothing retarded in his resolution by fore-  
casting what *ill-will* he might purchase, or into what *dangers* he  
might cast himself by executing judgement upon two such *great  
personages*. The times were such, as wherein sin had gotten head,  
and was countenanced both with *might* and *multitude*: *Zimri* was a  
mighty man, a <sup>a</sup> *Prince of a chief house*; and he that should dare to  
touch him should be like to pull upon himself the enmity of the  
whole *Tribe of Simcon*. It seemeth he was confident that his *might*  
and popularity in his own *Tribe* would privilege him from the en-  
quiry of the *Magistrate*; how durst he else have so braved *Moses*, and  
the whole *Congregation*? And the woman also was the daughter of  
one of the <sup>b</sup> *Five Kings of Midian*: and could *Phinehes* think that the  
death of two such *great persons* could go unrevenge? All this *Phi-  
nehes* either *forecasketh* not, or *regardeih* not. His eye was so fixed  
upon the *glory of God*, that it did not so much as reflect upon his *own  
safety*: and his thoughts strongly possessed with zeal of the *common  
good*, had not any leisure to think of *private dangers*. Zeal is ever <sup>c</sup>  
*courageous*; and therefore *Jethro* thought none worthy to be *Magi-  
strates*, but such as were <sup>d</sup> *Men of courage*: And he hath neither *Cou-  
rage* nor *Zeal* in him befitting a *Magistrate*, that is afraid to do justice  
upon a great offender. <sup>e</sup> *The sluggard saith there is a Lion in the way*:  
and then he steppeth backward and keepeth aloof off. But the *wor-  
thy Magistrate* would meet with such a *Lion* to choose; that he  
might win awe to *Gods Ordinance*, and make the way passable for  
others, by tearing such a *beast* in pieces: and would no more fear to  
make a *Worshipfull thief*, or a *Right worshipfull murderer* (if such a  
one should come in his *Circuit*) an example of Justice, then to twitch  
up a poor *sheepstealer*. *Great ones* will soon presume of *impunity*, and  
*mean ones* too by their example in time learn to kick at *authority*;  
if *Magistrates* be not forward to maintain the *dignity* of their places,  
by executing *good Lawes* without *favour* or *fear*. Hitherto of the *spi-  
rit* and *zeal* of *Phinehes*; by occasion of this his former *Action* or  
gesture of *standing up*: There yet remain to be considered the other  
*action*, and the *successes* of it; *He executed judgement, and the plague  
was stayed*. Both which, because I would not be long, I will joine  
together in the handling; when I shall have first a little cleered the  
*translation*.

"The Hebrew פלל here used is a word that hath three diffe-  
rent significations: to *Judge*, to *Pray*, to *Appease*. And interpre-  
ters have taken liberty to make choice of any of the three in tran-  
slating this place. The *Greek* rendreth it [*ἵκεῖν*] and the *vulgar*

"*Latine*,



- A " *Latine*, which for the most part followeth *the Septuagint*, [*Placavit*:] as if we should read it thus, *Then stood up Phinehes, and made an atonement*, or appeased God. And the thing is true, God himself testifying of *Phinehes*, *Numb. 25.* that <sup>a</sup> *By being zealous for God he had turned away his wrath*, and <sup>b</sup> *Made atonement for the children of Israel.* The *Chaldee* interpreteth it by *Vesalle*; and the ordinary English translation of the *Psalmes* usually read in our Churches accordingly, [*Then stood up Phinehes, and prayed.*] But *Hierome* and *Vatablus* and the best translators render it according to the most proper signification of the word, and most fully to the story it self, [*Dijudicavit, He executed judgement.*]
- B " Verily *prayer* is a speciall meanes to appease Gods wrath, and to remove his Plagues; and *prayer* is as the salt of the Sacrifice, sanctifying and seasoning every Action we undertake: and I doubt not but *Phinehes*, when he lift up his hand to execute judgement upon *Zimri* and *Cosbi*, did withall lift up his heart to God to blesse that action, and to turn it to good. In which respects, (especially if the word withall will bear it, as it seemeth it will,) some men should have done well not to have shewn so much willingnesse to quarrell at the Church-translations in our
- C " *Service-book*, by being clamorous against this very place as a grosse corruption, and sufficient to justifie their refusall of subscription to the Book.

a Num. 25. 11.  
b Ibid. 13.

But I will not now trouble either you or my selfe, with farther curiosity in examining Translations: because howsoever other Translations, that render it *praying*, or *appeasing*, may be allowed either as tolerably good, or at least excusably ill, yet this that rendereth it by *Executing Judgement* is certainly the best, whether we consider the course of the Story it selfe, or the propriety of the word in the Originall, or the intent of the Holy Ghost in this Scripture.

- D And this Action of *Phinehes* in doing judgement upon such a paire of great and bold offenders was so well pleasing unto God, that his wrath was turned away from Israel, and the plague which had broken in upon them in a sudden and fearfull manner, was immediately stayed thereupon.

Oh how acceptable a sacrifice to God, above the blood of Bulls and of Goates, is the death of a Malefactor slaughtered by the hand of Justice! When the Magistrate, who is a *ἀντίτυπος Θεού*, the Minister and Priest of God for this very thing, putteth his knife to the throat of the beast, and with the fire of an holy zeal for God and against sin offereth him up in *Holocaustum* for a whole burnt-offering, and for a peace-offering, unto the Lord. *Samuel* saith, that <sup>b</sup> *to obey is better than sacrifice*: and *Salomon*, that <sup>c</sup> *to do justice and judgement is more acceptable to the Lord than sacrifice.* Obedience, that is the prime, and the best sacrifice: and the second best is the punishment of Disobedience. There is no readier way to appease Gods wrath against

See 24.  
appeased the  
wrath of  
God;  
a Rom. 13. 4.

b 1 Sam. 15. 22.

c Prov. 21. 3.

sinne,

Sect. 25.  
and stayed  
the Plague.  
a Psal. 35. 13.

sinne, then is the rooting out of *sinners*: nor can his deputies by any other course turn away his just judgements so effectually, as by faithfull executing of *Justice* and judgement themselves.

When *Phinehes* did this act, the publick body of Israel was in a weak state, and stood in need of a present and sharp remedy. In some former distempers of the State, it may be they had found some ease by dyet in a *humbling their soules by fasting*; or by an *issue* at the tongue or eye, in an humble confession of their sinnes, and in weeping and mourning for them with teares of repentance. And they did well now to make triall of those remedies again, wherein they had found so much help in former times: especially the remedies being proper for the malady, and such as often may do good, but never can do harm. But alas, *fasting*, and *weeping* and *mourning* before the door of the Tabernacle of the Congregation had not strength enough against those more prevalent corruptions, wherewith the State of Israel was then pestered. This *Phinehes* saw; who well perceived, that (as in a dangerous *pleurisie* the party cannot live unlesse he bleed; so) if there were any good to be done upon Israel in this their little lesse than desperate estate, a vein must be opened, and some of the rank blood let out for the preservation of the rest of the body. This course therefore he tries: and languishing Israel findeth present ease in it. As soon as the blood ran, instantly the grief ceased: He executed judgement, and the plague was stayed.

Sect. 26.  
Englands  
Plague.

As God brought upon that people for their sinnes a fearfull destruction: so he hath in his just wrath sent his destroying Angel against us for ours. The sinnes that brought that Plague upon them were *Whoredome* and *Idolatry*. I cannot say the very same sinnes have caused ours. For although the execution of good Lawes against both *incontinent* and *idolatrous* persons, hath been of late yeares, and yet is (we all know) to say no more, slack enough: yet, (Gods holy name be blessed for it) neither *Idolatry* nor *Whoredome* are at that height of shamelesse impudency and impunity among us, that they dare brave our *Moseses*, and out-face whole Congregations, as it was in Israel. But still this is sure, no plague but for sinne: nor nationall Plagues, but for Nationall sinnes. So that albeit none of us may dare to take upon us to be so far of Gods counsell, as to say for what very sinnes most this plague is sent among us: yet none of us can be ignorant, but that besides those secret personall corruptions which are in every one of us, and whereunto every mans own heart is privy, there are many publick and nationall sinnes, whereof the people of this Land are generally guilty, abundantly sufficient to justifie God in his dealings towards us, and to clear him when he is judged. Our wretched unthankfulnesse unto God for the long continuance of his Gospel, and our peace: our carnall confidence and security in the strength

a Psal. 51. 4.

- A strength of our *wooden* and *watry* walls: our *riot* and *excesse* (the noted proper sinne of this Nation) and much *intemperate abuse* of the good creatures of *G O D* in our *meates* and *drinkes* and *disports*, and other provisions and comforts of this life: our *incompassion* to our brethren miserably wasted with *War* and *Famine* in other parts of the world: our heavy *Oppression* of our brethren at home, in *racking* the rents, and *cracking* the backs, and *Grinding the faces of the poor*: our cheap and *irreverent regard* unto Gods holy ordinances of his *Word*, and *Sacraments*, and *Sabbaths*, and *Ministers*: our *wantonnesse* and *Toyishnesse* of understanding, in corrupting the simplicity of our *Christian Faith*, and troubling the peace of the Church with a thousand *niceties* and *novelties* and unnecessary *wranglings* in matters of Religion: and (to reckon no more) that universall *Corruption* which is in those which (because they should be such) we call the *Courts of Justice*, by sale of *offices*, *enhauncing of fees*, devising new subtilties both for *delay* and *evasion*, trucking for *expedition*, making *trappes* of petty *penall Statutes*, and but *Cobwebs* of the most weighty and *materiall Lawes*. I doubt not but by the mercy of God *many* of his servants in this Land are free from *some*, and *some* from *all* of these common crimes in some good measure: but I fear me, not the best of us all, not a *man* of us all, but are *guilty* of *all* or *some* of them, at least thus farre, that we have not *mourned* for the corruptions of the times so *feelingly*, nor *endeavourd* the reformation of them to our power so *faithfully*, as we *might* and *ought* to have done.
- C

- By these and other *sinnes* we have *provoked* Gods heavy judgement against us, and the *Plague* is grievously *broken in* upon us: and now it would be good for us to know, by what *meanes* we might best *appease* his *wrath*, and *stay* this *Plague*. Publick *Humiliations*
- D have ever been thought, and so they are, *proper Remedies* against *Publick judgements*: a To *turne unto the Lord* our God with *all our heart*, and with *Fasting*, and with *Weeping*, and with *Mourning*, to *sanctifie a Fast*, and call a *solemn assembly*, and gather the *people* and *Elders* together; and weep before the door of the *Tabernacle* of the *Congregation*; and to let the *Priests* the *Ministers* of the Lord weep between the *Porch* and the *Altar*, and to pray the Lord to *spare his people*, and not be angry with them for ever. Never did people thus humble themselves with true lowly *penitent* and *obedient hearts*, who found not comfort by it in the meane time, and in the end *benefit*. And blessed be God who hath put it into the heart of our *Moses*, with the consent of the *Elders* of our *Israel*, by his *royall example* first, and then by his *royall command*, to lay upon us a *double necessity* of this so *religious* and *profitable* a course.
- E

b EJay. 3. 15.

Sect. 27.  
to be *restored*,  
by adding to  
our *humiliations*

a Joel. 2. 12,  
15. &c &  
Num. 25. 6.

b Proclamation  
for a week-  
ly fast, with a  
form of di-  
vine Service,  
and other di-  
rections; pub-  
lished 1625.



28.

a Mark. 10. 21.

b 2 Sam. 21. 1.  
&c.

c Ibid. vers. 14.

d Josh. 7. 25,  
26.e I will not be  
with you any  
more, except  
you destroy the  
accused from  
among you. v. 12  
f Num. 25. 3, 4.

g Num. 35. 33.

29.

α οὐ μὴ καὶ  
ζῶντες τὸς κα-  
κῆς, βλάπτει  
ἀδικούντων τὸς  
ἀγαθῶν.  
Lysias apud  
Stob. Scrim.  
44.

But as our *Saviour* told the young man in the *Gospel*, who said he had kept the whole *Law*, <sup>a</sup> *Unum tibi deest, One thing is wanting* : so when we have done our best and utmost, fasted and wept and prayed as constantly and frequently and fervently as we can ; unlesse you the *Magistrates* and *Officers* of justice be good unto us, *one thing* will be wanting still ; *One* maine ingredient of singular vertue, without which the whole receipt besides, as precious and soveraign as it is, may be taken, and yet fail the cure. And that is, the severe and fearelesse and impartiall Execution of judgement. Till we see a care in the *Gods* on earth faithfully to execute theirs ; our hopes can be but faint, that the *God of Heaven* will in mercy remove his judgements. If *God* send <sup>a</sup> *a famine* into the land ; let holy *David* do what he can otherwise, it will continue yeare after yeare : so long as judgement is not done upon the bloody house of *Saul*, for his cruelty in slaying the *Gibconites*, *God* will not be <sup>c</sup> *entreated* for the land. One known *Achan*, that hath got a wedge of gold by sacriledge or injustice, it suffered, is able to <sup>d</sup> *trouble* a whole *Israel* : and the *Lord* will <sup>e</sup> *Not turn* from the fiercenesse of his anger, till he have deserved judgement done upon him. If *Israel* have joyned himselfe unto *Baal-Peor*, so as the anger of the *Lord* be kindled against them ; he will not be appeased by any meanes, untill *Moses* take the heads of the people, and hang them up before the *Lord* against the *Sunne*. If the Land be defiled with blood, it is in vain to think of any other course, when *God* himself hath pronounced it impossible that the Land should be <sup>g</sup> *Purged* from the blood that is shed in it, otherwise then by the blood of him that shed it.

Up then with the zeal of *Phinches*, up for the love of *God* and of his people, all you that are in place of authority. Gird your swords upon your thigh, and with your javelins in your hand pursue the *Idolater*, and the *Adulterer*, and the *Murderer*, and the *Oppressour*, and every known offender into his Tent, and naile him to the Earth, that he never rise again to do more mischief. Let it appeare what a love you bear to the *State*, by your hatred to them : and shew your pity to us, by shewing none to them. The destroying *Angel* of *God* attendeth upon you for his dispatch : if you would but set in stoutly, he would soon be gone. Why should either sloth, or feare, or any partiall or corrupt respect whatsoever make you cruell to the good, in sparing the bad ? or why should you suffer your selves, for want of courage and zeal to execute judgement, to lose either the opportunity, or the glory, of being the

A the instruments to appease Gods *wrath*, and to stay his *plagues*?

But, for that matters appertaining to *Justice* and *Judgement* must passe through *many hands* before they come to *yours*; and there may bee so much *juggling* used in conveying them from hand to hand, that they may be represented unto you *many* times in much *different formes* from what they were in *truth* and at the *first*: That your *care* and *zeale* to execute *Justice* and *Judgement* faithfully according to your knowledge, may

B not through the fault and miscarriage of other men, faile the blessed end and successe that *Phinehes* found; I desire that every of them also as well as you would receive the word of *Exhortation*, each in his place and office to set himselfe uprightly and unpartially as in the sight of God to advance to the utmost of his power the due course and administration of *Justice*. And for this purpose, by occasion of *this Scripture*, which pointeth us to the *End* of these Assemblies; I shall crave leave to reflect upon *another*, which giveth us sundry particular *directions* conducing to that *End*. And it is that

C *Scripture* whereinto we made some entrance the last *Asizes*, and would have now proceeded farther, had not the *heavie* hand of God upon us in this his grievous visitation led me to make choice rather of *this Text*, as the more seasonable. That other is written in *Exodus* 23. the three first verses. [*Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witnesse. Thou shalt not follow a multitude to do evill: neither shalt thou speak in a cause to decline after many to wrest judgement. Neither shalt thou countenance a poor man in his cause.*]

D Wherein were noted five speciall *Rules*, shared out among five sorts of persons; the *Accuser*, the *Witnesse*, the *Furer*, the *Pleader*, the *Officer*. I will but give each of them some brief intimation of their *duty*, from their severall *proper rules*; and conclude.

If thou comest hither then as a *Plantiffe*, or other Party in a *civil cause*, or to give voluntary *Information* upon a *Statute*, or to prosecute against a *Malefactor*, or any way in the nature of an *Accuser*: Let neither the hope of *gain* or of any other *advantage* to thy self, not secret *malice* or *envie* against thine adversary, nor thy desire to give *satisfaction* to any *third party*, sway thee beyond the bounds of *truth* and *equity*, no not a little; either to *devise* an *untruth* against thy neighbour of thine own head, or by an *hard construction* to *deprave* the harmelesse actions or

Sect. 30.  
With particular applications to

Sect. 31.  
the Accuser;

speeches of others, or to make them worse than they **A**  
are by unjust *aggravations*; or to take advantage of *let-*  
*ters* and *syllables* to entrap innocency without a fault. When  
thou art to open thy mouth against thy brother, set the  
first Rule of that Text as a watch before the door of thy lips, *Thou*  
*shalt not raise a false report.*

Se<sup>a</sup>. 32.  
the Witnesse.

a s e c c. pro  
Flac. though  
Turn. b. 13. ad-  
ve. f. 14. inter-  
pret the Pro-  
verb ab eorum;  
G. c. 1. f. 1. d.  
est optimi.  
b. - quibus ius-  
jurandum so-  
cus est, testimo-  
nium habet:  
Lus. mores,  
gentis. g. au-  
let o proposita  
est - Cic. pro  
Flac.

c d dicitur pro  
mag. de or.  
dictum solenne  
Graecorum.  
d Prov. 19. c.  
& 9.

Se<sup>a</sup>. 33.

the Juror.  
a - dande Prae-  
tores urbani,  
qui iusti de-  
bent optimum  
quemque in se-  
lectos iudices  
referre. Cic. pro  
Cluent. 11. num  
ex selectis iu-  
dicibus obici-  
ebat. Horat. 1.  
Serm. sat. 4.

If thou comest hither, *secondly*, to be used as a  
*Witnesse*; perhaps a *Gracà fide*, like a down-right *Knight*  
*of the post*, that maketh of an *oath* a *jest*, and a  
pastime of a deposition; or dealt withall by a *bribe*, or **B**  
suborned by thy *Land-lord* or great *Neighbour*, or egged  
on with thine owne *spleene* or *malice*, to sweare and for-  
sweare as these shall prompt thee; or to *enterchange*  
deposition with thy friend as they used to doe in Greece, *Ho-*  
*die mihi*, *cras tibi*, (sweare thou for me to day, Ile  
sweare for thee to morrow;) or tempted with any corrupt  
respect whatsoever, by thy *word* or *oath* to streng-  
then a false and unrighteous report. When thou com-  
est to lay thy hand upon the booke, lay the *second Rule* in  
that Text to thy heart, *Put not thy hand with the wicked to be an* **C**  
*unrighteous witnesse*. Though hand joyne in a hand *The false witnesse*  
*shall not be unpunished.*

If thou comest hither, *thirdly*, to serve for the *King*  
upon the *Grand Inquest*, or between *party* and *party*, in  
any cause whatsoever (like those a *selecti iudices* among  
the Romans, whom the *Prator* for the yeare being was  
to nominate, and that upon oath, out of the most  
able and serviceable men in his judgement, both for *estate*,  
*understanding*, and *integrity*;) or to serve upon the **D**  
*Tales*, perhaps at thine own suit to get something  
toward bearing charges for thy journey; or yoaked  
with a *crafty* or a *wilfull foreman* that is made be-  
fore-hand, and a messe of *tame after-men* withall that dare  
not thinke of being wiser than their leader; or un-  
willing to stickle against a *major part*, whether they goe  
right or wrong; or resolved already upon the *Verdict*,  
no matter what the *Evidence* be: Consider what is the  
*weight* and *religion* of an *Oath*. Remember that he  
sinneth not lesse that sinneth with company. Whatso-  
ever the rest doe, resolve thou to doe no otherwise  
then as God shall put into thy heart, and as the *evi-*  
*dence* shall leade thee. The *third Rule* in that Text  
must be thy rule, *Thou shalt not follow a multitude to do* **E**  
*evill*. They are silly, that in point either of *Religion* or

Fu-



A *Justice*, would teach us to measure either *Truth*, or *Right*, by multitudes.

If thou comest hither, *fourthly*, as to thine harvest, to reape some fruit of thy long and expencefull study in the *Lawes*, and to assist thy *Client* and his cause with thy *Counsell*, *Learning*, and *Eloquence*: thinke not, because thou speakest for thy *Fee*, that therefore thy tongue is not thine owne, but thou must speake what thy *Client* will have thee speake, be it true or

B false; neither thinke, because thou hast the liberty of the Court, and perhaps the favour of the Judge, that therefore thy tongue is thine owne, and thou mayest speake thy pleasure to the prejudice of the Adversaries person or cause: Seeke not preposterously to win the name of a good Lawyer, by wresting and perverting good Lawes: or the opinion of the best Counsellour, by giving the worst and the shrewdest Counsell. Count it not as *Protagoras* did, the glory of thy profession, by subtilty of wit and volubility of tongue to make the

C worse cause the better: but like a good man, as well as good Oratour, use the power of thy tongue and wit to shame impudence, and protect innocency, to cruth oppressours, and succour the afflicted, to advance Justice and Equity, and to help them to right that suffer wrong. Let it be as a ruled case to thee in all thy pleadings, not to speak in any cause to wrest judgement.

Sect. 34.  
the Pleader;

αὐτὸν ἡτῶ λα-  
γον ἀγίστω  
ποικῶν. A Gel.  
s. No. Att. s.  
b V. bonus di-  
cendi peritus.  
Cicero.

If lastly, thou art in any place or office of service, or trust, or command, or attendance about the Courts: rejoyce not as if it were now in thy power to doe a friend a courtesie, or a foe a spite. Doe not shew a cast of thy office, for the promise or hope of a reward, in helping a great offender out of the Bryars. Compell not men that have been long weather-beaten in the Maine, and are now arrived at the Haven of their businesse, to wither for their passports, untill they have offered some sacrifice to that great Diana, Expedition. Let no feare, or hope, or bribe, or letter, or envie, or favour, no not charity it self and compassion to the poverty or distressednesse of any make you partiall for the Person to disregard the Cause. If you would be charitable to the poore, give them from your owne, but doe not carve them from anothers trencher. To relieve a poor man in his wants, is the proper office of Charity: but Justice must have

Sect. 35.  
the officer,

no eyes to see, nor bowells to yearne at the wants of any man. Be he rich or poore that bringeth his cause hither; *Curat lex*, Let him finde such as he bringeth; Let him have as his cause deserveth. The last of those Rules must be thine, *Thou shalt not countenance, no not a poor man in his cause.*

Sect. 36.  
and the  
Judge.

a Psal. 75. 2. 3.

b Prov. 14. 34.

c Prov. 16. 12.

d Jer. 1. 10.

If any of these to whom I have now spoken, *Accusers, Witnesses, Iurers, Pleaders, Officers*, shall transgresse these rules to the perverting of *Justice*: our refuge must be next under God to you that are the *Magistrates* of Justice, and sit upon the *Bench* of Judicature. At your gravity and authority we must take *sanctuary*, against them that pursue us wrongfully, as at the *horns of the Altar*. It is your *Duty*, (or if it be, as to most men it is, a more pleasing thing, to be remembred of their *Power* then of their *Duty*) it is in your *power*, if not to *reforme* all the abuses and corruptions of these persons; yet to *curbe* their open *insolencies*, and to contain them at least within *modest* bounds. Nay, since I have begun to magnifie your *power*: let me speak it with all the due reverence to God and the *King*, there is no *power* so great, over which (in a qualified sense) you have not a *greater power*. It is in your power, to <sup>a</sup>*beare up the pillars* of the State when the *land is even dissolved*, and the pillars thereof grown weake: for that is done by *judging the Congregation according to right*, *Psal. 75*. In yours; to make this yet flourishing Country and Kingdome *glorious* or *despicable*: for <sup>b</sup>*righteousnesse exalteth a Nation*, but *sinne is a reproch to any people*, *Prov. 14*. In yours; to *settle the Throne* upon the King, and to *entaile* it by a kinde of *perpetuity* unto the right heire for many succeeding generations: for <sup>c</sup>*The Throne is established by justice*, *Prov. 16*. In yours; to discharge Gods *punishing Angel*, who now *destroyeth* us with a grievous destruction, and by *unsheathing* your *Sword* to make him *sheath* his: as here in my Text, *Phinches stood up, and executed judgement, and the plague ceased*. In yours; though you be but *Gods* on Earth, and in these *Courts*, mortall and petty *Gods*, yet to send *prohibitions* into the *Court of Heaven*, and there to *stop the judgements* of the great and Eternall GOD before they come forth; yea and when the *decree* is gone forth, to *stay execution*. In a word, as it was said to *Jeremy*, but in another sense, you are <sup>d</sup>*Set over Nations and over Kingdomes to root out, and to destroy, to build, and to plant*. Onely then be intreated, to use that *power* God hath given you, unto *edification*, and not unto *destruction*. And now I have done my message. God grant unto all of us, that by our hearty sorrow and *repentance* for our sinnes past, by our

A our stedfast *resolutions* of future amendment, and by setting our selves *faithfully* and uprightly in our severall places and *callings* to do God and the King and our Country service, in beating down *sin*, and rooting out *sinners*; we may by his good grace and mercy obtaine *pardon* of our *sinnes*, and *deliverance* from his *wrath*, and be preserved by his power through faith unto salvation. Now to God the Father, the Sonne, &c.

THREE







THE FIRST  
SERMON  
AD POPULUM.

At Grantham Linc. Octob. 3. 1620.

3 Kings 21. 29.

Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his sons days will I bring the evil upon his house.



He History of this whole Chapter affordeth matter of much *Variety* and *Use*: but no passage in it so much either of *wonder* or *Comfort*, as this in the close of the whole both Story and Chapter. That there should be *Mighty-ones* sick, with longing after their meaner neighbours Vineyards; That there should be *crafty heads* to contrive for *greedy Great-ones* what they unjustly desire; That there should be *officious Instruments* to do a piece of *legal injustice*, upon a Great mans letter; That there should be *knights of the Post* to depose any thing though never so false, in any cause though never so bad, against any man though never so innocent; That an *honest man* can-

A a

NOT

S. I.  
The Coherence.

(a) *Sic rurs  
ille fecit, de  
quo distans lu-  
cro  
Elle potest--  
Ovid de nuce.  
(b) Ver. 4. hic.  
(c) Ver. 11.  
(d) Ver. 13.*

(g) *Juven.  
Satyr. 13.*

S. 2.  
Argument.

(b) *Hab. 1. 13.  
(c) *Plal. 51. 6.**

(k) *Tit. 1. 2.  
(l) *James 1. 17.**

not be secure of his life, so long as he hath any thing else (a) worth A  
the losing: There is instance in the fore-part of the Chapter of all  
this, in (b) *Ahab* sickning, and (c) *Jesabel* plotting, and the  
(d) *Elders* obeying, and the (e) *Witnesses* accusing, and poor  
(f) *Naboth* suffering. But what is there in all this, singularly  
either *Strange* or *Comfortable*? All is but *Oppression*: *Active*, in the  
rest; *Passive*, in *Naboth*. And what wonder in either of these?  
(g) --*stupet hæc, qui jam post terga reliquit Sexaginta annos*? himself  
may passe for a wonder, if he be of any standing, or experience in  
the world, that taketh either of these for a wonder. And as for  
matter of *Comfort*: there is matter indeed, but of *Detestation* in B  
the one, of *Pity* in the other, in neither of *Comfort*.

To passe by the other *Occurrentis* also in the latter part of the  
Chapter, as, That a great *Oppressour* should hugge himself in the  
cleanly carriage and fortunate successe of his damned plots and witty  
villanies; That a *wake Prophet* should have heart and face enough  
to proclaim judgement against an *Oppressing King* in the prime  
of his Jollity; That a *bloody Tyrant* should tremble at the voice  
of a *poor Prophet*; and the rest (some of which we shall have oc-  
casion to take in incidentally in our passage along:) mark we C  
well but this close of the Chapter in the words of my Text; And  
it will be hard to say, whether it contain matter more *Strange*,  
or more *Comfortable*.

*Comfortable*: in that *Gods mercy* is so exceedingly magnified, and  
such strong assurance given to the truly penitent of finding gracious  
acceptance at the hands of their God, when they find him so ap-  
prehensive of but an outward enforced semblance of contrition  
from the hands of an *Hypocrite*. *Strange*: in that *Gods Mercy* is  
here magnified, even to the hazard of other his divine perfecti-  
ons; his *Holinesse*, his *Truth*, his *Iustice*. For each of these is  
made in some sort questionable, that so his *mercy* might stand clear  
and unquestioned. A rotten-hearted *Hypocrite* humbleth himself D  
outwardly, but repenteth not truly: and God accepteth him, and  
rewardeth him. Here is *Gods mercy*; in giving respect to one that  
ill deserved it: but where is his *Holinesse* the while, (being  
(b) a God of pure eyes, that requireth (i) *Truth in the inward parts*,  
and will not behold iniquity;) thus to grace Sinne, and countenance  
Hypocrisie? A fearfull judgement is denounced against *Ahabs*  
house for his *Oppression*: but upon his humiliation, the sentence, (at  
least part of it) is reversed. Here is *Mercy* still; in revoking a  
sentence of destruction: and if somewhat may be said for his *Ho-  
linesse* too, because it was but a temporal and temporary favour; yet  
where is his *Truth* the while, (being a (k) *God that cannot lye*, and E  
(l) *With whom is no variableness*, neither so much as the bare sha-  
dow of turning) thus to say and unsay, and to alter the thing that is  
gone out of his lipps? A *Judgement* is deserved by the Father: up-  
on



A on his humiliation, the execution is *suspended* during his life, and lighteth upon the Son. Here is yet more *Mercy*; in not striking the *Guilty*: and if somewhat may be said for *Gods truth* too, because what was *threatned*, (though not *presently*,) is yet (a) *at last performed*; yet where is his *Iustice* the while, (being a (b) *God that without respect of persons rendreth to every man according to his own works*, and will (c) *Not acquit the guilty, neither condemn the innocent*;) thus to sever the *Guilt* and the *Punishment*, and to lay the *Judgement* which he spareth from the *Father* upon the *Son*, from the more wicked *Father* upon the *lesse wicked Son*?

(a) 4 Kin. 10.  
10.  
(b) 1 Pet. 1.  
17.  
(c) Exod. 34.  
7.

B Thus *God*, to magnifie the riches of his *Mercy*, is content to put his *Holiness*, and his *Truth*, and his *Iustice* to a kind of venture. That so his *afflicted ones* might know, on what *object* especially to fasten the eyes of their souls: not on his *Holiness*, not on his *Truth*, not on his *Iustice*; not only, nor chiefly on these, but on his *Mercy*. He seeketh more *general glory* in, and would have us take more *special knowledge* of, and affordeth us more *singular comfort* from his *Mercy*, than any of the rest: as if he desired we should esteem him *unholy*, or *untrue*, or *unjust*, or any thing, rather than *unmercifull*. Yet is he neither *unholy*, nor *untrue*, nor

§. 3.  
and Division  
of the Text.

C *unjust*, in any of his proceedings with the sons of men: but (d) *Righteous in all his ways*, and *holy in all his works*, and *true in all his words*. And in this particular of his proceedings with *King Ahab* at this time, I hope by his blessed assistance so to acquit his *Holiness* and *Truth* and *Iustice* from all sinister imputations; as that he may be not only *magnified* in his *mercy*, but *justified* also in the rest, and (e) *Clear when he is judged*: as we shall be thereunto occasioned now and hereafter in the handling of this Scripture. Wherein are three main things considerable. First, the *Ground*, or rather the *occasion* of *Gods* dealing so favourably with *Ahab*; namely *Ahabs humiliation*; [ *Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not, &c.* ] Secondly, the great *Favour* shewed to *Ahab* thereupon; namely, the *suspension* of a *Judgement* denounced; [ *I will not bring the evil in his days.* ] Thirdly, the *Limitation* of that favour; it is but a *suspension* for a time, no utter *removal* of the judgement; [ *But in his sons days will I bring the evil upon his house.* ] Wherein we shall be occasioned to enquire; how the *first* of these may stand with *Gods holiness*; the *second* with his *Truth*; the *third* with his *Iustice*. And first of *Ahabs humiliation*: *Seest thou how Ahab humbleth himself before me?*

(d) Psal. 145.  
17.

(e) Psal. 51.  
4.

1.

2.

3.

E This *Ahab* was King of *Israel*, that is, King over those *ten Tribes* which revolted from *Rehoboam* the Son of *Salomon*, and clave to *Ieroboam* the son of *Nebat*. Search the whole sacred story in the Books of *Kings* and *Chronicles*; and (unless we will be so very charitable, as notwithstanding many strong presumptions of his

§. 4.  
*Ahabs person*  
considered.

(a) See 4. Kin.  
10. 31.

(b) 3 Kings  
16. 30.  
(c) Ibid. 33.

(d) Ver. 27. hic

§. 5.  
and his carriage;  
with the Observations  
thence.

(e) Verse 20.  
24. hic.

1.

2.

3.

§. 6.  
Obsc. var. I.  
How f. 1 an

(a) *Hypocrisie*, to exempt *Iehu* the son of *Nimshi*, and that is but one of *twenty*; we shall not find in the whole *List* and *Catalogue* of the *Kings* of *Israel*, one good one, that clave unto the *Lord* with an upright heart. *Twenty Kings* of *Israel*; and not one, (or but one,) good: and yet than this *Ahab*, of the *twenty*, scarce one worse. It is said in the sixteenth Chapter of this Book, that (b) *Ahab* the son of *Omri* did evil in the sight of the *Lord* above all that were before him, at verse 30. and at verse 33. that (c) He did more to provoke the *Lord* God of *Israel* to anger, than all the *Kings* of *Israel* that were before him: and at verse 25. of this Chapter, that (d) There was none like unto *Ahab*, which did sell himself to work wickednesse in the sight of the *Lord*. An Oppressour he was, and a Murderer, and an Idolater, and a Persecuter of that holy Truth, which God had plentifully revealed by his Prophets, and powerfully confirmed by Miracles, and mercitully declared by many gracious deliverances (even to him) in such manner as that he could not but know it to be the Truth; and therefore an Hypocrite: and in all likelihood, an obstinate sinner against the holy Ghost, and a Cast-away.

This is *Ahab*: this the man. But what is his carriage? what doth he? he humbleth himself before the *Lord*. [See thou how *Ahab* humbleth himself before me?] The manner and occasion of his humbling, is set down a little before; at V. 27. And it came to passe, when *Ahab* heard those words (the words of (e) *Elijah* the Prophet, dealing plainly and roundly with him for his hatefull Oppression and Murther) That he rent his cloathes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. And that is the humbling here spoken and allowed of: and for which God here promitteth that he will not bring the evil in his dayes. Lay all this together; the man and his ill conditions, and his present carriage, with the occasion and successe of it: and it offereth three notable things to our consideration. See first, how far an Hypocrite, a Cast-away may go in the outward performance of holy duties, and particularly in the practice of Repentance: here is *Ahab* humbled; such a man, and yet so penitent. See again secondly; how deep Gods word, though in the mouth but of weak instruments, when he is pleased to give strength unto it, pierceth into the consciences of obstinate sinners, and bringeth the proudest of them upon their knees, in despite of their hearts: here is *Ahab* quelled by *Elijah*; such a great one, by such a weak one. See yet again thirdly; how prone God is to mercy, and how ready to apprehend any advantage (as it were) and occasion to shew compassion: here is *Ahab* humbled, and his judgement adjourned; such a real substantial favour, and yet upon such an empty shadow of Repentance. Of these three at this time in their order: and of the first, first.

An Hypocrite may go very farre in the outward performances of holy duties. For the right conceiving of which assertion; Note first, that

A that I speak not now of the *common graces* of Illumination, and Edification, and good dexterity for the practising of some particular Calling; which *gifts*, with sundry other like, are oftentimes found even in such apparently wicked and prophane men, as have not so much as (a) *the form* (much lesse *the power*) of Godliness: but I speak even of those *Graces*, which *de tota specie* (if they be true and sincere) are the undoubted blessed fruits of God's holy *renewing Spirit* of sanctification, such as are *Repentance, Faith, Hope, Joy, Humility, Patience, Temperance, Meeknesse, Zeal, Reformation, &c.* in such as these, *Hypocrites* may go very farr, as to the outward semblance, and performance. Note *secondly*, that I speak not, of the *inward power* and *reality* of these graces; for *Cast-aways* and *Hypocrites*, not having *union* with God by a lively faith in his Son, nor *communion* with him by the effectual working of his Spirit, have no part nor fellowship in these things, which are proper to the *chosen* and *called* of God, and *peculiar* to those that are his (b) *peculiar people*: but I speak only of the *outward performances*, and exercises of such actions, as may seem to flow from such *spiritual graces* habitually rooted in the heart; when as yet they may spring also (and, when they are found in *unregenerate* men, do so spring) from *Nature*, perhaps *moralized*, or otherwise *restrained*, but yet *unrenewed* by *living* and *sanctifying grace*. Note *thirdly*, that when I say an *Hypocrite* may go very farre in such outward performances; by the *Hypocrite* is meant not only the *grosse* or *formal Hypocrite*, but every *natural* and *unregenerate* man, (including also the *Elect* of God before their effectual *calling* and *conversion*), as also *Reprobates* and *Cast-aways* for the whole time of their lives: all of which may have such fair *semblances* of the forenamed *Graces*, and of other like them, as not only others (who are to judge the best by the *Law of Charity*) but themselves also, through the wretched *deceitfulness* of their own wicked and corrupt *hearts*, may mistake for those very *graces* they resemble.

The Parable of the seed sown in the *stony ground*, may serve for a full both *declaration* and *proof* hereof: which *seed* is said to have sprouted forth immediately, (c) *Springing up forthwith* after it was sown; but yet never came to good, but speedily *withered away*: because for want of *deepnesse* of earth it had not (d) *moysture* enough to feed it to any perfection of growth and ripenesse. And that branch of the *Parable* our blessed Saviour himself in his exposition applieth to such *hearers*; as (e) *when they hear the word immediately receive it with gladnesse*, and who so forward as they to *repent, and believe, and reform* their lives; but yet all that *forwardnesse* cometh to nothing, they endure but for a short time, (f) *Because they have no root in themselves*, but want the sap and moysture of *Grace* to give *life* and *lasting* to those beginnings and imperfect offers and essays of goodnesse, they made shew of. Here are good

Hypocrite may go in the performance of holy duties,

1.

(a) 2 Tim. 3. 5.

2.

(b) Tit. 1. 4.

3.

S. 7. with the application,

(c) Mar. 13. 5.

(d) Luke 8. 6

(e) Mar. 13. 20.

Mark 4. 16.

(f) Mar. 13. 21. & Mar. 4. 17.

affe-



affections (to see to) unto the good word of God, they receive it *with joy*; it worketh not only upon their judgements, but it seemeth also to *rejoice*, yea after a sort to *racish* their hearts, so as they feel a kind of tickling pleasure and delight in it; which the Apostle calleth (a) *Tasting of the heavenly gift, and the good word of God, and the powers of the world to come*, Hebrews 6. And as they receive the seed joyfully, so it appeareth quickly; it springeth up anon in the likeness of *Repentance*, and *Faith*, and *Obedience*, and newness of life. They may be touched with a *deep feeling* of their sins; and with heavy hearts, and many tears *confesse*, and *bewail* them; and not only *promise*, but also *purpose* amendment. They may be *superficially* affected with, and find some *overly* comfort and refreshing from, the contemplation of those *gracious promises* of mercy and reconciliation and salvation which are contained in the glorious *Gospel of our Lord Iesus Christ*; and have some degrees of *perswasion* that those promises are true, and some flashes of *confidence* with all of their own *personal interest* therein. They may *reform themselves* in the general course of their lives in sundry particulars: refraining from some *grosse disorders*, and avoiding the occasions of them, wherein they have formerly lived and delighted, and *practising* many outward duties of *Piety* and *Charity*, conformable to the letter of the Laws of both *Tables*: and milking and opposing against the common *errors* or *corruptions* of the times and places wherein they live; and all this to their own and others thinking, with as great *zeal* unto *Godliness*, and as through *indignation* against sinne, as any others. All this they may doe: and yet all the while be *rotten* at the heart; wholly *carnal* and *unrenewed*; quite empty of sound *Faith*, and *Repentance*, and *Obedience*, and every good grace; full of damnable *Pride* and *Hypocrisie*; and in the present state of damnation, and, in the purpose of God, *Reprobates* and *Cast-aways*.

§. 8.  
and proof  
thereof.  
(b) 1 Sam. 8.  
9.  
(c) 4 King.  
10. 16, 28.  
(d) Mark 6.  
10.  
1.

Examples hereof we have, in (b) *Sauls* care for the destroying of *Witches*; in (c) *Iehu's* zeal in killing *Baals* Priests; in (d) *Herods* hearing of *Iohn Baptist* gladly, and doing many things thereafter; and, to omit others, in this wicked *King Ahab* present fit of *Repentance* and *Humiliation*. At all which, and sundry other like effects, we shall the less need to marvell; if we shall seriously consider the *Causes* and *Reasons* thereof. I will name but a few of many; and but name them neither. "First, "great is the force of *Natural conscience*, even in the most wicked "men; especially when it is awakened by the hand of God in any "heavie affliction, or by the voice of God threatening it with venge- "ance.

"It pursueth the guilty soul with continual and restless clamours, and he seeth that something he must needs doe, if he "knew what, to stop the mouth of Conscience; and so he falleth a repen-

A "repenting, and reforming, and resolving of a new course: which  
 "though it be not *sincere*, and so cannot work a *perfect cure* upon  
 "a wounded conscience, but that still it *racketh inward*; yet it  
 "giveth some *present ease*, and allayeth the anguish of it for the  
 "time. Secondly, God will have the *power* of his own Ordinance  
 "sometimes manifested even upon those that hate it; as he  
 "got himself (a) *honour upon Pharaoh and the Egyptians*: that his  
 "own *faithfull ones* may see and admire the *power* of that *holy seed*,  
 "whereby they are begotten again from the dead; not doubting  
 "but that the Gospel will prove (b) *The power of God unto salvation to*  
 B "all that beleeve, when they behold in it the *power of conviction* upon  
 "many that beleeve not. Thirdly, God in his most wise and  
 "unsearchable *providence* so ordereth and disposeth not only  
 "outward things, but even the *hearts*, and wills, and thoughts, and  
 "actions of men, permitting his children to fall *backwards* into  
 "sins, and bringing on his enemies towards goodness, so far as  
 "he thinketh good: as for other purposes, so for this end also a-  
 "mong the rest, the man might not be able (c) from those  
 "things he seeth happen unto other men, or done by them, to  
 "judge infallibly of the state of his brothers soul. God reserv-  
 C ing this *Royalty* unto himself, to be the only (d) *Searcher of the*  
 "hearts and reins of others. For these and sundry other Reasons it  
 "commeth to pass, that Hypocrites and Cast-aways, doe often-  
 "times goe so far as they doe, in the outward performances of  
 "holy duties.

Now if men may goe thus far, and yet be in the state of dam-  
 nation: what hope then (First) of Heaven, for such *prophane*  
 ungodly wretches, as are so far from having (e) the *power*, as  
 that they have not so much as the least *shew of godliness*? What  
 will become of those that (f) *Sit them down in the chair of scorn*,  
 D and despise the good Word of God, and make a *scoff* of those  
 men that desire to square their lives by that rule; when some of  
 them that (g) *hear it gladly*, and (h) *receive it with joy*, and are  
 content to be ordered by it in many things, shall yet goe to hell?  
 Certainly Ahab and Herod, and such cursed miscreants, shall rise  
 up in judgement against these men, and condemn them; and  
 they shall have (i) *Their portion with Hypocrites*, shall I say? Alas,  
 wofull is their case, if their portion fall but there: but let them  
 take heed lest their portion be not so good as the *Hypocrites*; and  
 that it be not ten times easier for Ahab and Herod, and the whole  
 E crew of such *Hypocrites*, at the day of judgement, than for  
 them.

Secondly, what a stark shame would it be for us, who have re-  
 ceived the (k) *First fruits of the Spirit*, not to bring forth the  
 (l) *fruits of the Spirit* in some good abundance, in the frequent  
 and comfortable and actual exercises of those *habitual graces* that are

(a) Exod. 14.

(b) Rom. 1.  
16.(c) See Eccl.  
9. 1.(d) Jer. 11.  
20. & 17. 10.§. 9.  
Inferences  
thence. 1. of  
terror against  
prophane  
(e) 2 Tim. 3.§.  
(f) Psal. 1. 1.  
[g] Mark. 6.  
20.  
[h] Mar. 13. 20[i] Mat. 24.  
51.§. 10.  
2. of exhorta-  
tion, to abound  
in the fruits of  
godliness.  
[k] Rom. 8. 13.  
[l] Gal. 5. 22.

[a] Mar. 5.  
16.[b] Mar. 11.  
19.S. 11.  
3. of admoniti-  
on to forbear  
judging.

in us, of Faith, Repentance, Love, Reformation, Zeal, and the rest: A  
 seeing the counterfeits of these graces are oftentimes so eminent, e-  
 ven in Hypocrites and Cast-awayes? Shall a piece of rotten wood, or a  
 Gloworm shine so bright in the dark; and our holy Lampes, fed  
 with Oyl from Heaven, burn so dim? Nay, (a) Let our Lights  
 also, as well as theirs, shine before men; yea and outshine theirs  
 too: that men may see our truly good works, as well as their seem-  
 ing ones, and glorifie our Father which is in Heaven. Although all  
 be not gold that glistereth; yet pity it is, that true gold should  
 gather rust, and lose the lustre for want of using; when Brasse  
 and Copper, and baser metals are kept bright with scowring. B  
 Let not blear-eyed Leah have cause to rejoyce against beautifull Ra-  
 chel, or to insult over her barrenness: neither let us who profess  
 our selves to be (b) Wisdoms children, suffer our selves to be out-  
 stript by Natures brats, in justifying our Mother. Rather let  
 their splendida peccata provoke us to a godly jealousy and emula-  
 tion, and spur us up to the quickning of those Graces God hath  
 given us: that the power of Godliness in us, may be at least as fruit-  
 full in all outward performances, as the shew of it is in them.

Thirdly, this should teach us caution in our judging of other  
 mens estates. We are apt to offend both ways. If we see a C  
 man overtaken with some gross scandalous sin; as Drunkenness,  
 Adultery, Oppression, or Perjury; but especially if he live long  
 therein: by and by he is a Reprobate with us; or at least he is not  
 yet in the state of Grace. Thus we speak, thus we judge: but we  
 consider not the whilst, how far and how long God in his holy  
 wisdom may suffer foul temptations to prevail against his chosen  
 ones. On the other side, if we see a man forward in the duties  
 of Religion, charitably affected to the poor, just and upright in his  
 dealings with men, stoutly opposing against common corrup-  
 tions, suffering for the profession of the truth: by and by he is a D  
 Saint with us; and we stick not sometimes in our folly to wish  
 that our souls might speed as that mans soul at a venture. But we  
 consider not the whilst, how far the force of Natural Conscience,  
 and common Moral Grace (if you will allow me to speak so impro-  
 perly) may lead a man onward unto all outward performances, who  
 was yet never effectually called, nor truly sanctified. And yet, busie  
 fools that we are, we cannot keep our selves in our own bounds;  
 but we must be meddling with Gods prerogative, and thrusting our  
 selves in his chair; and be judging of our brethren, whose hearts E  
 we are so far from knowing, as that we are scarce well acquaint-  
 ed with our own. But what have we to doe either with one or  
 other? what lawfull commission have we at all to judge? or what  
 certain evidence have we, whereby to judge? Infallible signes we  
 cannot have from any outward things, either of the want, or of  
 the having of grace, in other men: yet of the two, farre more  
 preg-



A pregnant probabilities of *the want*, than of *the having* of grace. Because there may be such an open *course* held in *evil* things, as we may justly doubt whether such a course can stand with *grace* or no: whereas there cannot be any *course* held in *good* things *outwardly*, but such as may stand with *Hypocrisie*. What are we then to do? Even this: to use the judgement of *Probability*, hoping with *cheerfulness* that there is *grace*, where we see comfortable *signes* of it: and to use the judgement of *Charity*, still (a) hoping *the best* (though not without some (b) fear,) that there may be *Grace*, where we see fearefull *signes* of the want of it. But for the judgement of *Infallibility* either *pro* or *con*, what sinfull man dareth challenge that unto himself; unlesse it be that (c) *man of sin*, who hath nettled himself higher than into *Peters Chair*, into *the Throne of God*, sitting in *the Temple of God*, and there determining *as God*, and with his breath *damning* and *sainting* whom he listeth? But let him go: and let this be our direction in this point. Think we comfortably, where we see *no reason* to the contrary: *hope* we *charitably*, even where we do see *some reason* to the contrary. But judge we neither way *peremptorily* and *definitively*, whatsoever *probabilities* we see either way: sith we know not how farr a *sanctified believer* may fall into the snares of *sin*; nor how farr a *gracelesse Hypocrite* may go in the shew of *Godliness*. That is *the third Use*.

The last and main *Inference*, is for *self-tryall*. For if a man may go thus farr, and yet be an *Hypocrite*, be a *Cast-away*: it will concern every one of us, as we desire to have comfortable, both a *assurance* of present *Grace*, that we are not *hypocrites*, and *hope* of future *Glory*, that we are not *Cast-aways*; so to be distrust in making *Tryall*, whether those *Graces* that seem to be in us be *true*, or but *counterfeit*, and whether the *acts* thereof be fruits of *sincerity*, or but of *hypocrisie*. Let us not therefore flatter our selves, or be too jolly upon it, if we find in our selves some *shewes of Godliness*; but let us rather labour to find out whether there be in us *the power and life of Godliness* or no. For there is a kind of *righteousnesse* such as it is, an *outward formall righteousnesse*, in *Scribes* and *Pharisees*, and *Hypocrites*: but that will not serve the turn; (d) *unlesse our righteousness exceed theirs*, we shall in no case enter into the *Kingdome of Heaven*. Beloved, *Hypocrisie* is spun of a fine thread, and is not easily discernable, without very *diligent Examination*. And things are not to be measured by the outward *shew*, or by *the lump and bulk*; but by an exacter rule, whether they be true, or no. Dost thou hear the word of God with *joy*; dost thou *bewail* thy sins with *teares*; dost thou avoid grosse sinnes with *care*; dost thou oppose against common corruptions with *zeal*? These are indeed *comfortable signes*, but *no infallible evidences* of *Grace*: for what is there in all this, which *Ahab*, and *Saul*, and *Herod*, and *Judas*, and other

(a) 1 Cor.

13. 7.

(b) Jude 23.

(c) 2 Thes.

2. 3.

§. 12.  
4. Of directions;  
for the tryall of  
sincerity:

(d) Mat. 5.

20.

*Hypocrites*, either have not, or might not have done? But, it not by these *fruits*; by what other means then may a man come to know the *sanctification* of his heart, and the *sincerity* of these afflictions? Divines in their Treatises and Writings have set down sundry notes and *marks*, whereby to make this tryall: but I would especially commend to your observation, *two* only out of all that variety, which *two* are indeed as good as a thousand; namely, *Integrity* and *Constancy*: for these *two* are never in the *Hypocrite*.

S. 23.  
by the marks  
1. Of Integrity.

First, for *Integrity*. The Hypocrite (we heard) might go far in *bearing*, in *believing*, in *sorrowing*, in *reforming*, in *suffering*; but his afflictions herein, (for so much as they spring not from true *Faith*, & the conscience of that *Obedience* he oweth to God, but from other respects,) are *partial* in all those *Duties*; and carry him so far only, as those *false grounds*, which first gave *motion* to those *affections*, lead him, and no farther. He receiveth the word with joy, so far as it tickleth the ear with choicenesse of phrase, and variety of elocution; so far as it fitteth with his *humour*, and keepeth fair and far off from meddling with his *bosome sinne*: but he is not *equally* delighted with every part, and with every point of Gods word, and truth. If the right *string* be touched, if his sweet *darling-sinne* be stirred; that is harsh to him, he findeth no musick in that: rubb him where he is *galled*, and he kicketh at it. (a) Herod heard John Baptist gladly, and did many things willingly: but when his incestuous marriage was meddled withall; then the (b) Fox was uncased, and the Hypocrite appeared in his own colours, and the Baptist lost first his liberty, and then after his head for his labour. And the young man, when Christ told him, what he must do to inherit eternal life, in the general, (c) [Keep the Commandements, &c.] was no doubt, a jolly jocund man, [All these have I kept from my youth up:] but when Christ hitteth him home, and presseth upon his particular corruption (d) [One thing is wanting, &c.] this nipped him in the head, and strook cold to his heart, and (the Text saith) (e) He went away sorrowfull. And ever mark it, in something or other the Hypocrite bewrayeth himself what he is; if not to the observation of others, yet at least sufficiently for the conviction of his own heart, if he would not be wanting to himself in the due search and triall of his heart. A mans bloud riseth, when he heareth a stranger swear an Oath: but if the same man can hear his prentice lye, and equivocate, and cosen, and never moove at it; let him not be too brag of his zeal: his coldnesse here discovereth the other to have been but a false fire, and a fruit, not of true zeal, but of Hypocrisie. A Jesuite maketh scruple of disclosing an intended treason, revealed to him in confession; but he maketh no bones of laying a powder-plot, or contriving the Murder of an annointed King. A Pharisee is very precise in (f) Tithing

(a) Mark 6.  
20, 19. 27.

(b) Luke 13.  
32.

(c) Mat. 19.  
17, 20.

(d) ibid.  
ver. 21.

(e) Ibid. 22.

(f) Mar. 23.  
23.

Mint

A *Mint and Cummin*; but balketh *justice and mercy*. One straiteneth at a (a) *Gnat*, and swalloweth a *Camel*; maketh conscience of some petty *sinnes*, neglecting *greater*: Another calleth out a *beam*, but feelerh not a *mout*; maketh conscience of some *greater sinnes*, neglecteth *smaller*. *Shame* of the world, & the cry of people, maketh him forbear some sins; an eye had to his own private and secret *ends*, other some; *fear* of temporal punishment, or (it may be) eternal, other some; *hope* of some advantage another way, as in his *redit, profit*, &c. other some; the *terrors* of an affrighted conscience, other some: but if in the mean time there be no care, nor scruple, nor forbearance of other *sins*, where there appeareth no hinderance from these or the like respects; all is naught, all is but counterfeite and damnable *hypocrisie*. The rule never faileth, (b) *Quicquid propter Deum fit, aequaliter fit*. True *obedience*, as it disputeth not the command, but obeyeth *cherfully*; so neither doth it divide the command, but obeyeth *equally*. *David* had wanted one main assurance of the *uprightnesse* of his heart, if he had not had an *equal* and universal (c) *Respect* to all Gods Commandements. That is the first note of Sincerity; Integrity.

(a) Ibid. 24.

(b) Op. imperfect. in Mat. hom. 45.

(c) Psa. 119. 6.

C The other is *Constancy*; continuance, or lasting. The seeming *Graces* of Hypocrites may be as *forward*, and *impetuous* for the time, as the *true Graces* of the sincere believer; nay more forward oftentimes: as in the (d) *stony ground*, the seed sprang up so much the *sooner*, by how much it had the *lesse depth* of earth. But the very *same cause*, that made it put up so soon, made it *wither* again as soon; even because it wanted *deepnesse* of earth. So the *Hypocrite*, when the fit taketh him, he is all on the *spurre*; there is no way with him, but a new man he will become out of hand, yea that he will; (e) *Momento turbinis*. But he setteth on too *violently*, to hold our long: this reformation *ripeneth* too *fast*, to be right spiritual fruit. As an horse that is good at *hand*, but naught at *length*, so is the *Hypocrite*; free and fiery for a spurt, but he jaderh and tyreth in a journey. But *true grace* all to the contrary; as it *ripeneth* for the most part by *leisure*, so it ever (f) *lasteth* longer: as Philosophers say of *Habits*, that as they are gotten hardly, so they are not lost easily. We heard but now, that the *Faith, Repentance, Reformation, Obedience, Joy, sorrow, Zeal*, and other the *graces* and *affecti- ons* of *Hypocrites*, had their first motion and issue from false and erroneous grounds: as *Shame, Fear, Hope*, and such respects. And it thence cometh to passe, that where these respects cease, which gave them motion; the *graces* themselves can no more stand, than a *House* can stand, when the *foundation* is taken from under it. The *Boy* that goeth to his *book*, no longer than his Master holdeth the *rod* over him; the Masters back once turned, away goeth the *Book*, and he to *play*: and right so is it with the *Hypocrite*. Take away the *rod* from *Pharaoh*; and he will be old *Pharaoh* still. And A-

§. 14.  
2. Of confusion

(d) Mat. 13. 5, 6.

(e) Persius.

(f) Qualitatis verae remanet: falsa non durat. Senec. Epist. 120.



(a) 3 Kin. 21.  
27.(b) In Careg.  
cap. de qualic.

S. 15.

Both joined to-  
gether for Try-  
all.

bab, here in this Chap. thus humbled before God at the voice of his Prophet; this fit once past, we see in the next Chap. regardeth neither God nor Prophet, but through unbelief (a) *disobeyeth God*, and *imprisoneth the Prophet*. Now then, here is a wide difference between the *Hypocrite*, and the *godly man*. The one doth all by fits, and by starts, and by sudden motions and flashes: whereas the other goeth on fairly and soberly in a settled constant regular course of humiliation and obedience. (b) *Aristotle* hath excellently taught us, to distinguish between colours that arise from passion, and from complexion. The one, he saith, is scarce worth the name of a *Quality* or colour; because it scarce giveth denomination to the subject wherein it is. If *Socrates* be of a pale, or an high-coloured complexion, to the question, [ *Qualis est Socrates?* What a like man is *Socrates?* ] it may be fitly answered (saith *Aristotle*) that he is a pale man, or that he is an high-coloured man. But when a man of another complexion, is yet pale for fear, or anger, or red with blushing; we do not use to say, neither can we say properly, that he is a pale man, or a high-coloured man. Accordingly we are to pronounce of those good things that sometimes appear in *Hypocrites*. We call them indeed *Graces*, and we do well, (because they seem to be such, and because we in Charity are to hope that they be such, as they seem:) but they are in true judgement nothing lesse than true *graces*, neither should they indeed (if we were able to discern the falseness of them) give denomination to those *Hypocrites* in whom they are found. For why should a man from a sudden and short fit of *Repentance*, or *Zeal*, or *Charity*, or *Religion*, be called a *Penitent*, or a *Zealous*, or a *Charitable*, or a *Religious* man; more than a man for once or twice blushing an high-coloured man? Then are *Graces* true, when they are habitual and constant, and equal to themselves. That is the second Note; *Constancy*.

I will not trouble you with other *Notes*, besides these. Do but lay these two together; and they will make a perfect good Rule for us to judge our own hearts by, and to make tryall of the sincerity of those good things, that seem to be in us. Measure them not by the present heat, (for that may be as much, perhaps more, in an hypocrite, than in a true believer;) but by their *Integrity* and *Constancy*. A man of a cold complexion hath as much heat in a sharp fit of an *Ague*, as he that is of a hot constitution, and in health; and more too: his blood is more enflamed, and he burneth more. But whether do you think is the more kindly heat; that which cometh from the violence of a *Fever*, or that which ariseth from the condition of a mans *Temper*? No man maketh doubt of it, but this is the more kindly, though that may be more sensible and intense. Well then; a man findeth himself hot in his body, and saith he would know, whether it be *Calor prater naturam*, or no: whether a kindly and naturall heat, or else the fore-runner or symptome of

A of some disease. There is no better way to come to that knowledge, than by these two Notes; *Universality*, and *Constancy*. First for *Universality*; Physicians say of *heat*, and *sweat*, and such like things, *Universalis salutaris, partialis ex morbo*. If a man be *hot* in one part, and *cold* in another; as if *the palms* of his hands burn, and *the soles* of his feet be cold; then all is not right: but if he be of an indifferent *equal heat* all over, that is held a good sign of *health*. Then for *Constancy* and *Lasting*; if *the heat* come by *fits* and *starts*, and *paroxysms*, leaping fitsoones and suddenly out of one extreme into another, so as the party one while *gloweth* as hot as *fire*, another while is *chill* and cold as *ice*, and keepeth not at any certain stay; that is an *ill sign* too, and it is to be feared there is an *Ague* either bred, or in breeding: but if he continue at some reasonable certainty, and within a good mediocrity of *heat* and *cold*; it is thought a good sign of *health*. As men *judge* of the state of their *bodins*; by the like rule *judge* thou of the state of thy *soul*. First, for *integrity* and *universality*. Is thy *Repentance*, thy *Obedience*, thy *Zeal*, thy *Hatred* of sin, other graces in thee *Universal*? equally bent upon *all good*, equally set against *all evil* things? it is a good sign of *Grace* and *Sanctification* in the heart.

C But if thou *repentest* of one sin, and *persistest* in another; if thou *obeyest* one commandment, and *breakest* another; if thou art *zealous* in one point, and *cool* in another; if thou *hatest* one vice, and *lovest* another: flatter not thy self too much; thou hast reason to suspect all is *not sound* within. Then for *Continuance* and *Lasting*, I deny not, but in case of *preailing temptations*, the godly may have sometimes uncomfortable and fearfull *intermissions* in the practice of godliness; which yet make him not altogether *Gracelesse*: as a man may have sometimes *little distempers* in his body, through mis-dyet or otherwise, and yet not be *heart-sick*; or *greater distempers* too sometimes to make him sick, and yet be *heart-whole*.

D But yet if *for the most part*, and in the ordinary constant course of thy life, thou hast the practice of *repentance* and *obedience*, and other fruits of *grace* in some good comfortable measure; it is a good sign of *Grace*, and *Sanctification* in the heart. But if thou hast these things only by *fits* and *starts*, and sudden *moods*; and art sometimes violently *hot* upon them, other *sometimes* again, and oftner, *key cold*: presume not too much upon shewes, but suspect thy self still of *Hypocrisie*, and *Insincerity*; and never cease by repentance and prayer, and the constant exercise of other good graces,

E to *Physick* and *Dyet* thy soul, till thou hast by Gods goodness put thy self into some reasonable assurance, that thou art the true child of God, a *sincere believer*, and not an *Hypocrite*; as *Ahab* here, notwithstanding all this his solemn humiliation was. Here is *Ahab* an *Hypocrite*; and yet *humbled before the Lord*.

But yet now, this *humiliation* such as it was, what should work

S. 16.  
The opening of  
the second Ob-  
servation.

it in him? That we find declared at *verse 27.* [ *And it came to passe that when Ahab heard these words, &c.* ] There came to him a message from God, by the hand of *Elijah*; and that was it that humbled him. Alas, what was *Elijah* to *Ahab*? a silly plain Prophet to a mighty King? that he durst thus presume to rush boldly and unsent-for into the presence of such a potent Monarch, who had no lesse power, and withall more colour, to take away his life, than *Naboth's*? and that when he was in the top of his jollity, solacing himself in the new-taken possession of his new-gotten Vineyard; and there to his face charge him plainly with, and shake him up roundly for, and denounce Gods judgements powerfully against, his bloody abominable oppressions? We would think, a Monarch nuffed up in Idolatry, and accustomed to blood, and hardened in Sinne and Obstinacy, should not have brooked that insolency from such a one as *Elijah* was, but have made his life a ranfome for his sawcinesse. And yet behold, the words of this underling in comparison, how they fall like thunder upon the great guilty offender, and strike palsie into his knees, and trembling into his joynts, and tumble him from the height of his jollity, and roll him in sack-cloth and ashes, and cast him into a strong fit of legal humiliation. See it thou how *Ahab* is humbled before me?

S. 17.  
Observat. II.  
the power of  
Gods word.  
(a) 2 Cor. 10.  
4. 5.

(b) Heb. 4. 12.

(c) 1 Pet. 2. 12.

(d) Jer. 23. 29.

(e) 1 Sam. 15.

24.

(f) John. 3. 5.

(g) Acts 24.

25.

S. 18.  
with the Cau-  
ses thereof. & in  
the Instrument;

And here now cometh in our second Observation: even, the power of Gods word over the Consciences of obdurate sinners; powerfull to (a) Cast down strong holds, and every high thought that exalteth it self against God. That which in Heb. 4. (if I mistake not the true understanding of that place) is spoken of the Essential word of God, the second Person in the ever-blessed Trinity; is also in some analogie true of the revealed word of God, the Scriptures of the Prophets and Apostles; that it (b) is Quick and powerfull, and (c) more cutting than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joynts and marrow. (d) Is not my word like as a fire, saith the Lord? and like a hammer, that breaketh the rock in pieces? Jerem. 23. Like a soft fire; to dissolve and melt the hearts of relenting sinners and true converts: but like a strong hammer; to batter and break in pieces the rocky and flinty consciences of obdurate and hardened offenders. Examples hereof if you require: behold in the stories of the Kings, (e) *Saul* whining, when *Samuel* reproveth him; in the books of the Prophets, the (f) *Ninivites* drooping, when *Jonas* threatneth them; in the Acts of the Apostles, (g) *Felix* trembling, when *Paul* discourseth before him; in the Martyrologies of the Church, Tyrants and bloody Persecutors masked at the bold confessions of the poor suffering Christians; in this Chapter, proud *Ahab* mourning, when *Elijah* telleth him his sin, and foretelleth him his punishment.

Effects, which might justly seem strange to us; if the Causes were not



A not a parent. *One Cause*, and the Principal, is in the instrument, the Word: not from any such strength in it self, for so it is but a *dead letter*; but because of *Gods Ordinance* in it. For in his hands are the *hearts* and the *tongues* and the *eares* both of *Kings* and *Prophets*: and he can easily, when he seeth it good, put the spirit of *zeal* and of *power* into the heart of the *poorest Prophet*, and as easily the spirit of *fear* and of *terror* into the heart of the *greatest King*. He chooseth *weak Instruments*, (as here *Elisha*) and yet furnisheth them with *power*, to effect great matters: that so the *glory* might not rest upon the instrument, but redound wholly to him as to the *chief agent* that employeth it. (a) *We have this treasure in earthen vessels*, saith Saint Paul, *that the excellency of the power may be of God, and not of us*, 2 Cor. 4. We say, *Words are but wind*; and indeed the words of the best Minister are no better, as they are breathed out and uttered by sinfull mortall man, whose breath is in his nostrils: but yet this *wind*, as it is *breathed in*, and inspired by the powerfull eternal spirit of God, is strong enough (by his effectually working with it) not only to shake the *top-branches*, but to rend up the very *bottom-root* of the tallest Cedar in Lebanon. (b) *Vox Domini confringens Cedros*, Psal. 29. [The voice of the Lord is mighty in operation; the voice of the Lord is a glorious voice: The voice of the Lord breaketh the Cedars; yea the Lord breaketh the Cedars of Lebanon.]

(a) 2 Cor. 4.7.

(b) Psal. 29.  
4. 5.

C Another Cause is in the Object; and that is the force of *Natural Conscience*: which the most presumptuous sinner can never so *stifle*, though he endeavour all he can to do it, but that it will be sometimes *snubbing*, and *stinging*, and *lashing*, and *vexing* him with ugly representations of his *past sinnes*, and terrible suggestions of *future vengeance*. And then of all other times is the force of it most lively; when the *voice of God* in his word *awakeneth* it after a long *dead sleep*. Then it riseth, and *Sampson-like* rouseth up it self, and *bestirreth* it self lustily as a *Giant refreshed with wine*: and it putteth the disquieted patient to such unsufferable pain, that he runneth up and down like a distracted man, and *doth* he knoweth not *what*, and *seeketh* for ease he knoweth not *where*. Then he would give all *Dives* his wealth for (c) *A drop of water* to cool the heat he feelth; and with (d) *Esau* part with his *birth-right*, for any thing, though it were never so little or mean, that would give him but the least present *refreshing*, and preserve him from *fainting*. Then *sack-cloth*, and *ashes*, and *fasting*, and *weeping*, and *mourning*, and *renting* the garments, and *tearing* the hair, and *knocking* the breast, and *out-cries* to heaven, and all those other things, which he could not abide to hear of in the time of his *former security*, whilst his conscience lay *fast asleep*, and at rest, are now in all haste and greedily entertained, and all too little: if by any means they can possibly give any ease or *affwagement* to the present *torment* he feelth in his soul.

S. 19.  
2. in the Ob-  
ject;

(c) Luke 16.

24.  
(d) Gen. 25.  
30, 31.

§. 20.  
3. in the first ap-  
plication of the  
one to the other.

(a) Ver. 20.

hic.

(b) Ver. 19.

(c) Ver. 21,  
&c.

(d) Act. 24.  
25.

(e) Act. 24. 2,  
&c.

(f) Tacit.  
Hist. lib. 5.

§. 21.  
An inference  
against those  
that despise  
the word.

A third Cause is oftentimes in the Application of the Instrument A to the Object. For although Gods word in the general be Power- full; and the Conscience of it self be of a stirring Nature: yet then, ordinarily doth the word of God work most powerfully upon the Consciences of obstinate sinners, when it is thoroughly and closely applied to some special corruption, wherunto the party cannot plead Not-guilty; when the sinne and the judgement are both so driven home, that the guilty offender can neither avoid the evidence of the one, nor the fear of the other. A plain instance whereof we have in this present history of King Ahab. When Eliah first came to him in the Vineyard, he was pert enough: (a) [ *Haſt thou found me, O mine enemy?* ] But by that the Prophet had done with him; told him of the sin, which was notorious, (b) [ *Haſt thou killed, and taken poſſeſſion?* ] foretold him of the judgement, which was heavy, (c) [ *I will bring evil upon thee, and will take away thy Poſterity, &c.* ] the man was not the man: Eliah left him in a farr other tune, than he found him in. The Prophets words wrought fore upon him, and his Conscience wrought fore within him; both together wrought him to the humiliation we now speak of: [ *It came to paſſe, when he heard theſe words, that he rent his clothes, &c.* ] If you deſire another in- ſtance, turn to Acts 24. 25. where there is a right good one, and full to this purpose. There we read, that Felix the Roman De- puty in Jury (d) Trembled when Paul reasoned of Justice, and of Tem- perance, and of the judgement to come. What was that thing, may we think, in St. Pauls reasoning, which eſpecially made Felix to tremble? It is commonly taken to be the Doctrine of the laſt judgement: which is indeed a terrible doctrine, and able (if it be thoroughly apprehended) to make the ſtoutest of the ſons of men to tremble. But I take it that is not all. The very thing that made Felix tremble, ſeemeth rather to be, that Pauls diſcourſe fell up- on thoſe ſpecial vices, wherein he was notably faulty, and then clapt in cloſe with judgement upon them. For Felix was noted of much cruelty and injuſtice in the adminiſtration of the affairs of Jury, (howſoever Tertullus like a ſmooth Orator, to curry favour with him, and to do Paul a diſpleaſure, did flatteringly (e) com- mend his government:) and he was noted alſo of incontinency, both otherwiſe, and eſpecially in marrying Drufilla who was another mans wife. Tacitus ſpeaking of him in the fifth of his hiſtory, painteth him out thus; (f) *Per omnem ſavitiā & libidi- nem juſ regium ſervili ingenio exercuit.* And for ſuch a man, as go- verned with cruelty and rapine, and lived in unchaſte wedlock, to hear one reaſon powerfully of Juſtice, and of Chaſtity, (for ſo much the word *iniquitas* there uſed properly importeth,) and of Judgement; it is no wonder if it make him tremble.

Do thou conſider this and tremble, whoſoever thou art, that in thy thoughts deſpiſeſt the holy word of God; accounting of it but

as

A as of some *humane intention* to keep fools in awe withall : and thou also, whosoever thou art, that *undervalest* this precious treasure, for the *meanness* or other *infirmities* of the \* *earthen vessel* • 2 Cor. 4. 7. wherein it is conveyed, Tell me, dost thou not herein struggle against the testimony and evidence of thine own heart ? Dost not thine own *Conscience* and *Experience* tell thee, that this \* *Sword* • Ephes. 6. 17. of the Spirit hath a *keen edge*, and biteth and pierceth where it goeth ? Hath it not sometimes galled, and rubbed, and lanced, and cut thee to the very *bone* ; and entred even to the dividing asunder of the *joynts*, and of the *marrow* ? “ Hath it not sometimes (as “ it were) by subtile and *serpentine* insinuations strangely wound  
B “ it self through those many crooked and *Labyrinthean* turnings “ that are in thine heart, into the very *in-most* corner and center “ thereof ; and there ripped up thy *bowels* and thy *reins*, and raked out the *filth* and *corruption* that lurked within thee, and set “ thy secretest thoughts *in order before thy face*, in such sort as that “ thou hast been stricken with astonishment and horreur at the “ discovery ? Though perhaps it have not yet *softened* and *melted* thy stony and obdurate heart ; yet didst thou never perceive it *hammering* about it, with sore strokes and knocks, as if it would break and shiver it into a thousand pieces ? Doubtlesse thou hast ;  
C and if thou wouldest deny it, thy *conscience* is able to give thy *tongue* the lye, and to convince thee to thy face. And if thou hast : why then dost thou not readily acknowledge the *voice of God* in it ; having felt in it that lively *power* and efficacy, which it is not possible any *device* of the wit of man should have ? Take heed then how thou dost *traduce*, or *despise*, or but *undervalue* that upon any seeming pretence whatsoever : for which thou hast such a strong witness in thine own heart, from the experience of the *unresisted power* of it, that it is indeed the *word of God*, and not the breath of sinfull man. Felix trembled at it, *Ahab* was humbled by it ; the one an *Atheist*, the other an *Hypocrite* : thou art worse than either *Atheist*, or *Hypocrite*, if it work not at least as much upon thee. Seest thou how *Ahab* humbleth himself at the voice of the Prophet ?  
D

From *Ahab's Humiliation*, and the *Occasion* thereof, passe we now to consider in the last place, the *Success* of it. *Ahab* is humbled at the Prophets denouncing of judgement against him ; and God hence taketh occasion to be so gracious to *Ahab*, as (though not wholly to *remove*, yet ) to *suspend* and adjourn the judgement for a time. [ Seest thou how *Ahab* is humbled before me ? because he humbleth himself before me, I will not bring the evil in his days, &c. And here must *Gods Holiness* be brought unto a tryal, before the barr of carnal reason, if by any means it can justify it self. God hateth the works of *Hypocrites* ; he loatheth even ( a ) *sacrifices* without mercy ; his ( b ) *soul* cannot away with the *oblations* and new-

S. 12.  
The success of  
*Ahab's* humili-  
ation,

(a) Osee 6. 6.

(b) Esa. 19. 16.



(a) Psal. 35. 13

(b) Esa. 58. 5.

(c) Prov. 15. 8.

§. 23.  
and how it  
may consist  
with the holi-  
nesse of God.

1.

2.

3.

4.

§. 24.

Obfer v. 3.  
concerning the  
reward of com-  
mon graces;

1.

(d) Quibus non  
erat Deus da-  
tus vitam æ-  
ternam, si ne-  
que hanc cis-  
terrenam glori-  
am concederet,  
non redderet  
merces bonis  
et tibus eorum,  
id est, virtut-  
ibus, quibus -  
Augustin. 5.  
de Civit. 15.

(e) Mat. 6. 2,  
5, 16.

2.

Moons, and solemn Feasts of men that have their hands full of blood; A  
no not though they make many prayers, and tender them with be-  
haviour of greatest devotion, stretching out their hands towards  
heaven, and (a) afflicting their souls with fasting, and hanging  
down their (b) heads as Bulrushes, with penitence: but even  
their best sacrifices, and confessions, and prayers, and humiliations are  
an (c) abomination unto him; so far from appeasing his wrath a-  
gainst other sins, as that they provoke his yet farther displeasure  
against themselves. Such is the Holinesse of our God; & such the pu-  
rity of his nature: with which holinesse and purity, how can it stand,  
to accept and reward (as here he seemeth to do) the counterfeit humilia-  
tion of such a wretched Hypocrite, as we now suppose Ahab to be; E

For the clearing of this difficulty; first, let it be granted;  
(which I take to be a certain truth, and for any thing I know ne-  
ver yet gain-said by any,) that Ahab, not only before, and after,  
but even in the act and at the instant of this humiliation, was an  
Hypocrite. Let it be granted secondly, (which is the thing urged  
in the doubt) that this humiliation of his, being performed but in  
hypocrisie, was not acceptable to God, as a good work; but abomi-  
nable before him, as a foul sinne. But yet withall it must be gran-  
ted thirdly, that, although Ahab did not well in not being humb-  
led with an upright heart, yet he had done much worse, if he had  
not been humbled at all: and that therefore there was, though no  
true spiritual goodnesse, yet some outward moral goodnesse in A-  
hab's humiliation; at least so far forth, as a thing lesse evil may in  
comparison of a worser thing be termed good. And then are we  
to know fourthly, that it may stand with Gods holinesse, as it doth  
with his goodnesse and justice, to reward outward good things with  
outward good things; and moral and temporary graces with worldly  
and temporal blessings: as here he rewardeth Ahab's temporary  
and external humiliation, with an outward temporal favour, viz. the  
adjourning of an outward temporal judgement. D

That which hence we would observe, is, That God rewardeth  
sometimes common graces with common favours, temporary obedience  
with temporal beneficence. This is proved unto us first, from  
the general course of Gods justice; and his promise grounded upon  
that justice, to reward every man according to his works. To  
which justice of his, and to which promise of his it is agreeable, as  
to recompence spiritual good things with Eternal, so to recom-  
pence (d) Moral good things with temporal rewards. 2. From special  
expresse warrant of Scripture. In Mat. 6. Christ saith of Hypocrites E  
more than once, that (e) they have their reward. As in the doing of  
their seeming good works, they aim especially at the vain praise &  
commendation of men: so they have the full reward of those works  
in the vain praise and commendation of men. Though they have  
no right unto, nor reason to look for, a reward hereafter in heaven:  
yet

- A yet they have their reward (such as it is, and all they are like to have) here upon earth. 3. From particular examples of such, as have been temporally rewarded for temporal graces. To omit (a) Heathens, as viz. *Aristides*, *Cyrus*, &c. for Justice; *Bias*, *Diogenes*, &c. for contempt of the world; *Codrus*, *Regulus*, &c. for love of their countrey, and zeal to the common good; and sundry others, for other good things: whose moral virtues are herein amply rewarded, (if there were nothing else but this,) that their names and memorics have been preserved in Histories, and renowned throughout the world in all succeeding generations. I say, to omit these *Heathens*, we have examples in Scripture; of *Ahab* here, of (b) *Jehu*, of the (c) *Ninivites*, of others elsewhere: who for their temporary obedience, zeal, repentance, and the like, were rewarded; partly by temporal blessings upon themselves and their posterity, partly by the removal or adjournal of temporal punishments, which otherwise had speedily overtaken them. Fouribly, from the greater to the lesse. God sometimes temporally rewardeth the services of such men, as are but *bruta instrumenta*, brute instruments of his will and providence; such as are employed by him for the bringing about of his most holy and secret purposes,
- C *Citra rationem finis, aut eorum quæ ad finem*, in the doing of such things, as they doe without the least mixture (in their own purpose and intent) of any respect at all to God or his ends, but merely for the satisfying of their own corrupt lusts, and the achieving of their own private ends. A notable example whereof we have, in Gods dealing with *Nebuchadnezzar* in Ezek. 29. where the word of the Lord cometh to *Ezekiel*, saying, (d) *Sonne of man, Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army for Tyrus, for the service that he had served against it: Therefore thus saith the Lord God; behold I will give the land of Egypt to Nebuchadnezzar king of Babylon: and he shall take her multitude, and it shall be wages for his army. I have given him the land of Egypt for his labour wherewith he served against Tyrus; because they wrought for me, saith the Lord God.* In which place we see *Egypt* is given to *Nebuchadnezzar*, as a reward for the service he did against *Tyrus*; because therein (though he neither intended any such thing, nor so much as knew it,) he yet was the instrument to work Gods purpose upon, and against *Tyrus*. And then how much more will
- E God reward temporally the service and obedience of such, as purposefully and knowingly endeavour an outward conformity unto the holy will and pleasure of God, though with strong and predominant mixture of their owne corrupt appetites and ends therewithall?

Now the Reasons, why God should thus outwardly reward the outward

3.  
(a) *Intelligimus etiam Epicurorum, si quid boni fecerint, non absque mercede Dei iudicio preteriri.*  
*Hieron. in Ezek. 29. God given among the Heathen, hath often rewarded moral honesty with outward happiness.*  
*W. Kal. hist. of the world, lib. 2. cap. 8. §. 3.*  
(b) 4 King. 10. 30.  
*Quid ei profuit, quod pro nonnulli obedientia, quam, de domo Achab omnino delendi cupiditate sue dominationis exhibuit, aliquantam mercedem transitoriam regni temporalis accepit?*  
*Augustin. contra mend. cap. 2.*  
(c) *Joh. 3. 10.*  
(d) *Ezek. 29. 18, 19, 20*

§. 25.  
with sundry reasons thereof;

1. ward works of *Hypocrites*; are : *First*, the manifestation of his own *Goodnesse* : that we might know how willing he is to *cherish* the least spark of any *goodness* in any man ; be it *natural*, or *moral*, or whatever other *goodnesse* it be : that he might thereby encourage us, so to labour the improvement of those *good things* in us, as to make our selves capable of greater rewards. *Secondly* ; his *Justice* and equity, in measuring unto Sinners and *Hypocrites* exactly according to the measure they mete unto him. They *serve* him with *graces*, which are not *true graces* indeed ; he *rewardeth* them with  *blessings*, which are not indeed *true blessings*. Somewhat they must do to *God* ; and therefore they afford him a little *temporary obedience*, and there is all the *service* he shall have from them : Somewhat *God* will do for them, and in requitall alloweth them a little *temporary favour*, and there is all the *reward* they must look for from him. Here is *Quid pro Quo*. They give *God* the *outward work*, but without any *heartly affection* to him : *God* giveth them the *outward benefit*, but without any *heartly affection* to them. For want of which *heartly affection* on both sides, it cometh to passe, that neither is the *outward work* truly *acceptable* to him, nor the *outward benefit* truly *profitable* to them. *A third* reason of *Gods* thus graciously dealing even with *Hypocrites*, may be assigned, with reference to his own dear *Children* and chosen ; for *whose good* especially ( next under his *own glory* ) all the passages of his *divine providence* both upon them and others are disposed in such sort as they are : as for *whose comfort*, this manner of proceeding maketh very much and fundry wayes ; as I shall by and by touch in the *Inferences* from this Observation ; whereunto I now come, because it is time I should draw towards a Conclusion.

§. 26:  
And inferences  
thence,  
1.

- And *first* ; by what hath been already said a way is opened for the clearing of *Gods Holinesse* in these his proceedings. If sometimes he *temporally reward* *Hypocrites* ; is it not either for their own, or for their *works* sake, as if he either accepted their *Persons*, or approved their *Obedience*. No : it is but *Lex Talionis* ; he deal-eth with them, as they deal with him- They do him but *eye-service* ; and he giveth them but *eye-wages*. Indeed *God* can neither be *deceived*, nor *deceive* : yet as they would deceive *God* in their *service*, with such *obedience* as falleth short of *true obedience* ; so they are deceived in their *pay* from him, with such  *blessings* as fall short of *true blessings*. And all this may well stand with *Gods* both *Justice* and *Holinesse*. *Secondly* ; it appeareth from the premises, that *Gods* thus dealing with wicked and un sanctified men, in thus *rewarding* their outward *good things*, giveth no warrant nor strength at all, either to that *Popish* corrupt doctrine of *Meritum congrui*, in deserving the *first grace* by the right use of *Naturals* ; or to that rotten principle and foundation of the whole frame of *Pelagianisme*, [ *Facienti quod in se est, Deus non potest, non debet denegare gra-*



A *gratiam.*] We know, God rewards his own true and spirituall graces in us, with increase of those graces here, and with glory hereafter: we see God rewardeth even false and outward and seeming graces, natural and moral good things, with outward and temporal favours. And all this is most agreeable to his infinite both Justice and Mercy; and may stand with the infinite Purity and Holiness of his nature. But this were rather to make God an unjust and unholy God; to bind him to reward the outward and sinfull works of Hypocrites, (for the best natural or moral works without grace are but such,) with true saving grace and inward sanctification. Other Inferences and uses more might be added: as viz. Thirdly, for our Imitation; by Gods example to take knowledge of, and to commend, and to cherish even in wicked men, those natural or moral parts that are eminent in them, and whatsoever good thing they do in outward actual conformity to the revealed will and law of God. And fourthly, for Exhortation to such, as do not yet find any comfortable assurance that their obedience and good works are true and sincere; yet to go on, and not to grow weary of well doing: knowing that their labour is not altogether in vain; in as much as their works (though perhaps done in Hypocrisie) shall procure them temporal blessings here; and some abatement withall (I adde that by the way) of stripes and everlasting punishment hereafter.

But I passe by all these and the like uses; and commend but one more unto you: and that is irwhich I named before as one Reason of the point observed, viz. the Comfort of Gods dear Children and Servants; and that sundry wayes. First, here is comfort for them, against a Temptation which often assaulteth them, and that with much violence and danger: arising from the sense and observation of the prosperity and flourishing estate of the wicked in this world. We may see in the Psalmes, and elsewhere; how frequently and strongly (a) David, (b) Job, and (c) Jeremy, and other godly ones were assailed with this temptation. For thy instruction then, and to arm thee against this so common and universal a temptation: if thou shalt see fooles on horseback; ungodly ones laden with wealth, with honour, with ease, Hypocrites blessed with the fat of the earth, and the due of heaven, and abundance of all the comforts of this life: yet be not thou discomfited at it, or disquieted with it; (d) Do not fret thyself because of the ungodly, neither be thou envious at evil doers. Thou expectest for thine inward obedience an unproportionable reward in the life to come: do not therefore grudge their outward obedience a proportionable reward in this life. Some good things or other thou mayest think there are in them, for which God bestoweth those outward blessings upon them. But consider withall, that as they have their reward here, so they have all their reward here: and whatsoever their present prosperity be,

S. 27.  
especially for  
comfort to the  
Godly against  
the prosperity of  
the wicked;

(a) Psal. 37.  
and 73.  
(b) Job 21. 7,  
&c.  
(c) Jer. 12. 1,  
&c.

(d) Psal. 37. 1.

(a) Job 8. 13.

(b) Psal. 37. 38.

§. 28.

2. against temporal afflictions;

(c) Luk. 16. 25.

§. 29.

3. against doubtings of their eternal reward.

(d) Quid dabit eis quos prædestinavit ad vitam, qui hæc dedit etiam eis, quos prædestinavit ad mortem? Aug. 22. de Civit. 24.

(e) Luke 15. 17.

(f) Gen. 25. 5, 6.

be, yet the time will come, and that ere long be, when (a) The hope of the Hypocrite shall wither, and (b) The end of the wicked shall be cut off.

Again, here is a *second Comfort* for the godly against *temporal afflictions*: and it ariseth thus. As *God's love* and favour goeth not alwayes with those *temporal benefits* he bestoweth: so on the other side, *God's wrath* and displeasure goeth not alwayes with those *temporal afflictions* he inflicteth. For as he rewardeth those few good things that are in evil men, with these *temporall benefits*, for whom yet (in his *Iustice*) he reserveth *eternall damnation*, as the due wages (by that *Iustice*) of their gracelesse impenitency: so he punisheth those remnants of sin that are in Godly men, with these *temporal afflictions*; for whom yet (in his *mercy*) he reserveth *Eternall salvation*, as the due wages (yet by that *mercy* only) of their Faith, and repentance, and holy obedience. As *Abraham* said to the rich glutton in the Parable, *Luke 16.* (c) *Son, remember that thou in thy life time receivdest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.* As if he had said; If thou hadst any thing good in thee, remember thou hast had thy reward in earth already; and now there remaineth for thee nothing, but the full punishment of thine ungodlineffe there in Hell: but as for *Lazarus* he hath had the chastisement of his infirmities on earth already; and now remaineth for him nothing, but the full reward of his godlineffe here in Heaven. Thus the meditation of this Doctrine yieldeth good Comfort against *temporal afflictions*.

Here is yet a *third Comfort*, and that of the three the greatest, unto the godly; in the firm assurance of their *Eternal reward*. It is one of the Reasons, why *God* temporally rewardeth the unsound obedience of natural, carnal, and unregenerate men: even to give his faithfull servants undoubted assurance, thar he will in no wise forget their true and sound and sincere obedience. Doth *God* reward *Ahabs* temporary Humiliation? and will he not much more reward thy hearty and unfeined repentance? Have the *Hypocrites* (d) their reward? and canst thou doubt of thine? This was the very ground of all that comfort, wherewith the *Prodigal* sonne sustained his heart and hope; when he thus discoursed to his own soul: (e) *It all the hired servants which are in my Fathers house have bread enough, and to spare; surely my Father will never be so unkindfull of me, who am his Son, though too too unworthy of that name, as to let me perish for hunger.* Every *temporal blessing* bestowed upon the wicked, ought to be of the child of *God* entertained as a fresh assurance given him of his *everlasting reward* hereafter. (f) *Abraham* gave gifts to the sons of his Concubines; and sent them away: but his onely son *Isaac* he kept with him, and gave him all that he had. Right so, *God* giveth *temporal gifts* to Hypocrites

A pocrities and Cast-aways, who are *bastards*, and not *sonnes*; (not *sonnes* of the (a) *free woman*, not *sons* of *promise*, not born after the *spirit*;) and that is their *portion*; when they have gotten that, they have gotten all they are like to have; there is no more to be looked for at his hands. But as for the *inheritance*; he reserveth that for his dear *Children*, the godly, who are (b) *Born after the spirit*, and (c) *Heires according unto promise*: on these he bestoweth all that ever he hath, (d) (*all things* are theirs;) for on them he bestoweth (e) *his Son the heir of all things*, in whom are hid all the treasures of all good things, and together (f) *with whom* all other things are conveyed and made over unto them, as accessories and appurtenances of him; and on them he bestoweth *Himself*, who is (g) *All in all*, (b) *In whose presence is fulnesse of joy, and at whose right hand there are pleasures for evermore*. To which joy *unspeakable and glorious*, O thou the *Father* of mercies, who hast *promised* it unto us, bring us in the end, for thy dear *Sonnes* sake *Jesus Christ*, who hath *purchased* it for us, and given into our hearts the *earnest* of his and thy holy *Spirit* to *seal* it unto us. To which blessed *Son*, and holy *Spirit*, together with thee, O *Father*, three persons and one only wife, gracious, glorious, Almighty and eternal *Lord God*; be ascribed by us, and all thy faithfull people throughout the world, the whole *kingdome, power, and glory*, for ever and ever. Amen, Amen.

(a) Gal. 4. 28, 31.

(b) Gal. 4. 29.

(c) Gal. 3. 29.

(d) 1 Cor. 3.

21.

(e) Heb. 1. 2.

(f) Rom. 8. 32.

(g) 1 Cor. 15.

28.

(b) Ps. 16. 11.

THE





THE SECOND  
SERMON  
AD POPULUM.

At Grantham Linc. Febr. 27. 1620.

3. Kings 21. 29.

—because he humbleth himself before me, I will not bring  
the evil in his dayes. —

S. I.



Will not so farr either distrust your *memories*, or straiten my self of *time* for the delivery of what I am now purposed to speak; as to make any large *repetition* of the particulars which were observed the last time from the consideration of *Ahabs person and condition*, (who was but an Hypocrite,) taken joyntly with his present *carriage*, together with the *occasion* and *successes* thereof. He was *humbled*: It was the *voice* of God by his Prophet that humbled him: Upon his humbling God *ad-journeth* his punishment. From all which was noted, 1. that there might be even in *Hypocrites* an outward formal *humiliation*; 2. the power and efficacy of the *word* of God able to humble an oppres-

sing

A sing *Ahab*; 3. the boundlesse mercy of God, in not suffering the outward formal humiliation of an ungodly Hypocrite to passe altogether unrewarded. All this the last time; by occasion of those first clauses in the verse, [ *Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not ---* ] We are now next to consider of the great *Favour*, which it pleased God to shew to *Ahab* upon his humiliation; what it was, and wherein it consisted. It was the *Removal*, (at least for a time; that is, the *suspension*) of an heavy judgement denounced against *Ahab* and his house most deservedly for his bloody and execrable oppression; [ *Because he humbleth himself before me, I will not bring the evil in his days.* ]

B The *Evil* which God now promiseth he will not bring, [ *I will not bring the evil in his days,* ] is that which in verse 21. he hath threatned he would bring upon *Ahab* and upon his house (a) [ *Behold I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel; and will make thy house like the house of Ieroboam the son of Nebat, and like the house of Baasha the son of Abiah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.* ] A great judgement, and an heavy: but the greater the judgement is, when it is deserved, and threatned; the greater the mercy is, if it be afterwards forborn: as some of this was. But whatsoever becommeth of the judgement: here we see is *mercy* good store. God who is (b) rich in *mercy*, and delighted to be stiled (c) the God of *mercies*, and the (d) Father of *mercies*, abundantly manifesteth his *mercy* in dealing thus graciously with one that deserved it so little. Here is *mercy*, in but *threatning* the punishment, when he might have inflicted it; and more *mercy*, in *not inflicting* the punishment, when he had threatned it. Here is *mercy* first, in *suspending* the Punishment, [ *I will not bring the Evil:* ] and D *mercy* again, in *suspending* it for so long a time, [ *I will not bring the evil in his days.* ] Of these two points we shall entreat at this time: and first and principally, of the former.

[ *I will not bring the evil.* ] It is no new thing to them, that have read the sacred stories with observation, to see God, when men are humbled at his threatnings, to *revoke* them, (e) *ἡ ἀποκαταστασις*, saith *Chrysostome* more than once: this is ever Gods manner; when men change their *deeds*, to change his *doom*; when they *renounce* their sins, to *recall* his sentence; when they *repent* of the evil they have done against him, to (f) *Repent* of the evil he had said he would doe against them. Search the Scriptures, and say if things run not thus, as in the most ordinary course; God *commandeth*, and Man *disobeyeth*; Man *disobeyeth*, and God *threatneth*; God *threatneth*, and Man *repenteth*; Man *repenteth*, and God *forbeareth*. (g) *Abimelech*, thou art but a dead man, because of the woman which thou hast taken! but *Abimelech*

§. 2.

(a) Verſ. 21.  
&c. hic.(b) Eph. 2. 4.  
(c) Deus miſerationum.  
Neb. 9. 31.  
(d) 2 Cor. 1. 3.

§. 3.

(e) Chryſoſt.  
in Gen. hom.  
25.  
& alibi ſepe.

(f) Ion. 3. 10.

(g) Gen. 30.  
3.

(a) Esay 38. 1.  
---5.

(b) Jon. 3. 4.  
10.

restoreth the Prophet his wife untouched; and God spareth him, and he dyeth not. *Hezekiah*, make thy will, and *(a)* Put thine house in order, for thou shalt die, and not live! but *Hezekiah* turneth to the wall, and prayeth, and weepeth; and God addeth to his days fifteen years. *Nineveh*, prepare for desolation; for now but *(b)* forty dayes, and *Nineveh* shall be destroyed: but *Nineveh* fasted, and prayed, and repented; and *Nineveh* stood after that more than forty years twice told. Generally, God never yet threatned any punishment upon person or place: but if they repented, he either withheld it, or deferred it, or abated it, or sweetned it to them; for the most part proportionably to the truth and measure of their repentance, but howsoever always so far forth as in his infinite wisdom he hath thought good: some way or other, he ever remitted somewhat of that severity and rigour, wherein he threatned it.

§. 4.

A course which God hath in some sort bound himself unto, and which he often and openly professeth he will hold. Two remarkable testimonies (among sundry other) shall suffice us to have proposed at this time, for the clear and full evidencing hercof. The one in *Jerem.* 18. 7, 8. [At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and pull down, and to destroy; If that Nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to doe unto them.] The other in *Ezek.* 33. 13, 14. [when I say to the wicked, thou shalt surely die, if he turn from his sin, and do that which is lawfull and right, If the wicked restore the pledge, give again that he hath robbed, walk in the statutes of life without committing iniquity; he shall surely live, he shall not die.] And every where in the Prophets, after Denunciations of judgement follow exhortations to Repentance: which were bootlesse, if Repentance should not either prevent them or adjourn them, or lessen them.

§. 5.

You see God both practise and professeth this course: neither of which can seem strange to us, if we duly consider, either his readinesse to shew mercy, or the true End of his threatnings. We have partly already touched at the greatness of his mercy. To shew compassion, and to forgive, that is the thing wherein he most of all delighteth; and therefore he doth *arripere ansam*, take all advantage as it were, and lay hold on every occasion to doe that: but to punish, and take vengeance is *(c)* *opus alienum*, as some expound that in *Esay* 28. his strange work, his strange act, a thing he taketh no pleasure in. *(d)* *Vivo nolo* -- in *Ezek.* 33. As I live saith the Lord God, I have no pleasure in the death of the wicked, &c. As the Bee laboureth busily all the day long, and seeketh to every flower, and to every weed for Honey; but stingeth not once, unlesse she be ill provoked: so God bestirreth himself, and his bowels yearn within him, to shew compassion, *(e)* [O Ephraim what shall

(c) Esay. 28.  
21.

(d) Ezek. 33.  
11.

(e) Osee 6. 4.



A Shall I doe unto thee? O Iudah, how shall I entreat thee? (a) why will ye dye, O ye house of Israel? (b) Run to and fro through the streets of Jerusalem, and seek if you can find a man, but a man, that I may pardon it. ] But vengeance commeth on heavily and unwillingly, and draweth a sign from him; (c) [ Heu consolator! Ah I must, I see there is no remedy, I must ease me of mine adversaries, and be avenged of mine enemies; (d) Oh Jerusalem, Jerusalem, that killest the Prophets--- how oft would I, &c. (e) How shall I give thee up Ephraim? -- my heart is turned within me; my repentings are kindled together. ] So is our God (f) slow to anger, and loath to strike (g) ( *Quique dolet quoties cogitur esse ferox:* ) but plenteous in mercy, as David describeth him in Psal. 103. Never was a man truly and inwardly humbled, but God in the riches of his special mercy, truly pardoned him: never was man so much as but outwardly humbled, as Ahab here, but God in his common and general mercy, more or lesse forbare him.

Secondly, the end of Gods threatnings also confirmeth this point. For doth he threaten evil think ye, because he is resolved to inflict it? Nothing lesse: rather to the contrary, he therefore threateneth it, that we by our repentance may prevent it, and so he may not inflict it. (h) *περίγει δὲ μάλλον ἰπάρχει τιμωρίας, διὰ τοῦτο μὲν ἵνα μὴ ἰπάρχει*, saith St. Chrysostom: he foretellet what he will bring upon us, for this very purpose, that he may not bring it upon us; and warneth before he striketh, to make us carefull to avoid the stroke. In the ancient Roman State and discipline, the manner was, before they made warr upon any people, first to send (i) *Heralds* to proclaim it, (*Bellum indicere, ne inferrent*;) to the end that if they would make their peace by submission, they might prevent the warr; nor so onely, but be written also in *allo amicorum*, enrolled as their friends and confederates. So God sendeth his *Heralds* the Prophets, to threaten vengeance against sinners: not thereby to drive them from hope of mercy, but to draw them to repentance and humiliation; whereby they may not only turn away the vengeance threatened, but also (if they perform them unfeignedly, and with upright hearts) interest themselves farther in his favour and love. Nor is it to be accounted among the least of Gods mercies when he might in his just displeasure over-whelm us in the very act of our sinnes, as (k) *Zimri* and *Cosbi* were runn thorow in the very act of filthinesse; and as (l) *Uzzab* and (m) *Annarias* and *Sapphira*, and some few others whom God picked out to shew exemplary judgement upon, were stricken dead upon the sudden for their transgressions: When God might in justice deal with the same rigour against us all; I say, it is not the least of his mercies, that he forebears and forewarneth, and foretelleth and threatneth us before he punish; that (n) if we will take any warnings, he may do better to us than he hath said, and not bring upon us what he hath threatned.

(a) Ezek. 18.  
31. & 33. 11.  
(b) Jer. 5. 1.

(c) Esay 1. 24.

(d) Mat. 23. 27  
(e) Ofce 11. 8.

(f) Psal. 103. 8.  
(g) Ovid. 1. de Pont. 3.

S. 5.

(h) Chryf. in Gen. hom. 25.  
*Διὰ τῆς ἀπειλῆς, τὸ μὴ παθεῖν τὰ τῆς ἀπειλῆς ἐπεγμῶν ἐστίν.* Nazianz. Non praedixit, ut veniat, sed ne veniat. Hieron. in Eze. 33.  
(i) See Dionys. Halicarn. li. 2. Antiqu. Liv. 1. Dec. 1. Cic. 1. de Offic.  
(k) Num. 25. 8  
(l) 2 Sam. 6. 7.  
(m) Acts 5. 5, 10.

(n) *Περίγει, ἵνα ἡμεῖς μαθήσῃτες, καὶ τοῦ φόβου σωθῇμεν διὰ τῆς μεταβολῆς αὐτοῦ πρὸς ἀγαθήν ἡμῶν, καὶ τὰς ἀποστάσεις αὐτοῦ ἀπὸς καλὰς ἐσόδων.* Chrysost. in Gen. hom. 25.

§. 7.

A point very usefull and comfortable : it it be not derogatory to *A*  
*Gods truth*. Let us therefore first clear that ; and then proceed  
 to the *uses*. If God thus revoke his *threatnings*, it seemeth he either  
 before *meant* not what he *spake*, when he *threatned*; or else after  
 when he *revoketh*, *repenteth* of what he *meant* : either of which to  
 imagine, farr be it from every Christian heart; since the one ma-  
 keth God a *dissembler*, the other a *changeling*; the one chargeth  
 him with *falsehood*, the other with *lightness*. And yet the Scrip-  
 tures sometimes speak of God, as if he (a) *grieved* for what he  
 did, or (b) *repented* of what he *spake*, or *altered* what he had pur-  
 posed : and for the most part, *such like affections* are given him in  
 such places, as endeavour to set forth to the most life his *great*  
*mercy* and kindnesse to sinfull mankind. We all know, we cannot  
 indeed give God any greater glory than the glory of his *mercy*: yet  
 must know withall, that God is not so needy of means to work  
 out his own glory, as that he should be forced to redeem the glo-  
 ry of his *mercy*, with the forfeiture either of his *Truth* or *Stedfast-*  
*ness*. We are therefore to lay this as a firm ground and infalli-  
 ble, that our God is both truly *Unchangeable*, and unchangeably  
*True*. (c) *The strength of Israel is not as man, that he should be, nor as*  
*the son of man, that he should repent* : his words are not (d) *Yea and*  
*Nay*, neither doth he use *lightness*. But his words are *Yea and A-*  
*men*; and himself (e) *yesterday and to day and the same for ever* : (f)  
 Heaven and Earth may passe away, yea shall passe away; but not  
 the least (g) *tittle* of Gods words shall passe away unfulfilled.  
 (h) *They may wax old as a garment, and as a vesture shall he change them,*  
*and they shall be changed*; but he is the same, and his years fail not : nei-  
 ther doe his *purposes* fail, nor his *promises* fail, nor his *threatnings*  
 fail, nor any of his *words* fail. Let *Heaven*, and *Earth*, and *Hell*,  
 and *Angel*, and *Man*, and *Devil*, and all change : still still (i)  
*Ego Deus, & non mutor*; God he is the Lord of all, and he chan-  
 geth not.

§. 8.

As for thote Phrases then of *Repenting*, *Grieving*, &c. which  
 are spoken of God in the Scriptures : that (k) *συγκαταβάσις*, where-  
 of Saint *Chrysostom* so often speaketh, salvethe them. God speak-  
 eth to us; and therefore speaketh as we use to speak, and fra-  
 meth his *language* to our (l) *dulness*, and teacheth us by (m) *our own*  
*phrases* what he would have us learn : as *Nurses* talk *half syllables*,  
 and (n) *lipse out broken language* to young children. But what is  
 so spoken *ἀνθρωποπαθῶς*, of God, *after the manner of men*; must yet  
 be understood *θεοπροπῶς*, so as becometh the *Majesty* and p rfecti-

(a) Gen. 6. 6.  
 Plal. 95. 10.  
 (b) Gen. 6. 6.  
 1 Sam. 15. 11.  
 Jerem. 18. 8.  
 Amos 7. 3, 6.  
 Jun. 3. 10.

(c) Num. 23.  
 19. 1 Sam. 15.  
 29.  
 (d) 2 Cor. 1.  
 19, 20.  
 (e) Heb. 13. 8.  
 (f) Mat. 24. 35.  
 (g) *μία κτῶ-  
 ἐρία.*  
 Mat. 5. 18.  
 [h] Plal. 102.  
 26, 27.

[i] Mal. 3. 6.

(k) Διὰ τὸ  
 ἀτελὲς τῆς ἡ-  
 μέρας δια-  
 νόας ταύτη  
 ἐχρησάτο τῇ  
 συγκαταβά-  
 σει τῆς δι-  
 γήσεως ἡ θεὸς

ὑπερὶ συγκατὰ τῇ ἀδυνείᾳ τῆς ἀκοῆς τῆς ἡμέρας. Chrysost. in Gen. hom. 3. So also Ib'd. hom.  
 15. & 26. & 60. & in Pl. 6. & p. n. [l] *ἡμεῖς οὐκ ἔχοντες, non profuso statu*, Bernard. lib. 5. de Con-  
 sid. ad Eugen. [m] Τοῖς συνήθεσι ἡμῖν ὀνόμασι τὰ ἑαυτῶν ἀδασκων. Chrysost. in Plal. 8.  
 [n] Κὰν πρὸς παιδίον φηγομένη, συμφελλίζον καὶ μυρίακις ὡρῶ σοφῶι, πρὸς τῷ ἐκείνῳ  
 συγκαταβαίνοντι ταπεινότητι.

on

A on of his *divine nature*. When he *repenteth* then, we are not so to conceive it, as if God (a) *changed* his mind, or altered any thing of his everlasting *purpose* and *counsell*, either in *substance* or *circumstances*: it only (b) *importeth*, that he now doth not that; which, so farr as we could reasonably conjecture by his *words*, or *works*, or our *desires*, or otherwise, seemed to us to have been his *purpose* to have done.

*laphorice dictum: nam homines, quando non impleat quod comminasti sunt, penitere videntur. Aquin. 1. quæst. 19. 7. ad. 2.*

(a) *Nunquam primi consilii Deos penitet. Sener. 6. de benef. 23.*  
(b) *Quod dicit (Penitentiam agam) intelligitur me.*

B This for *the Phrases*: but yet the main doubt for *the thing* it self standeth unclear. *Abimelech* and *Hezekiah* shall *dye*, and yet *Abimelech* and *Hezekiah* shall not *dye*; *Nineveh* shall be destroyed, and yet *Nineveh* shall not be destroyed; I will bring evil upon *Ahab's* house, and yet I will not bring it: is not this *Yea* and *Nay*? is not this a plain *contradiction*? How is there not here a plain *change* of Gods *will*? If not for *substance*; because the things were at length performed: yet at least in *circumstance*; because they were not performed at those times, and in that *manner*, as they were threatened and foretold. That wretched miscreant *Forstius*, instead of untying this knot, cutteth it: who, to maintain *Pelagian conclusions* from blasphemous *Principles*, trembleth not to affirm, (c) *In parte aliqua dicunt decreta fieri aliquam mutationem*; that there may be some *change* made in some part of Gods *decree*. An assertion unbeseeming an ingenious *Pagan*, and to be for ever abhorred and held accursed by every soul that professeth it self *christian*. Admit this once: and let *Man*, yea and *the devil* too, be true; and only *God* a lyer. Leave we him therefore to the judgement of that great God, whom he hath blasphemed; and seek we better satisfaction. That of *Aquinas*, and the *Schoolmen*, is true, but *subtile*: that God doth sometimes (d) *Velle mutationem*, though he doth never *mutare voluntatem*; that though he never changeth his will, yet he sometimes willet a change. That of (e) *Gregory* is plainer, and no lesse true; *Mutat Deus sententiam, non consilium*: God sometimes changeth the *sentence* which he hath denounced, but never the *Counsell* which he hath decreed. Others, otherwise: diverse men conceiving the *same answer* for *substance*, in divers and different termes.

s. 9.

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(c) *Voss. de Deo.*

(d) *Aquin. 1. qu. 19. 17.*  
(e) *cum exte- rius mutari videtur sententia, consilium non mutatur, quia de unaquaq. e re immutabiliter intus constituitur, quicquid foris mutabiliter agitur. Gregor. in Moral.*

s. 10.

E That which is plainest, and giveth fullest satisfaction, and whereinto the answers of *Gregory* and *Aquinas*, and the rest, (as many as have spoken with any *truth* and pertinency to the point,) in the last resolution fall; is briefly this. In the whole course of Scripture, Gods *threatnings*, (and so his *promises* too,) have ever a *condition annexed* unto them in Gods *purpose*: which though it be *not ever*, (indeed but seldom) *expressed*; yet is it *ever included*, and so to be understood. All Gods *promises*, (how absolutely

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(a) Jer. 18. 7.  
8.  
See Chrysoft.  
hom. 5. ad  
pop. Antioch.  
fufe & pulch. e.

§. 11.

(b) Jam. 4. 15.

lutely so ever expressed,) are made *sub conditione Obedientia*: and all his *threatnings* (how absolutely so ever expressed,) *sub conditione Impenitentia*. And these *Conditions*, viz. of continuing in *Obedience*, in all *Promises*; and of continuing in *Impenitency*, in all *Threatnings*; are to be understood of course; whether they be expressed, or not. This is plain from those two famous places before cited, Jer. 18. and Ezek. 33. (a) *when I say to the wicked, thou shalt surely dye; if the wicked turn from his sinne, &c. he shall surely live, he shall not dye.* Where Almighty God plainly teacheth us, that we ought so to conceive of all his *threatnings*, be they never so peremptorily set down, (as what more peremptory than this, *Thou shalt surely dye*?) as that he may reserve to himself a power of *revocation* in case the parties threatned *repent*. The examples make it plain. *Abimelech shall dye* for taking *Sarah*: understand it; *unlesse he restore her. Forty dayes, and Nineveh shall be destroyed*: understand it with this reservation; *unlesse they repent*. And so of all the rest.

But why is not that clause expressed then? may some demand. I answer: first, it *needeth* not; secondly, it *booth* not. First, it needeth not. For God having in Jerem. 18. and Ezek. 33. and elsewhere instructed us in the general, that all his *Threatnings* are to be understood with such clauses and conditions and reservations; it is needlesse to repeat them in every particular: As amongst Christian men, who acknowledge *Gods providence* to rule in all things, and to dispose of all actions and events; it is needlesse in every speech *de futuro contingenti* to expresse this clause [ *if God will*; ] we will go to such or such a place, or do such or such a thing, *if God will*: because we readily conceive it, as a clause, which either is, or should be understood in every such speech, as (b) St. James requireth. And so in many promises amongst men, this clause, though not expressed, is yet allowed of course, and to common intendment understood, [ *Rebus sic stantibus*; things standing and continuing as now they are: ] so as if a man make a promise absolutely, without expressing that or any other like clause of *Limitation* or *Exception*, if in the interim some such unexpected accident befall, as maketh that either he *cannot* or *may not* do what he promised; we may not in right reason charge such a man with *breach of promise*, if he perform not all he promised: because the foresaid clause, though not expressed, is yet presumed to have been intended by the promiser. And that Gods Threatnings, as *de jure* they ought to be by us when we hear them, so *de facto* they were understood by him when he made them, with a secret clause of reservation and exception in case of *Repentance*; appeareth by the usual practice of many upon such threatnings, and the use they made of them. The *Ninevites* when *Jonah* preached destruction within forty dayes, without any expresse clause of *Repentance*; yet

A yet understood it so : else had it been in vain for them to have repented at all, out of an hope of preventing the judgement by their repentance ; as their speeches shew they did. (a) *For who can tell, say they, if God will turn and repent, and turn away from his fierce anger, that we perish not ?* The like may be said of *Abimelech*, *Hezekiah*, and others : and of *Ahab* in this place.

(a) Ion. 3. 9.

Again, as it is sometimes *needless*, so it is alwayes *bootlesse*, to expresse this clause of repentance in the *threatnings* of God. The *expressing* of it can do *little good* ; secure ones will *repent* never the sooner for it : but it may do *much harm* ; secure ones may thereby

§. 12.

B put themselves in fairer hope of *forbearance*, and so *linger* their repentance till it be too late. Beloved, it is admirable to observe *Gods* gracious courses, which he useth for the calling of men to *repentance*. In this particularity whereof we now speak, see how his (b) *Mercy and truth are met together*, and do most lovingly embrace each other. Where he spareth in the *end*, it is most certain he ever meant to spare (c) *from the beginning* : but that his *everlasting purpose* is part of his *secret counsel*, and *unrevealed will* ; which as we cannot learn, so we may not seek to know, till the *event* declare it. Now to bring this his *secret purpose* about, he must work those men to *repentance*, whom he hath thus everlastingly purposed to *spare* : else his *justice* should become questionable, in finally *sparing* the impenitent. Amongst other means to work men to *repentance*, this is one, to (d) *threaten* them with such judgements, as their sins have deserved : which *threatning* the more *terrible* it is, the more likely it is to be *effectual* ; and the more *peremptory* it is, the more *terrible* it is. So then God, to bring those men to *Repentance* whom he meaneth to *spare*, in his word and by his messengers denounceth against them such judgements, as their *sinnes* have deserved, and as his *Justice* without their *Repentance* would bring upon them ; denounceth them I say *absolutely* and in a *peremptory* form, without any *expresse* clause of reservation or exception, the more to terrifie and affright them, and to cast them down to the deeper acknowledgement of his *Justice* and their own *unworthinesse* : which are yet to be understood *conditionally* ; and interpreted with reservation and exception of *Repentance*.

(b) Psal. 85. 10.

(c) Deus perseveravit in proposito suo, misereri volens ab initio. Hieron. in Ion. 3.

(d) Ἐὶ μὴ  
πρωτόκληθῃ.  
[ὡς ἴσθῃ]  
ἐκ αὐτῶν ἡκούσας  
ὁ ἰσχυρὸς ἰσχυ-  
ρὸς : ἐν δὲ  
ἡκούσας, ἐκ αὐ-  
τῶν ἐκείνων, ἐκ  
μὴ μελενέου-  
σας, ἐκ αὐτῶν  
πρωτόκληθῃ.  
τῶν τιμωρί-  
ων. C. 11.  
hom. 5. ad  
pop. Antioch.

You have heard evidence enough to acquit *Gods Truth* ; and do by this time, I doubt not, perceive how, as in all other things, so in the *revoking* of his *threatnings*, *Gods Mercy* and his *Truth* go hand in hand together. Let us now see what profitable *Inferences* may be raised hence for our use. The summe of all we have said, is but this. *Gods threatnings are terrible* ; but yet *conditional* : an if he *spare* to execute them, when we are *humbled* by them ; it is a glorious illustration of his *Mercy*, but without the least impeachment of his *truth*. Here is something for the

§. 13.

the Distressed, something for the Secure, something for All, to A  
learn.

§. 14.  
(a) Esay. 61.  
3.

(b) 1 Sam. 20.  
20, 21.

ε' Εργε  
παγγειν  
βελος, εν  
ειπεν. Chry-  
st. i. Gen.  
hom. 25. Ne-  
mo punire de-  
siderans, quod  
facturus est  
committitur.  
Hieronymus in  
Ion. 3.

(d) Heb. 12.  
9.

§. 15.  
(e) Deut. 29.  
18, 19.

First; for the Distressed. Consider this, and take comfort; all you that (a) *mourn in Sion*, and groan under the weight of Gods heavy displeasure, and the fearfull expectation of those bitter *cur-  
ses* and *judgements*, which he hath *threatned* against sinne. Why do you spend your strength and spirit, in gazing with broad eyes altogether on Gods *Justice*; or *Truth*: take them off a little, and refresh them, by fastening them another while upon his *mercy*. Consider not only *what* he threatneth: but consider withall *why* he threatneth; it is, *that* you may repent: and withall *how* he threatneth; it is, *unlesse* you repent. He threatneth to *cast down* indeed: but unto *humiliation*, not into *despair*. He shooteth out his *arrowes*, even *bitter words*: but as (b) *Jonathans* arrowes, for *warning*, not for *destruction*. Think not, he aimeth so much at thy *punishment*, when he *threatneth*: alas, if that were the thing he sought, he could lay on load enough (c) without words: No, it is thy *amendment* he aimeth at, and seeketh therein: and therefore holdeth not his *tongue*, that if thou wilt take it for a warning, he may hold his *hand*. If the Father do but *threaten* the Child, when the *Rod* lyeth by him; it is very likely he meaneth not to *correct* him for that time, but only to make him the more *carefull* to obey, and the more *fearfull* to offend, for the time to come. Canst thou gather *hope* from the *chiding* of thy *earthly father*; and wilt thou find no *comfort* in the *chidings* and *threatnings* of thy *heavenly Father*? whose bowels of tender compassion to us-ward are so much larger, than any *earthly Parents* can be; by how much himselfe (d) *Father of spirits* is greater than those *fathers of our flesh*. Yea, but who am I, will some disconsolate soul say, that I should make Gods *threatnings* void? or what my *repentance*, that it should *cancel* the Oracles of *truth*, or *reverse* the *sentence* of the eternal Judge? Poor distressed soul, that thus disputest against thine own peace; but seest not the while the unfathomed depth of Gods *Mercy*, and the wonderfull dispensations of his *Truth*. Know, that his *threatnings* are not made *void*, or of *none effect*, when thou by thy *repentance* stayest the execution of them; yea rather then are they of all other times *most effectual*: for then do they most of all accomplish *their proper end*, and the thing for which they were intended, in thy *amendment*. Neither let his *truth* make thee despair; but remember, that the tenor of all his most *peremptory threatnings* runneth with an *implicite reservation* and *conditional exception* of *Repentance*: which *condition* if thou on thy part faithfully perform; the *judgement* shall be turned away, and yet Gods *Truth* no whit impaired. This for the *Distressed*.

Now for the *Secure*. Moses in Deut. 29. speaketh of a certain (e) *root*, that beareth gall and wormwood; that blesteth it self when

God



A God curseth, and standeth unmoved when God threatneth. Here is an *Axe* for that *root*; to *hew* it in pieces: and, unless it (a) bring forth better fruit, to *cleave* it out for the fire. If there be any sprigs or *spurs* of that *root* here; let them also consider what hath been said, and *tremble*. Consider this I say and *tremble*, all you that make a *mock* at God, and at his word, and imagine that all his *threatnings* are but *Bruta fulmina*, empty cracks, and *Powder without shot*; because sundry of them have fallen to the ground, and not done the hurt they made shew of. But know, whosoever thou art, that thus abusest *the Mercy*, and despisest *the Truth*

(a) Mat. 7. 19.

B of God; that as his *Mercy* never did, so his *Truth* shall never fail. Thou sayest, some of his *threatnings* have done no harm: I say as much too; and his *mercy* be blessed for it: but what is that, to secure thee? If any where Gods *threatnings* did no harm, and wrought no *destruction*; it was there only, where they did good, and wrought *repentance*. If they have *turned thee* from thy sins, as they have done some others; there is hope thou mayest *turn them away* from thee, as some others have done. But if they have done no good upon thee, in working thy *repentance*; certainly they hang over thee to doe thee harm, and to work thy

C *destruction*. Gods *threatnings* are in this respect, as all other his words are, sure and stedfast; and such as (b) *Shall never return void*, but accomplish that for which they were sent: if not the one way, then without all doubt the other. If they doe not *humble* thee, they must *overwhelm* thee; if they work not thy *conversion*, they will thy *ruine*. As some *strong Physick*, that either *mendeith* or *endeth* the Patient; so are these. And therefore when *judgements* are denounced; resolve quickly, off or on: Here is all the choice that is left thee; either *Repent*, or *Suffer*. There is a generation of men, that (as *Moses* complaineth) (c) *When they hear the words of*

(b) Esay. 52. 11.

D Gods curse, *blesse themselves in their hearts*, and say they shall have peace, though they walk in the *imagination of their own hearts*; that (as *Saint Paul* complaineth) (d) *Despise the riches of his goodness and forbearance and long-suffering, not taking knowledge that the goodness of God would lead them to repentance*; that (as *S. Peter* complaineth) (e) *walk after their own lusts, and scoffingly jest at Gods judgements, saying, where is the promise of his coming*? But let such secure and carnal scoffers be assured, that howsoever others speed, they shall never go unpunished: Whatsoever becometh of Gods *threatnings* against others, certainly they shall fall heavy upon them. They

(c) Deut. 29. 19.

(d) Rom. 2. 4.

(e) 2 Pet. 3. 3, 4.

E that have taught us their conditions, *Moses* and *Paul* and *Peter*; have taught us also their punishments. *Moses* telleth such a one, how ever others are dealt with, that yet (f) *The Lord will not spare him; but the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in Gods Book shall light upon him, and the Lord shall blot out his name from under heaven*. *Saint*

(f) Deut. 29. 20.

[a] Rom. 2. 5.

[b] 2 Petr. 2. 3.

[c] Psal. 145. 8.

[d] Furor fit  
lafa sepius  
patientia.

§. 16.

[e] Auson.  
Epig. 10.

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Paul telleth such men, that by despising the riches of his goodnesse and forbearance; they doe but (a) *Treasure up unto themselves wrath against the great day of wrath, and of the revelation of the righteous judgement of God.* Saint Peter telleth them, howsoever they not only *sleep*, but *snort* in deep security; that yet (b) *Their judgement of long time sleepeth not, and their damnation is revealed not so much as slumbereth.* Doe thou then take heed, whosoever thou art, and whatsoever thou dost, that thou *abuse* not the Mercy of God: and to *divorce* it from his Truth, is to *abuse* it. It when God *threatneth*, thou layest aside his Truth, and presumest on his *bare Mercy*: when he *punisheth*, take heed he do not cry *quittance* with thee, by laying aside his Mercy, and manifesting his *bare Truth*. God is (c) *patient and mercifull*. Patience will *bear* much, Mercy *forbear* much: but being scorned, and provoked, and dared, (d) *Patience* it self turneth *furious*, and *Mercy* it self *cruel*. It is *Mercy*, that *threatneth*; it is *Justice*, that *punisheth*. Mercy hath the *first turn*; and if by *Faith* and *Repentance* we lay timely hold of it, we may *keep* it for ever, and (revenging) *Injustice* shall have nothing to doe with us. But if carelesse and secure, we slip the opportunity, and neglect the time of *Mercy*; the *next turn* belongeth to *Justice*: which will render judgement *without mercy*, to them that *forgot* God, and *despised* his Mercy. That for the *Secure*.

Now *thirdly*, and generally for *All*. What God hath *joyned together*, let no man *put asunder*. God hath purposely in his *threats* joyned and tempered *Mercy* and *Truth* together; that we might *take* them together, and *profit* by them together. (e) *Discedat hæc si quis, faciunt discreta venenum; Antidotum sumet, qui sociata bibet*: as he spake of the *two poysons*. Either of these single, though not through any *malignant quality* in themselves, (God forbid we should think so) yet through the *corrupt temperature* of our souls, becommeth rank and deadly *poyson* to us. Take *Mercy* without *Truth*; as a *cold Poyson* it benummeth us, and maketh us stupid with *careless Security*. Take *Truth* without *Mercy*; as an *hot poyson* it scaldeth us, and scorched us in the flames of *restless Despair*. Take *both* together, and mix them well: as *hot* and *cold poysons*, fitly tempered by the skill of the Apothecary, become *medicinable*; so are Gods *Mercy* and *Truth* restorative to the soul. The consideration of his Truth *humbleth* us; without it we would be *fearlesse*: the consideration of his Mercy *supporteth* us; without it we would be *hopelesse*. Truth begetteth *Fear* and *Repentance*; Mercy, *Faith* and *Hope*: and these two *Faith* and *Repentance* keep the soul even, and upright and steddy, as the *ballast* and *sail* doe the ship; that for all the rough waves and weather that encountereth her in the troublesome sea of this World, she miscarrieth not, but arriveth safe and joyfull in the

A the Haven where she would be. *Faith* without *Repentance*, is not *Faith*, but *Presumption*; like a Ship all *sail*, and no *ballast*, that tippeth over with every blast: and *Repentance* without *Faith*, is not *Repentance*, but *Despair*; like a Ship all *ballast*, and no *sail*, which sinketh with her own weight. What is it then that we are to do, to turn away Gods wrath from us, and to escape the judgements, he threatneth against us? Even this: As in his *Comminations* he joyneth *Mercy* and *Truth* together; so are we in our *Humiliations* to joyn *Faith* and *Repentance* together. His *threatnings* are true: let us not presume of forbearance; but *fear*, since he hath threatned, that unless we repent, he will strike us. Yet his *threatnings* are but conditional: let us not despair of forbearance; but *hope*, although he hath threatned, that yet if we repent he will spare us. That is the course, which the godly, guided by the direction of his holy Spirit, have ever truly and sincerely held; and found it ever comfortable to assure them of sound peace, and reconciliation with God. That is the course, which the very *Hypocrites* from the suggestion of *natural Conscience* have sometimes offered at, as far as Nature (*enlightened*, but *unrenewed*) could lead them; and found it *effeſſual*, to procure them at the least some *forbearance* of threatned judgements, or *abatement* of temporal evils from God.

C Thus have you heard *three Uses* made, of Gods *mercy* in revoking, joyned with his *truth* in performing, what he threatneth. One, to chear up the distressed; that he despair not, when God threatneth: another, to shake up the secure; that he despise not, when God threatneth: a third, to quicken up all; that they beleve and repent, when God threatneth. There is yet another *general Use* to be made hereof; which, though it be not directly proper to the present argument, yet I cannot willingly passe without a little touching at it: and that is, to instruct us for the understanding of Gods *promises*. For *contraries*, (as *Promises* and *Threatnings* are,) being of the like kind and reason either with other, do mutually give and take light either to and from other. Gods *threatnings* are true and stedfast: his *Promises* are so too, (a) [ *Promisit qui non mentitur Deus*, which God that cannot lie hath promised ] saith the Apostle in one place; and in another, (b) *All the Promises of God are Yea and Amen*: ] and where in a third place he speaketh of (c) *Two immutable things, in which it was impossible for God to lie*, his promise is one of those two. The *Promises* then of God are true, as his *Threatnings* are. Now look on those *Threatnings* again; which we have already found to be true, but withall conditional, and such as must be ever understood with a clause of reservation or exception. It is so also in the *Promises* of God: they are true, but yet conditional, and so they must ever be understood with a conditional clause. The exception there to be understood, is *Repentance*; & the condition here, *Obedience*. What God threatneth to do unto us, absolutely in

§. 17.

[a] Titus 1. 2.

[b] 2 Cor. 1. 20.

[c] Heb. 6. 18.



words; the meaning is, he will doe it, *unles we repent and amend*: and what he *promise* to do for us, *absolutely* in words; the meaning is, he will do it, *if we believe and obey*. And for so much as this *clause* is to be understood of course, in all *Gods promises*: we may not charge him with *breach of Promise*, though after he do not really perform that to us, which the letter of his promise did import, if we *break* the condition, and *obey not*.

§. 18.

Wouldst thou know then, how thou art to *entertain* Gods *promises*, and with what assurance to *expect* them? I answer, with a *confident* and *obedient* heart. *Confident*, because he is *true*, that hath *promised*; *Obedient*, because that is the *condition*, under which he hath *promised*. Here is a curb then for those mens *presumption*; who living in sinne, and continuing in *disobedience*, dare yet lay claim to the good *Promises* of God. If such men ever had any seeming *interest* in Gods *Promises*; the interest they had, they had but by *contract* and *covenant*: and that *covenant*, whether either of the two it was, *Law* or *Gospel*, it was *conditional*. The covenant of the *Law* wholly, and *a Priori* conditional; (a) *Hoc fac & vives*, *Do this and live*: and the Covenant of the *Gospel* too, after a sort, and *a Posteriori* Conditional; *Crede & Vives*, *Believe and Live*. If then they have broken the *conditions* of both *covenants*, and do neither *Believe*, nor *Do* what is required: they have by their *Unbelief* and *Disobedience* forfeited all that seeming *interest* they had in those *Promises*. Gods *promises* then, though they be the very main supporters of our Christian *Faith* and *Hope*, to as many of us, as whose consciences can witness unto us a sincere *desire* and *endeavour* of performing that *Obedience* we have covenanted; yet are they to be embraced even by such of us, with a reverend *fear* and *trembling*, at our own unworthinesse. But as for the *unclean*, and *filthy*, and *polluted*; those (b) *Swine* and *Dogs*, that delight in sinne and disobedience, and every abomination: they may set their hearts at rest for these matters; they have neither *part* nor *fellowship* in any of the *sweet promises* of God. Let dirty (c) *Swine* wallow in their own *filth*; these rich (d) *pearles* are not for them, they are too *precious*: let hungry (e) *Dogges* glut themselves with their own *vomit*; the (f) *Childrens bread* is not for them, it is too *delicious*. Let him that will be *filthy*, (g) *be filthy still*: the *promises* of God are *holy things*, and belong to none but those that are *holy*, and desire to be *holy still*. For our selves in a word; let us *hope* that a *promise* being left us, if with faith and obedience and patience we *wait* for it, we shall in due time *receive* it: but withall (h) *let us fear*, (as the Apostle exhorteth Heb. 4.) *Lest a promise being left us, through disobedience or unbelief, any of us should seem to come short of it*.

(a) Luke 10. 28.

(b) Mat. 6. 6.

(c) 2 Pet. 2. 22.

(d) Mat. 6. 6.

(e) 2 Pet. 2. 22.

(f) Mat. 15. 26.

(g) Rev. 22. 11.

(h) Heb. 4. 1.

§. 19.

Thus much of the former thing proposed; the magnifying of Gods *Mercy*, and the clearing of his *Truth* in the revocation and suspension of *threatned judgements*; by occasion of these words [ I

will

A *will not bring the Evil.* ] There is yet a *Circumstance* remaining, of this generall part of my Text, which would not be forgotten: it is the *extent of time*, for the suspending of the judgement [ *I will not bring the Evil in his days.* ] Something I would speak of it too by your patience: it shall not be much, because the season is sharp, and I have not much sand to spend. *I will not bring the evil in his days.* The judgement denounced against *Ahabs* house, was in the end executed upon it; as appeareth in the sequel of the story, and especially from those words of *Jehu* ( who was himself the instrument raised up by the Lord, and used for that execution, in 4 Kings

B 10. (a) [ *Know that there shall fall to the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab; for the Lord hath done that which he spake by his servant Elisha.* ] Which were enough, ( if there were nothing else to be said ) to justify Gods Truth in this one particular. That which *Ahab* gained by his humiliation, was only the deferring of it for his time; I will not bring the evil in his days. As if God had said, This wretched King hath provoked me, and pulled down a curse from me upon his house, which it were but just to bring upon him and it without farther delay: yet because he made not a scoff at my Prophet, but took my words something to heart, and was humbled by them; he shall not say, but I will deal mercifully with him, and beyond his merit: as ill as he deserveth it, I will do him this favour, *I will not bring the evil* that is determined against his house, *in his days.*

(a) 4 King. 10. 10.

The thing I would observe hence, is; That, when God hath determined a judgement upon any people, family, or place; it is his great mercy to us, if he do not let us live to see it. It cannot but be a great grief, ( I say not now to a religious, but even ) to any soul, that hath not quite cast off all natural affection: to forethink and foreknow the future calamities of his country and kindred. (b) *Xerxes* could not forbear weeping, beholding his huge army that followed him; onely to think, that within some few scores of years so many thousands of proper men would be all dead and rotten: and yet that a thing that must needs have happened by the necessity of nature, if no sad accident or common calamity should hasten the accomplishment of it. The declination of a Commonwealth, and the funeral of a Kingdome, foreseen in the general corruption of manners, and decay of discipline, ( the most certain symptoms of a tottering State; ) have fetched teares from the eyes, and blood from the hearts, of heathen men zealously affected to their Country. How much more grief then must it needs be, to them that acknowledge the true God, not only to foreknow the extraordinary plagues and miseries and calamities which shall befall their posterity: but also to fore-read in them Gods fierce wrath and heavy displeasure and bitter vengeance, against their own sins, and

§. 10.

(b) Herodot. in Polyh. Valer. Max. 9. 13.

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(a) Luke 19.  
41.

§. 21.

(b) Genes. 15-  
13--15.(c) Esa. 39. 6.  
8.(d) 4 King. 2.  
16--20.

§. 22.

(e) Dio. lib. 57.

(f) Illa vox  
seel rata atque  
inhumana.Cic. 3. de fi-  
nib. vox mag-  
na & detestabi-  
lis. Senec. 2.  
de Clement. 2.(g) Everso ju-  
vat orbe mori.  
Dictum Ruffi-  
ni apud Clau-  
dian.(h) Nero apud  
Sueton. i Ne-  
rone, cap. 38.(i) Arist. 1. E-  
thic. 11.(k) Terent.  
Andr. 4. 1.

and the sins of *their posterity*? Our blessed Saviour, though him-  
self *without sinne*, and so no way *accessory* to the procuring of the  
evils that should ensue, could not yet but (a) *Weep over the City*  
of *Ierusalem*, when he beheld the present *security*, and the future  
*ruine* thereof.

A *grief* it is then to know these things shall happen : but some  
*happinesse* withall, and to be acknowledged as a *great favour* from  
God, to be assured that we shall never see them. It is no small  
*mercy* in him, it is no small *Comfort* to us : if either he *take us away*,  
before his judgements come ; or *keep* his judgements away, till  
we be gone. When God had told *Abraham*, in *Gen. 15.* that his  
(b) *seed* should be a *stranger* in a land that was not theirs, mean-  
ing *Egypt*, where they should be kept under, and *afflicted 400 years* :  
lest the good Patriarch should have been swallowed up with  
grief at it ; he *comforteth* him, as with a promise of their glorious  
*deliverance* at the last, so with a promise also of *prosperity* to his  
own person, and for his own time, [ *But thou shalt go to thy fathers*  
*in peace, and shalt be buried in a good old age*, vers. 15. ] In *Esay 39.*  
when *Hezekiah* heard from the mouth of the Prophet *Esaiah*, that  
all the (c) *treasures* in the Lords house should be carried into *Baby-*  
*lon*, and that his *sonnes* whom he should beget should be taken a-  
way, and made *Eunuches* in the palace of the King of *Babylon* ; he  
submitted himself ( as it became him to do, ) to the sentence of  
God ; and comforted himself with this, that yet *there should be*  
*peace and truth in his dayes*, verse 8. In 4 *Kings 22.* when *Huldah*  
had prophesied of the (d) evil that God would bring upon the  
City of *Ierusalem*, and the whole land of *Judah* ; in the name of  
the Lord she pronounceth this as a *courtesie* from the Lord unto  
good King *Iosiah*, [ *Because thy heart was tender, and thou hast humbled*  
*thy self-- Behold therefore I will gather thee unto thy fathers, and thou*  
*shalt be gathered unto thy grave in peace, and thine eyes shall not see all the*  
*evil, which I will bring upon this place.* ] verse last.

Indeed every man should have, and every good man hath, an  
*honest care* of posterity ; would *rejoyce* to see things *settled well* for  
them, would *grieve* to see things likely to *go ill* with them. That  
common speech which was so frequent with (e) *Tiberius*, was  
monstrous, and not (f) *favouring* of common humanity, (g) *Ἐγὼ*  
*δαβῶ, καὶ γαῖα μὴ ᾔσῃ μοι*, When I am gone, let Heaven and Earth  
be jumbled again into their old Chaos : but he that mended it,  
with (h) *ἐγὼ γὰρ ζῶ*, yea ( faith he, ) whilest I live ; seemeth to  
have renounced all that was man in him. *Aristotle* hath taught us  
better, what reason taught him, that (i) *Res posterorum pertinent*  
*ad defunctos* ; the good or evil of those that come after us, doth  
more than nothing concern us, when we are dead and gone.  
This is true : but yet (k) *Proximus egomet mi*, though it were the  
speech of a *Shark* in the Comedy, will bear a *good construction*.

Eve-



A Every man is (a) *neerest* to himself: and that *Charity*, which looketh *abroad*, and seeketh not *only* her own, yet beginneth at *home*, and seeketh *first* her own. Whence it is, that a *godly man*, as he hath just cause to *grieve* for posterities sake, if they must feel Gods judgements; so he hath good cause to *rejoyce* for his own sake, if he shall *escape* them: and he is no lesse to take knowledge of Gods *Mercy*, in sparing *him*; than of his *Iustice*, in striking *them*.

(a) οὐκ ἴδιον  
ἐαυτῷ καλεῖται  
ἑδῆς ἐδῆνα.

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S. 23.

This point is *usefull* many ways: I will touch but some of them, and that very briefly. *First*, here is one *Comfort*, among many other, against the bitterness of *temporal death*. If God cut thee off in the *middest* of thy days, and *best* of thy strength; if *death* turn thee *pale*, before *age* have turned thee *gray*; if the flower be *plucked off*, before it begin to *wither*: grudge not at thy lot therein; but meet Gods Messenger *cheerfully*, and embrace him *thankfully*. It may be, God hath some great work in hand; from which he meaneth to save thee. It may be, he *sendeth death* to thee, as he sent his (b) *Angel* to *Lot*; to *pluck thee* out of the *middest* of a froward and crooked generation, and to *snatch thee away*, lest a worse thing than death should happen unto thee. Cast not therefore a longing eye back upon *Sodome*, neither desire to linger in the *plain*; (it is but a *valley of tears* and misery:) but up to the *mountain* from whence cometh thy *salvation*, lest some evil overtake thee. Possibly that which thou thinkest an *untimely death*, may be to thee a *double advantage*: a great advantage, in *usher*ing thee so early into Gods glorious *presence*; and some advantage too, in *plucking* thee so seasonably from Gods imminent *Judgements*. It is a favour to be (c) *taken away* betimes, when evil is determined upon those that are left.

(b) Gen. 19.  
16, 17.

(c) Non melior -  
cule quinquam  
audio hac anno

D ereptum, qui mihi non à Diis immort. ereptus ex his miseriis, & ex iniquissimâ conditione vitæ videretur. Cic. 5. Epist. 16. Fuit hoc luctuosum suis, acerbum patriæ, græve bonis omnibus: sed in tamen Remp. cessus secuti sunt, ut mihi non erepta L. Crasso à Diis imm. vita, sed donata mors esse videretur. Non vidit flagrantem, &c. Id. 3. de Orat. Fortunatus illius [Hortensii] exitus, qui ea non vidit cum fierent, quæ prævidi futura. - sed illum videtur felicitas ipsius quæ semper est usus, ab eis miseriis quæ consecute sunt, morte vindicasse. Id. in Bruto.

S. 24.

Secondly, here is a *warning* for us, to take consideration of the losse of good or *usefull* men; and to *fear*, when they are *going* from us, that some evil is *comming* towards us. The Prophet complaineth of the too great and general neglect hercof in his times; (d) [The righteous perishe, and no man layeth it to heart; and mercifull men are taken away, none considering that the righteous is taken away from the evil to come, Esa. 57.] When God sendeth his (e) *Angel* to pluck out his righteous *Lots*, what may *Sodome* expect but fire and *brimstone* to be rained down upon them? When he plucketh up the fairest and choicest *flowers* in his garden, and

(d) Esay. 57.  
1.

(e) Gen. 19.  
16.

crop-

(a) Peritura  
urbis, aut ma-  
lorum immi-  
nentium, vel  
future labis,  
hoc primum in-  
diciunt viri  
consultores ---  
Ambros. de  
Cain & Abel,  
c. 3.  
§. 25.

(b) Gen. 19.  
9.

(c) Psal. 50. 21.

(d) Luk. 13.

(e) Revel. 3. 4.

(f) Ezek. 9.  
4.

(g) 4 King. 3.  
14.

(h) Psal. 106.  
23.

(i) Esay. 14.  
23.

[k] Job. 22. 30.

(l) Gen. 18.  
32.

croppeth off the tops of the goodliest poppies: who can think o-  
ther, than that he meaneth to lay his garden waste, and to turn  
it into a wild *wilderness*? when he undermineth the main *pillars*  
of the house, taketh away the very *props* and *buttresses* of Church  
and Common-weal; sweepeth away religious *Princes*, wise  
*Senatours*, zealous *Magistrates*, painfull *Ministers*, men of emi-  
nent *rancks*, *gifts*, or *example*: who can be secure, that either  
Church, or Common-weal shall (a) stand up long; and not *sotter* at  
least, if not *fall*? God in *Mercy* taketh such away from the *evil*  
to come: we in *wisdom* should look for *evil* to come: when God  
taketh such away.

Thirdly, here is *instruction* for wordlings, to make much of  
those *few* *godly* ones that live among them: for they are the very  
*pawns* of their peace, and the *pledges* of their security. Think not,  
ye *filthy Sodomites*, it is for your own sakes, that ye have been  
spared so long; know to whom you are beholden: This *Fellow*  
(b) *that came in to sojourn* among you, this *stranger*, this *Lot*,  
whom you so hate, and malign, and disquiet; he it is that  
hath bayled you hitherto, and given you *protection*. Despise not  
Gods patience, and long suffering, ye *prophane ones*; neither  
blesse your selves in your ungodly wayes; neither say, *We pro-*  
*per*, though we walk in the lusts of our hearts. This and thus  
we have done, and nothing hath been done to us, God holdeth  
his *hand*, and holdeth his *tongue* at us; surely (c) *He is such a one*  
*as our selves*. Learn, O ye *despisers*, that if God thus forbear you,  
it is not at all for your own sakes, or because he careth not to pu-  
nish evil doers: no; he hath a little *remnant*, a (d) little *flock*,  
a little *handfull* of his own among you; a (e) *few names* that have  
*given* themselves unto him, & *call upon* him daily for mercy upon  
the land, and that (f) *weep* and *mourn* in secret and upon their  
beds for your abominations; whom you *hate*, and *despise*, and *per-*  
*secute*, and *defame*, and account as the very *scumme* of the people,  
and the refuse and *off-scouring* of all things; to whom yet you owe  
your preservation. Surely, if it were not for some *godly Jehosha-*  
*phat* or other, whose (g) *presence* God *regardeth* among you; if it  
were not for some zealous *Moses* or other that (h) *standeth in the*  
*gap* for you: Gods wrath had entred in upon you long ere this,  
as a mighty *breach* of water; and as an overflowing *deluge* over-  
whelmed you; and you had been swept away as with the (i)  
*Besome of destruction*, and devoured as *stubble* before the fire. It is  
(k) *The innocent that delivereth the land*, and repriveth it from destru-  
ction, when the sentence of desolation is pronounced against it;  
and it is *delivered by the purenesse of his hands*. O the goodnesse of  
our GOD! that would have spared the five Cities of the Salt  
Sea, if among so many thousands of beastly and filthy persons  
there had been found but (l) *Ten righteous ones*; and that was for  
each

A each City, but *two* persons: nay, that would have pardoned *Jerusalem*, if in all the (a) *streets and broad places thereof*, replenished with a world of *Idolaters*, and *Swearers*, and *Adulterers*, and *Oppressors*, there had been found but *one* single man, that executed judgement, and sought the truth from his heart. But O the madness of the men of this foolish world withall! who seek to doe them most mischief of all others, who of all others seek to doe them most good; thirsting most after their destruction, who are the chiefest instruments of their preservation. On foolish and mad world! if thou hadst but wit enough, yet, yet to hugge and to make much of that little flock, the hostages of thy peace, and the earnest of thy tranquillity! if thou wouldst but (b) *Know, even thou, at least in this thy day, the things that belong unto thy peace!* Thou art yet happy, that God hath a remnant in thee: and if thou knewest how to make use of this happinesse, at least in this thy day, by honouring their persons, by procuring their safety and wellfare, by following their examples, by praying for their continuance; thou mightest be still, and more, and ever happy. But if these things, that belong unto thy peace, be now hidden from thine eyes; if these men, that prolong thy peace, and prorogue thy destruction, be now despised in thy heart, in this day of thy peace: God is just; thou knowest not how soon they may be taken from thee: and though he do not bring the evil upon thee in their days; when they are gone, thou knowest not how soon vengeance may overtake thee, and [c] *Then shall he tear thee in pieces, and there shall be none left to deliver thee.*

(a) Jer. 5. 1.

(b) Luk. 19. 42.

(c) Psal. 50. 22.

§. 26.

I have now done. Beseech we God the Father of mercies, for his dear son Iesus Christ his sake, to shed his Holy Spirit into our hearts; that by his good blessing upon us, that which hath been presently delivered agreeably to his holy truth and word, may take root downwards in our hearts, and bring forth fruit upwards in our lives and conversations: and so to assist us ever with his grace, that we may with humble confidence lay hold on his mercies, with cheertull reverence tremble at his judgements, by unfeigned repentance turn from us what he hath threatned, and by unwearyed Obedience assure unto us what he hath promised. To which Holy Father, Sonne, and Spirit, three persons, and &c.





THE THIRD  
SERMON  
AD POPULUM.

At Grantham Linc. Jun. 19. 1621.

3 Kings 21. 29.

— *I will not bring the evil in his dayes: but in his sons  
dayes will I bring the evil upon his house.*

S. I.



Come now this third time to entreat of this Scripture, and (by Gods help) to finish it. Of the three parts whereof, heretofore propounded, viz. 1. *Ahabs Humiliation*; 2. *The suspension of his judgement for his time*; 3. And the *Devolution* of it upon *Jehoram*: the two former having been already handled; the last only now remaineth to be considered of. In the prosecution whercof; as heretofore we have cleared GOD'S *Holiness*, and *Truth*: so we shall be now occasioned to clear his *Iustice*, from such imputions, as might seem to lie upon it from this Act. And that in *three respects*; accordingly as *Jehoram*, who standeth here punishable for *Ahabs* sin, may be considered in a *threefold reference* to *Ahab*: that is to say, either *relatè*, as the son of *Ahab*; or *disparatè*, as another man from *Ahab*; or *comparatè*,  
as

A as a man (a) not altogether so bad as *Ahab*. Now what (b) Justice first to punish the *son* for the father? or indeed *secondly*, any one man for another? but most of all *thirdly*, the *lesse offender* for the greater?

(a) 4 King. 3. 2.  
(b) *Quisquam est hominum, qui fuisse illum [Jovem] Deum credat, tam*

*injustum, tam impium, nec mortuum saltem constituta servantem; apud quos nefas haberetur magnum, alterum pro altero plecti, & aliena delicta aliorum cervicibus vindicari? At nob. contr. Gent. lib. 7.*

B It is not a matter of so much difficulty, as at the first appearance it seemeth, to clear these doubts; if all things thereto appertaining be *duly* and *distinctly* considered. The greatest trouble will be, ( the things being of more variety than hardnesse, ) to sort them in such manner, as that we may therein proceed *orderly* and without confusion. Evermore, we know, *Certainities* must rule *Uncertainities*; and *clear truths*, *doubtfull*: it will be therefore expedient for us, for the better guiding of our judgements, first to lay down some *Certainities*; and then *afterwards* by them to measure out fit *resolutions* to the doubts; and then *lastly* from the premises to raise some few *instructions* for our use.

§. 2.

C The first *Certainty* then, and a main one, is this. Howsoever things appear to us, yet God neither is, nor can be *unjust*; as not in any other thing, so neither in his punishments. (c) *Is God unrighteous, that taketh vengeance? God forbid: for then how shall God judge the world?* (d) *Shall not the Judge of all the earth doe right?* Indeed the reasons of his *Justice* oftentimes may be, oftentimes are *unknown* to us: but they never are, they never can be *unrighteous* in him. If in a deep point of *Law*, a learned discreet *Judge* should upon sufficient grounds give sentence, flat contrary to what an ordinary *by-stander* would think reason, ( as many times it falleth out; ) it is not for the grieved party to complain of *injustice* done him: he should rather *impute* what is done, to want of *skill* in himself, than of *Conscience* in the Judge. Right so, if in many things Gods proceedings hold not proportion with those characters of Justice and Equity, which our weak and carnal reason would expresse; we must thence infer our own *ignorance*, not his *injustice*.  
D And that so much the rather; because those matters of *Law* are such as fall within the comprehension of *ordinary reason*; whereas the ways of God, are farr removed out of our sight, and advanced above our reach: and besides, an *earthly Judge* is subject to misprision, mis-information, partiality, corruption, and sundry infirmities that may vitiate his proceedings; whereas no such thing can possibly fall upon the divine Nature. David  
E hath taught us in the Psalm, that (e) *The righteousness of God is as the great mountains, and his judgements as the great deep.* A great Mountain is eath to be seen; a man that will but open his eyes cannot over-look it: but who can see into the bottom of the Sea, or finde out what is done in the depths thereof? Whatso-

§. 3.  
(c) Rom. 3. 5.  
(d) Gen. 18. 25.

(e) Psal. 36. 6.

#  
(a) Esay 55.  
8, 9.

(b) Psal. 14. 5.

(c) John 4. 11

ever we doe then; let us beware we measure not (a) *his wayes*, by *our wayes*, nor *his works*, by *our works*: howsoever they seem to swerve from the rules of our *wayes* and *works*; yet still (b) *The Lord is righteous in all his wayes, and holy in all his works.* "Though we cannot fathom the *deeps* of his judgements, (for (c) *The well is deep*, and we have not wherewithall to draw; ) yet let the assurance of the *righteousnesse* of all his proceedings stand firm and manifest as the *mountains*, which can neither be removed nor hid, but stand fast-rooted for evermore. This we must rest upon as a *certain Truth*; howsoever, whomsoever, whensoever, God *punisheth*, he is never *unjust*.

S. 4.

[d] Ecclef. 1.

13.

[e] Sirac. 40. 1.

*The second Certainty.* To speak of *Punishments* properly; no *temporal evil* is simply, and *de toto genere* a punishment. By *temporal evils*, I understand all the *penal evils* of this life, that doe or may befall us from our bodily *conception*, to our bodily *deaths inclusive*; hunger, cold, nakednesse, sicknesses, infirmities, discontents, reproaches, poverty, imprisonments, losses, crosses, distresses, death, and the rest; in a word, all that (d) *Sore travel, which God hath given to the sons of man, to be exercised therewith*, and that (e) *Heavy yoke which is upon the sons of Adam, from the day that they goe out of their mothers womb, till the day that they return to the mother of all things.* I say none of all these are properly and *de toto genere* to be accounted *punishments*. For to make a thing simply and properly and formally a *punishment*, there are required these *three conditions*: 1. That it be *painfull*, and grievous to suffer. 2. That it be *inflicted* for some fault. 3. That it be *involuntary*, and against the sufferers will. That which hath but the first of these *three conditions*, may be called after a sort (and truly too) *Malum poenae*, a kinde of *punishment*. But *supior*, and properly, that Evil onely is a *punishment*, wherein the whole *three conditions* concur. Now these *temporal evils*, though they have the *two first conditions*; all of them being *grievous* to suffer, all of them being *inflicted* for sinne: yet in the *third condition* they fail, because they are not *involuntary* simply, and perpetually, and *de suo genere* involuntary: (to omit also a kinde of failing in the *second condition*; not but that they are ever *inflicted* for some sinne deserving them; but for that, there are withall other *ends*, and *reasons* for which they are *inflicted*, and whereunto they are *intended*, besides and above the punishment of the offence) It may not be gainesaid indeed, but these things are *involuntary* sometimes in the particular, and especially to some men, even the *least* of them: but *simply* and *universally* such they are not; since by other some men, the *greatest* of them are willingly and cheerfully, not only *suffered*, but *desired*. Not but that they are *grievous* to the best. (It must needs be some grief, as to the *Merchant*, to see his rich lading cast over-board, and to the *Patient* to have an

old



A old fettered fore searched and findged; so to the *Christian*, to have Gods *correcting hand* lie heavy upon him in some *temporal affliction*: The Apostle telleth us plainly; (a) *No affliction for the present is joyous, but grievous.* ) But *involuntary* it is no more in him, than those other things are in them. As therefore the *Merchant*, though it pitty his heart to see so much *wealth* irrecoverably lost; yet getteth the best *help*, and useth the best *speed* he can to empty the Vessel of them, for the *saving of his life*; and as the *Patient*, though (b) he smart when the *wound* is dressed, yet *thanketh* and *seeth* the Surgion for his pains, in hope of *future ease*: so the *Christian*, though these *temporal evils* somewhat trouble him, yet he is *willing* to them, and he is *cheerfull* under them, and he acknowledgeth Gods *goodness* in them, and returneth him *thanks* for them; because he knoweth they are sent for his *future good*, and that they will at the last (c) *Yield him the peaceable fruit of righteousness*, when he shall have been sufficiently *exercised* thereby. See (d) *Peter and Iohn* *rejoycing*, when they suffered for the name of *Jesus*, and *Saint Paul* so farr from *fearings*, that he (e) *longed* after his *dissolution*; and the blessed *Martyrs* running to a *faggot*, as to a *feast*. Verily, Gods children see great *good* in these things, which others account *evils*:  
 C and therefore they take them not as bare *punishments* sent to *afflict* them; but as *glorious tryals* to *exercise* them, as *gracious corrections* to *humble* them, as *precious receipts* to *purge*, and *recover*, and *restore*, and *strengthen* them.

So that it is not any of the *temporal evils* of this life; but much rather the *everlasting pains* of hell, wherein the *just reward* and *punishment* of sinne properly and especially consisteth. (f) *The wages of sinne is death*: the proper wages of sinne *eternal death*. For so the *Antithesis* in that place giveth it to be understood, *viz.* of such a *death* as is opposed to *Eternal Life*, and that is *Eternal Death*;

D [ *The wages of sinne is death: but the gift of God is Eternal life.* ] Rom. 6. By the distribution of those *Eternal punishments* then, we are rather to judge of Gods *righteousness* in recompensing sinners; than by the dispensation of these *temporal evils*. It was a stumbling block to the (g) *heathen*, to see *good men* oppressed, and *vice* prosper: it made them doubt; some, whether there were a *God*, or no; others nothing better, whether a *providence*, or no. But what marvel if they stumbled, who had no right knowledge either of *God*, or of his *providence*; when *Iob*, and *David*, and other the dear children of *God* have been much puzzled with it?

E *David* confesseth in *Psal.* 73. that (h) *His feet had welzigh slipped*, when he saw the prosperity of the wicked: and certainly down he had been, had he not happily stepped (i) *Into the Sanctuary of God*, and there understood the end of these men. *Temporal evils*, though they be sometimes *punishments* of sinne: yet they are not ever sent as *punishments*, (because sometimes they have other

ends

[a] Heb. 12. 11.

[b] Est planè quasi servitia, medicina de scalpelli -- Non tamen secari idcirco malum: quia dolores utiles afferunt illi, & gemens & mugiens inter manus medici, postmodum eandem mercedem cumulat. Tert. in Scorp. cap. 5.  
 (d) Heb. 12. 11.  
 (d) Act. 5. 41.  
 (e) Phil. 1. 23.

S. 5.

(f) Rom. 6. 23.  
 (g) ὁ δὲ νόμος τοῦ θεοῦ ὁ δὲ νόμος τοῦ θεοῦ ὁ δὲ νόμος τοῦ θεοῦ.  
 Marmoreo tumulo Licinus jacet, at Cato parvo: Pompeius nullo. Creditus esse Deo: Varro. See Plat. de leg. Cic. 3. de Nar. deor. Senec. de provid. Aug. 3. de lib. arb. 2. Menand. apud Stob. Serm. 104.  
 (h) Psal. 73. 22.  
 (i) Ibid. 17.

*ends and uses, and are ordinabilia in melius; ) and secondly, they are never the only punishments of sinne; because there are greater and more lasting punishments reserved for sinners after this life, of which there is no other use or end, but to punish, since they are not ordinabilia in melius. If we will make these temporal evils the measure, whereby to judge of the Justice of God, we cannot secure our selves from erring dangerously: Gods purposes in the dispensation of these unto particular men being unsearchable. But those everlasting punishments are they, wherein Gods Justice shall be manifested to every eye, in due time; at that last day, which is therefore called by Saint Paul, Rom. 2. (a) The day of wrath, and of the revelation of the righteous judgement of God. Implying, that howsoever God is just in all his judgements and acts of providence, even upon earth; yet the Counsels and Purposes of God in these things are often secret, and past finding out: but at the last great day, when (b) He shall render to every man according to his works his everlasting recompence; then his vengeance shall manifest his wrath, and the righteousness of his judgement shall be revealed to every eye in the condign punishment of unreconciled sinners. That is the second Certainty; Temporal evils are not alwayes, nor simply, nor properly, the punishments for sinne.*

§. 6. If any man shall be yet unsatisfied, and desire to have Gods justice somewhat farther cleared, even in the disposing of these temporal things: although it be neither safe, nor possible for us, to search farr into particulars, yet some general satisfaction we may have from a third Certainty; and that is this. Every evil of pain, whatsoever it be, or howsoever considered, which is brought upon any man, is brought upon him evermore for sinne, yea and that also for his own personal sinne. Every branch of this assertion would be well marked. I say first, [Every evil of pain, whatsoever it be,] whether natural defects and infirmities in soul or body, or outward afflictions in goods, friends, or good name; whether inward distresses of an afflicted, or terrours of an affrighted conscience; whether temporal or eternal Death; whether evils of this life, or after it: or whatsoever other evil it be, that is any way grievous to any man; every such evil is for sinne.

§. 7. I say, secondly, every evil of pain, howsoever considered: whether formally, and sub ratione pœnæ, as the proper effect of Gods vengeance and wrath against sinne; or as a fatherly correction and chastisement, to nurture us from some past sinne; or as a medicinal preservative, to strengthen us against some future sinne; or as a clogging chain to keep under and disable us from some outward work of sinne; or as a fit matter and object whereon to exercise our Christian graces of faith, charity, patience, humility, and the rest; or as an occasion given and taken by Almighty God, for the greater manifestation of the glory of his wisdom, and Power, and Goodness, in

(a) Rom. 2. 5.

(b) Ibid. 6.

§. 6.

§. 7.

1.

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6.

A

B

C

D

E

A in the removal of it; or as an act of *Exemplary justice*, for the *admonition* and terrour of others; or for whatsoever other end, purpose, or respect it be inflicted.

7.

I say *thirdly*, Every such *evil of pain*, is brought upon us for *sinne*. There may be other *ends*, there may be other *occasions*, there may be other *uses* of such *Evils*: but still the original *Cause* of them all, is *sinne*. [ (a) *When thou with rebukes dost chasten man for sinne.* ] It was not for any (b) extraordinary notorious sinnes,

§. 8.

(a) Pf. 39. 11.  
(b) Joh. 9. 2, 3.

B too forward (as God knoweth most men are,) to *judge the worst*. Our Saviours answer there, never intended other, but that still the true *cause* deserving that blindness was his, and his parents *sinne*: but his purpose was to instruct his Disciples, that that *infirmity* was not layd upon him rather than upon another man, *merely for that reason*, because he (or his parents) had *deserved it more* than other men; but for some *farther ends* which God had in it in his secret and everlasting purpose, and namely this among the rest, *that the works of God might be manifest in him*, and the God-

C head of the Sonne made glorious in his miraculous cure. As in *Nature*, the *intention of the* (c) *End* doth not overthrow, but rather suppose the *necessity of the Matter*: so is it in the *works of God*, and the dispensations of his wonderfull *providence*. It is from *Gods mercy*, ordering them to those *Ends* he hath purposed; that his punishments are *good*: but it is withall from our *sinnes*, deserving them as the *cause*, that they are *just*. Even as the *rain* that falleth upon the earth, whether it moysten it kindly, and make it fruitfull, or whether it choak and flocken and drown it, yet still had its beginning from the *vapours*, which the earth it self sent up. All those *Evils*, which fall so daily and thick upon us from Heaven, (whether to *warn* us, or to *plague* us,) are but *arrows* which our selves first *shot up* against heaven, and now *drop down* again with doubled force upon our heads. *Omnis pœna propter culpam*: all evils of *pain*, are for the evils of *sinne*.

(c) See Arist.  
2. Phys. c. 8.  
& 9.

§. 9.

(d) 1 Pet. 1. 17.  
(e) Gal. 6. 5.

E I say *fourthly*, All such evils are for *our own sinnes*. The Scriptures are plain. (d) *God judgeth every man according to his own works.* (e) *Every man shall bear his own burden, &c.* God hath enjoined it as a *Law* for *Magistrates*, (wherein they have also his example to lead them;) that (f) *not the fathers for the children, nor the children for the fathers, but every man should be put to death for his own sinne*, Deuteron. 24. If Israel take up a *Proverb* of their own heads, [(g) *The fathers have eaten sour grapes, and the childrens teeth are set on edge;*] they doe it without cause, and they are checked for it. *The soul that sinneth, it shall dye: and*

(f) Deut. 24.  
16.

(g) Ezek. 18.  
2, &c.  
Jer. 31. 29.

if



(a) 1 Pet. 2.

22.

(b) Psal. 69 4.

Non rapui &  
exsolviham:  
non peccavi &  
pœnas dabam.

Aug. lbi.

(c) Esay. 53.

5.

(d) Delictorum  
susceptor, non  
commissor.Aug. in Psal.  
68.(e) Delicta  
nostra sua deli-  
cta fecit, ut ju-  
sticiam suam  
nostram justiti-  
am faceret.Aug. exp. 2.  
in Psal. 21.

(f) 1 Pet. 2.

24.

(g) 2 Cor. 5.

21.

§. 10.

if any man eat sower grapes, his own teeth (and not anothers for him) shall be set on edge thereby. For indeed, how can it be otherwise? or who can reasonably think, that our most gracious God, who is so ready to take from us the guilt of our own; should yet lay upon us the guilt of other mens sins? The only exception to be made in this kind, is that alone satisfactory punishment of our blessed Lord, and Saviour Jesus Christ: not at all for his own sins, (far be the impicty from us, so to imagine; for (a) He did no sin, neither was there any guilt found in his mouth;) but for ours. (b) He payed that which he never took; it was For our transgressions that he was wounded, and the chastisement of our peace was laid upon him. Yet even those meritorious sufferings of his, may be said (in a qualified sense) to have been for his own sins: (although in my judgement, it be far better to abstain from such like speeches, as are of ill and suspicious sound, though they may be in some sort defended.) But how for his own sins? his own by Commission? by no means: (God forbid any man should teach, any man should conceive so; the least thought of this were blasphemy:) but his own by Imputation. Not that he had sinned, and so deserved punishment: but that he had (d) taken upon him our sins, which deserved that punishment. As he that undertaketh for another mans debt, maketh it his own, and standeth chargeable with it, as if it were his own personal debt: so Christ becoming surety for our sins, made them (e) his own, and so was punishable for them, as if they had been his own personal sins; (f) who his own self bare our sins in his own body upon the tree, 1 Pet. 2. That he was punished for us, who himself deserved no punishment; it was, because (g) He was made sin for us, who himself knew no sin. So that I say, in some sense the assertion may be defended universally, and without exception: but yet I desire rather it might be thus; Christs only excepted, all the Pains and Evils of men are brought upon them for their own sins.

These three points then are certain: and it is needfull they should be well understood and remembred; because nothing can be objected against Gods Justice, in the punishing of sin, which may not be easily removed, if we have recourse to some one or other of these three Certainties, and rightly apply them. All the three doubts proposed in the beginning, have one and the same resolution: answer one; and answer all. Ahab here sinneth by Oppression: and yet the evil must light, though not all of it (for some part of it fell, and was performed upon Ahab himself) yet the main of it upon his son Jehoram. [I will will not bring the evil in his days, but in his sons days will I bring the evil upon his house.] It is not Jehorams case alone: it is a thing that often hath, and dayly doth befall many others. In Genesis 9. when Noahs ungracious son Ham had discovered his Fathers nakedness: the old man (no doubt,

A doubt, by Gods special inspiration ) layeth the curse not upon Ham himself, but upon his son Canaan, (a) [ *Cursed be Canaan, &c.* ] And God ratified the curse, by *rooting out* the posterity of Canaan, first out of the pleasant Land, wherein they were seated; and then afterwards from the face of the whole earth. *Ieroboams* (b) *Idolatry* cut off his posterity from the Kingdom; and the (c) *wickedness* of Eli his sons, theirs from the Priesthood of Israel. *Gehazi* with the bribe he took, purchased a (d) *leprosie* in fee-simple to him and his heirs for ever. The Jewes, for *stoning the Prophets* of God, but most of all for *crucifying the Son of God*, brought blood-guiltinesse, not only upon themselves, but upon their children also, (e) [ *His blood be upon us, and upon our Children.* ] The wrath of God therefore comming upon them (f) to the utmost, and the curse of God abiding upon their posterity even unto this day: wherein they still remain, (and God knoweth how long they shall) a base and despised people; scattered almost every where, and every where hated. Instances might be endless, both in private persons and families, and in whole Kingdoms and Countries. But it is a needlesse labour to multiply instances in so confessed a point: especially God Almighty having thus far declared himself and his pleasure herein in the second commandment of the Law; that he will not spare in his (g) *Jealousie* sometimes to visit the sins of the fathers upon the children, unto the third and fourth generation.

There is no question then *de facto*, but so it is; the sins of the Fathers are visited upon the Children: but *de jure*, with what right and equity it is so, it is (as Saint Chrysostome speaketh) (h) *ἐνταύμα πολυβύβλων ἡ παλαιὰ πενιχρὴ ὥρον*, a question famous, and much debated. The considerations, which I find given in for the resolution of this question, (i) by those that have purposely handled it, are very many. But multitude breedeth confusion: and therefore I propose no more but two only, unto which so many of the rest as are material may be reduced; and those two grounded upon the certainties already declared. The former concerneth the Nature of those Punishments, which are inflicted upon the Children for the fathers sins; the later, the Condition of those Children, upon whom such punishments are inflicted.

As to the first, The punishments which God bringeth usually upon the Children for the fathers sins, are only temporal and outward punishments. Some have been plagued with infectious diseases: as (k) *Gebazies* posterity; and (l) *Ioabs* also, if that curse which David pronounced against him took effect, as it is like it did. Some have come to untimely and uncomfortable ends: as Davids children (m) *Amnon* and (n) *Absalon*; and the (o) little ones of *Dathan* and *Abiram*, and others. Some have had losses, and reproaches, and manifold other distresses and afflictions in sundry kinds, too long to rehearse. And all these temporal judgements their

G g

(a) Gen. 9. 25.

(b) 3 King. 15. 29, 30.  
(c) 1 Sam. 2. 33. --- 36.  
(d) 4 King. 5. 27.(e) Mat. 27. 25.  
(f) 1 Thes. 2. 16.(g) Exod. 20. 5.  
§. 11.

(h) Chrysost. in Gen. hom. 28.

(i) August. qu. 42. in Deuter. Theophylact. in Joh. 9. Perer. 14. in Gen. Disp. 4. Aquina. 1. 2. qu. 87. 8. Sarb. quodlib. 3.

§. 12. #

(k) 4 King. 5. 27.  
(l) 2 Sam. 3. 29.  
(m) 2 Sam. 13. 29.  
(n) 2 Sam. 18. 15.  
(o) Num. 16. 27. 33.

(a) Esay. 37.  
35.  
(b) 4 King.  
10. 30.

§. 13.  
(c) Amos 8. 11.

(d) Ecclef.  
1. 4.  
V. respon-  
nem Alfeni  
J. C. 1. 76. ff.  
de Iudiciis.

their fathers *finnes* might bring upon them: even as *the faith*, and *vertues*, and other graces of *the fathers* do sometimes conveigh *tempo-  
ral blessings* to their posterity. So *Ierusalem* was saved in the siege by *Senacherib*, for (a) *David's* sake many yeares after his death; *Esay* 37. 35. And the succession of the Crown of *Israel* continued in the line of (b) *Iehu* for four descents; for *the zeal* that he shewed against the worshippers of *Baal*, and the house of *Ahab*. So then, men may fare *the better*; and so they may fare *the worse* too; for *the vertues*, or *vices* of their Ancestors. *Outwardly*, and *tempo-  
rally* they may: but *spiritually* and *eternally* they cannot. For as never yet any man went to *heaven* for his fathers *goodnesse*; so neither to *hell* for his fathers *wickednesse*. A

If it be objected; that for any people or person to suffer a (c) *famine of the word of God*, to be deprived of the use and benefit of the sacred and saving *ordinances of God*, to be left in utter darknesse without the least glimpse of the glorious light of *the Gospel* of God, without which (ordinarily) there can be no knowledge of *Christ*, nor meanes of *Faith*, nor possibility of *Salvation*; to be thus visited, is more than a *temporal punishment*: and yet this kind of *spiritual judgement* doth sometimes light upon a Nation or people, for *the unbelief*, and *unthankfulnesse*, and *impenitency*, and *contempt* of their Progenitors whilest they had the light: and that therefore *the Children* for their Parents, and *Posterity* for their Ancestry are punished not only with *Temporal*, but even with *Spiritual judgements* also. If any shall thus object, one of these *two answers* may satisfie them. *First*, if it should be granted, *the want of the Gospel* to be properly a *spiritual judgement*; yet it would not follow that *one* man were punished spiritually for the fault of *another*. For betwixt *private persons*, and *publick societies* there is this difference: that in *private persons*, every succession maketh a change; so that when *the Father* dyeth, and *the son* cometh after him, there is not now *the same* person that was before, but *another*: but in *Cities*, and *coun-  
tries*, and *Kingdomes*, and all *publick societies*, succession maketh no change; so that when (d) *One generation passeth, and another cometh* after it, there is not *another* City, or Nation, or People than there was before, but *the same*. If then the people of the same land should *in this generation* be visited with any such *spiritual judgement*, as is the removal of their *Candlestick*, and the want of *the Gospel*, for the *finnes* and *impieties* of *their Ancestors* in some *former generations*: yet this ought no more to be accounted the punishment of *one* for *another*; than it ought to be accounted the punishing of *one* for *another*, to punish a man in his *old age*, for the *finnes* of his *youth*. For as *the body* of a man, though *the primitive moisture* be continually spending and wasting therein, and that decay be still repaired by a daily supply of new and *alimentall moisture*, is yet truly *the same body*; and as a *River* fed with a living spring, E



A spring, though *the water* that is in the chanel be continually running out, and *other water* freshly succeeding in the place and room thereof, is truly *the same River* : so a *Nation* or *People*, though *one generation* is ever passing away, and *another* coming on, is yet truly *the same Nation* or *People*, after an hundred, or a thousand yeares, which it was before.

Again secondly ; *The want of the Gospel*, is not properly a *spiritual*, but rather a *temporal* punishment. We call it indeed sometimes a *spiritual Iudgement*, as we do the free use of it a *spiritual Blessing* : because *the Gospel* was written for, and revealed unto the

§. 14.

B Church, by *the Spirit of God* ; and also because it is *the holy Ordinance of God*, and the proper instrument whereby (ordinarily) *the Spiritual* life of *Faith* and of *Grace* is conveyed into our soules. But yet properly & primarily, those only are (a) *Spiritual blessings*, which are immediately wrought in the soul by *the spirit of God*, and by the same *Spirit* cherished and preserved in the heart of the receiver for his good, and are proper and peculiar to those that are born again of *the spirit* : and all those on the contrary, which may be subject to decay, or are common to the reprobate with the Elect, or may turn to the hurt of the receiver, are to be esteemed *temporal* blessings, and not *spiritual*. And such a *blessing*, is the outward partaking of the word and Ordinances of *God* : *the want* thereof therefore consequently, is to be esteemed a *temporal judgement*, rather than *spiritual*. So that, notwithstanding *this instance*, still the former consideration holdeth good : that *God* sometimes visiteth the sins of *the fathers* upon the children with *outward* and *temporal*, but never with *spiritual* and *eternal* punishments.

(a) Ephes. 1. 3.

C Now, if there could no more be said to this doubt, but only this ; it were sufficient to clear *Gods Justice* : since we have been already instructed, that these *temporal judgements* are not alwayes properly and formally the punishments of sinne. For as *outward blessings* are indeed no true blessings properly ; because *wicked* men have their portion in them as well as *the Godly*, and they may turn (and often do) to the greater hurt of the soul, and so become rather *Punishments*, than *Blessings* : so to the contrary, *outward punishments* are no true punishments properly ; because *the Godly* have their share in them as deep as *the wicked*, and they may turn (and often do) to the greater good of the soul, and so become rather *Blessings*, than *Punishments*.

§. 15.

D If it be yet said ; But why then doth God threaten them as *Punishments*, if they be not so ? I answer. First ; because they seem to be punishments, and are by most men so accounted for their grievousnesse, though they be not properly such in themselves. Secondly ; for the common event ; because *ut plurimum* and for the most part they prove punishments to the sufferer, in case he be not bettered, as well as grieved, by them. Thirdly ; because they are in-

§. 16.

I.

3.

4.  
 Βαρύτερον  
 αυτοῖς εἶναι  
 εἰς κολάσεως  
 λόγον, τὸ τὰς  
 παῖδας ὄραν  
 τιμωροῦντας  
 ἢ ἑαυτοὺς ζῶν-  
 τας. Chryst.  
 in Gen. hom.  
 20. Filii bona  
 valetudo, felici-  
 tates, patrimonio,  
 perimet  
 ad patrem.  
 Felicius futu-  
 rus, si saluum  
 habuerit filium;  
 infelicius, si a-  
 miserit. Senec.  
 5. de Benef.  
 19. Nihil inte-  
 rest in se quis  
 veritus fuerit,  
 an in liberis;  
 cum pro affectu  
 parentes magis  
 in liberis terre-  
 antur. lib. 8. §.  
 hæc quæ st. 4.  
 2. Quod me-  
 tus causa.  
 (b) 2 Sam.  
 18. 33.  
 (c) 2 Sam. 19.  
 5. 6.  
 (d) Natūā  
 pater & filius  
 eadem esse per-  
 sona pene intel-  
 ligitur. 1. ult.  
 Cod. 626. d:  
 impub.  
 Pars quodam-  
 modo corporis  
 ejus. 1. 22. Cod.  
 11. 47. de agric.  
 & cens.  
 (e) Exod. 11.  
 5. 6.  
 (f) Then Job  
 arose, &c.  
 Job 1. 20.  
 (g) Exod. 20.  
 5.  
 §. 17.

deed a kind of *punishment*, though not then deserved, but former-  
 ly. *Fourthly*, and most to the present purpose; because not sel-  
 dome the (a) *Father* himself is punished in them, who through  
 tenderness of affection taketh very much to heart the evils that  
 happen to his *child*; sometimes more, than if they had happened  
 to himself. See *David* (b) weeping and puling for his trayterous  
 son *Absalom*, when he was gone; more (c) affectionately, than we  
 find he did for the hazards of his own person, and of the whole  
*State of Israel*, whiles he lived. For if it be a *punishment* to a man  
 to sustain losses in his *cattel*, or *goods*, or *lands*, or *friends*, or any  
 other thing he hath: how much more then in his *children*, of  
 whom he maketh more account than of all the rest, (as being not  
 only an *Image*, but even a (d) *part* of himself;) and for whose  
 sakes especially it is, that he maketh so much account of the rest?  
 The Egyptians were plagued not only in the blasting of their  
*corn*, the murrain of their *cattel*, the unwholesomenesse of their  
*waters*, the annoyance of *vermin*, and such like; but also and  
 much more in the death of their (e) *first-born*: that was their *last*,  
 and *greatest* plague. The newes of his *children* slain with the fall  
 of an house, did put *Job* (though not quite out of patience, yet)  
 more (f) to the *trial* of his patience, than the losse of all his *substance*  
 besides; though of many thousands of *Oxen*, and *Asses*, and *Sheep*,  
 and *Camels*. Now if no man charge God with *injustice*, if when a  
 man sinneth he punish him in his *body*, or *goods*, or *good name*, or  
 in other things: why should it be suspected of injustice, when he  
 sinneth, to punish him in his *children*? at least there, where the  
*evil* of the children *seen* or *foreseen*, redoundeth to the *grief* and affli-  
 ction of the father? And so was *Dauids* murther and adultery justly  
 punished in the losse of his incestuous son *Amnon*, and of his mur-  
 therous son *Absalom*. Upon which ground, some think that clause  
 (g) [ *Unto the third and fourth generation* ] to have been added in the  
*second Commandment*, respectively to the ordinary *ages* of men;  
 who oftentimes live to see their children to the *third*, and some-  
 times to the *fourth generation*, but very seldom farther: Implying,  
 as they think, that God usually punisheth the sins of the *fathers*  
 upon the *children*, within such a compasse of time, as they may in  
 likelihood see it, and grieve at it; and then what ever evil it be, it  
 is rather inflicted as a punishment to them, than to their chil-  
 dren. This in part satisfieth the doubt: that the *punishments* which  
 God layeth upon the *children* for the fathers sins, are only *tempo-  
 ral punishments*, and consequently by our *second ground* not pro-  
 perly punishments.

But yet for so much as these *temporal evils*, (be it properly, be  
 it improperly,) are still a kind of *Punishment*; and we have been  
 already taught from the *third ground*, that all evils of punishment,  
 whether proper, or improper, are brought upon men evermore  
 and

A and only for their *own personal* finnes : the doubt is not yet wholly removed, unlesse we admit of a *second Consideration* ; and that concerneth the *condition* of those *children* , upon whom such punishments are inflicted for their fathers sins.

And *first* ; It is considerable, that *Children* most times tread in their Fathers *steps*, and continue in their *finnes* : and so draw upon themselves their *punishments*. And this they doe especially, by a *three-fold* conveyance of sinne from their Parents ; *viz.* *Nature*, *Example*, and *Education*. First, *Nature* : and this is seen especially in those finnes, that are more *sensual* than other, and doe after a sort *symbolize* with the *predominant humour* in the body.

§. 18.

B It is plain from experience, that some *finnes* (especially the *prone-ness*, and *inclination* unto them) doe follow some *complexions* and constitutions of body, more than others ; and arise from them : As Ambition, Rage, rashness, and turbulent intermeddling in other mens affairs, from *Choler* ; Wantonness, and Licentious mirth, from *Bloud* ; Drunkenness, and Laziness, from *Flegm* ; Envie, and Sullenness, implacable thirst of Revenge, from *Melancholy*. And these kind of finnes (to note that by the way) doe oftentimes prove our *master-fannes* ; such as Divines usually call

C our bosom, and *darling*, and *beloved* finnes, ( *Peccatum in deliciis* ) because ( a ) naturally we have a *stronger proneness* and inclination to these, than to other finnes. And therefore we ought to *pray* against, and to *strive* against, and to *fight* against these finnes, and to avoid the *occasions* of them, especially and above all other finnes. And if it shall please God so to strengthen us with his *grace*, and enable us by his *spirit*, as to have in some good measure *subdued* these finnes in us, and *denied* our selves in them : it is to be comfortably hoped, that we have wrought the main and the *master-piece* of our *Mortification*. But to return where I was ; as *colour* and *favour*, and *proportion*, of hair, and face, and lineament ; and as *diseases* and *infirmities* of the Body ; so commonly the *abilities*, and *dispositions*, and *tempers* of the mind and affections become hereditary, and ( as wee say ) ( b ) *Runne in a bloud*. *Natura sequitur semina quisque suæ*. An evil bird hatcheth an evil egge ; and one ( c ) *Viper* will breed a *generation* of *Vipers*.

Secondly ; We are ( God knoweth ) but too apish, apt to be led much by examples, more by the worst, most by the nearest.

-- ( d ) *Velocius & citius nos Corrumpunt vitiorum exempla domestica*.

E Young ones will doe, as they see the old ones doe before them : and they will on ; *Non quæ eundum, sed quæ itur* ; nor as their father biddeth them, but as he leadeith them. ( e ) *Si nociva senem juvat alea* -- If the ( f ) father be given to *swearing*, or *gamings* or *scoffing*, or *whoring*, or *riot*, or *contention*, or *excesse* in drink, or any thing else that naught is : let him counsel and advise his sonne as often and as earnestly as he can ; he shall find one *curfed example*, ( without the

(a) Συγγενή  
ἀρρώστια.

Theophrast.  
Charact. 19.

(b) Φεύ, φεύ  
παλαὺς δει-  
νός ὡς καλῶς  
ἔχει ; 'Οὐκ ἀν-  
γίνοιτο χρε-  
σὺς ἐκ κακῆ  
πατρὸς.

Eurip. c. apud  
Scob. Sermon. 88.

(c) 'Εκ τῆς  
κακῆ γὰρ ἡ  
φύσις τίθει  
κακὸν, ὧς ἐξ  
ἐχιδνῆς πάλ-  
ιν ἐχιδνα  
γίγνεται. Eg-  
doi: ibid.

§. 19.

(d) Juvenal.

Satyr. 14.

(e) Juv. Ibid.

[f] -- *probum*  
*patrem esse op-*  
*portet, Qui*  
*gnatum suum*  
*proborem,*  
*quam ipse su-*  
*rit, postulat.*  
Plaut. in  
Pseud.

#



# [a] Juvenal.  
ubi supra.

§. 20.

[b] Juvenal.  
Satyr. 14.

[c] Eph. 6. 4.

§. 21.

[d] -- reddit  
ad authores ge-  
nus, Stupremq;  
primam dege-  
ner sanguis ve-  
fert. Senec. in  
Hippol. act. 3.

(e) Οἱ πατέ-  
ρες κακίαι,  
παύροι δὲ τῶ  
καλοῦ ἀγίου.  
Hom. Odyl.  
β.

Et qui Omnia  
deterius tua  
per vestigia  
peccet. Juven.  
Satyr. 14.

[f] Mar. 3. 7.

[g] 3 King. 22.  
25.

[h] 4 King. 8.  
27.

the singular mercy and grace of God) to do more hurt upon him, than a thousand wholeſom *admonitions* wil doe good. (a) --- *fugienda patrum veſtigia ducunt, Et monſtrata diu veteris trahit or- bita culpa.*

A *A third* means of conveying vices from parents to children, is *Education*: when parents train and bring up their children in thoſe ſinfull courſes, wherein themſelves have lived and delighted. So covetous *worldlings* are ever diſtilling into the ears of their children *precepts* of parſimony and good husbandry, reading them *lectures* of thrift, and inculcating *principles* of getting and ſaving. (b) *Sunt quedam vitiorum elementa: his protinus illos Imbu- et, & coget minimas ediscere ſordes.* Idle wandering *Beggars* train up their children in a trade of *begging*, and *lying*, and *cursing*, and *filching*, and all idleneſſe and abominable filthineſſe. And *ido- latrous* parents how carefull they are to nuzzle up their Poſterity in *Superſtition* and *Idolatry*; I would our profeſt *Popelings*, and *half- baked* Proteſtants, did not let us ſee but too often. Wretched and accuſed is our ſupine careleſneſſe; if theſe mens wicked *diligence*, (whoſe firſt care for the fruit of their *bodies*, is to poyſon their *souls*, by ſacrificing their ſons and daughters to *Idols*;) ſhall riſe up in judgement againſt us, and *condemn* our ſoul *neglect*, in not ſeaſoning the tender years of *our children* with ſuch re- ligious, godly, and vertuous (c) *informations*, as they are capa- ble of.

However it be, whether by *Nature*, *Example*, or *Education*, one, or more, or all of theſe: certain it is, that moſt times *ſinnes* (d) paſſe along from *the father* to the ſonne, and ſo downward, by a kind of *lineal deſcent* from predeceſſors to poſterity; and that for the moſt part with (e) *advantage* and encrease: whole *families* being tainted with *the ſpecial vices* of their ſtock. *John Baptiſt* ſpeak- eth of (f) *a generation of vipers*: and if we ſhould but obſerve the conditions of ſome *families* in a long line of ſucceſſion; might we not eſpie here and there, even whole generations of *Drunkards*, & generations of *Swearers*, and generations of *Idolaters*, and generati- ons of *worldlings*, and generations of *ſeditious*, and of *envious*, and of *riotous*, and of *haughty*, and of *unclean* perſons, and of ſinners in other kinds? This ungodly King *Ahab*; ſee how all that come of him, taſte of him, and have ſome ſpice and reliſh of his evil manners. Of his ſon *Ahaziah*, that next ſucceeded him in the kingdom of *Iſrael*, the Text ſaith in the next Chapter, that (g) *He walked in the way of his father, and in the way of his mother.* And another *Aha- ziah* king of *Judah*, the grand-child of *Iehoaſaphat* by the fathers ſide, and of *Ahab* by the mothers; drew infection from *the mo- ther*, and ſo trod in the ſteps rather of this his wicked *Grandfather* *Ahab*, than of his good *Grandfather* *Iehoaſaphat*: and of him there- fore the Scripture ſaith remarkably in 4 Kings 8. (h) *He walked*

in

A in the way of the House of Ahab, and did evil in the sight of the Lord, as did the House of Ahab, for he was the Son-in-law of the House of Ahab. Little doth any man think, what hurt he may doe unto, and what plague he may bring upon, his posterity, by joyning himself or them in too strict a bond of nearnesse, with an ill or an Idolatrous House or Stock. Here, we see, is Ahab's house taxed, and not his person onely: even the whole family, and brood, and kinn of them, branch and root. And that Jehoram also, who is the son here spoken of and meant in my Text, did (a) Partake too as well as the rest of the kindred, and take after the father, (though not in that height of impiety, and idolatry, as his father) is plain from the sequel of the Story. And so doing, and partaking of the Evils of sinne with his father; why might not he also in justice partake of the Evils of punishment with his father?

(a) 4 King. 3. 2.

Secondly, the sins of the fathers are visited upon the children sometimes, as possessors of something which their fathers left them, with Gods curse cleaving unto it. As in the Law, not onely he, that had an (b) issue of uncleannesse, made them unclean that touched him; but even the saddle or stool he sat upon, the clothes he wore, the bed whercon he lay, any vessel of earth or of wood that he did but touch, was enough to bring legal pollution and uncleannes upon any other person, that should but touch them: So, not only our fathers sins, if we touch them by imitation; but even their (c) lands and goods and houses, and other things that were theirs, are sufficient to derive Gods curse upon us, if we do but hold them in possession. What is gotten by any evil and unjust and unwarrantable means, is in Gods sight and estimation no better than stolen. Now stolen goods, we know, though they have passed through never so many hands before, (d) that man is answerable for, in whose hands they are found, and in whose custody and possession they are. God hateth not sinne only; but the very monuments of sinne too: and his curse fasteneth, not only upon the agent, but upon the brute and dead materials too. And where theft, or oppression, or perjury, or sacrilege have laid the foundation, and reared the house; there the (e) Curse of God creepeth in between the walls and seelings, and lurketh close within the stones, and the timber, and as a fretting moath or canker, insensibly gnaweth asunder the pinns and the joynts of the building, till it have unframed it, and resolved it into a ruinous heap: for which mischief there is no remedy, no preservation from it, but one; and that is, free and speedy Restitution. For any thing we know, what Ahab the father got without justice, Ichoram the son held without scruple. We doe not finde, that ever he made restitution of Naboths vineyard to the right heir; and it is like enough he did not: and then between him and his father there was but this difference; the father was the thief, and he the receiter; which two

§. 22.

(b) See Levit. 15. 2. - 11.

(c) Ἀδικῶς ὃ μὴ κτῶ χρέμα, ἀν βελῆ πολὺν χεῖρον μαλαθροῖς ἐμμεν. τὰ γὰρ κακῶς οἶκος ἐσέλθον' ἐκ ἔχει σωτηρίαν. Euripid.

(d) Καὶ οἱ τὴν ἕξωθεν νομοί, τὸς ἀρ-πάσαντας ἀφ' ὧν, ἐκείνος καλῶς ἐπὶ πᾶσι, παρ' οἷς ἂν ἔσται τις τὰ αὐτὰ κείμενα, Chryl. in 1 Cor. hom. 15.

(e) Zach. 5. 4.

(a) Ἀμρότε-  
ροι κλωπες, καὶ  
ὁ δειξάμενος,  
καὶ ὁ κλέψας.  
Pnocylid.  
(b) 4 King. 6.  
25, 26.

§. 23.

the Law severeth not either in *guilt* or *punishment*, but wrappeth them equally in the same guilt, and in the same punishment---

(a) καὶ ὁ κλέψας μὲν, καὶ ὁ λήψας. And who knoweth, whether the very *holding* of that *vineyard* might not bring upon him the *curse* of his fathers *oppression*? it is plain that (b) *vineyard* was the place, where the heaviest part of *that curse* overtook him.

But that which is the upshot of all, and untieeth *all the knots* both of this and of all other doubts, that can be made against *Gods justice*, in punishing one for another, ariseth from a *third consideration*; which is this. That *the children* are punished for the *fathers* sins, or indefinitely *any one* man for the sins of *any other* man; it ought to be imputed to *those* sins of the fathers or others, not as to the *causes* properly *deserving* them, but only as *occasioning* those punishments. It pleaseth God to take *occasion* from the *sinnes* of the *fathers*, or of some others, to bring upon their *children*, or those that otherwise belong unto them in some kind of *relation*, those *evils* which by their own corruptions and sins they have justly deserved. This distinction of the *Cause* and *Occasion*, if well heeded, both fully acquitteth *Gods justice*; and abundantly reconcileth the seeming *Contradictions* of Scripture, in this Argument: and therefore it will be worth the while, a little to open it.

§. 24.

(c) Que prin-  
cipalem effici-  
entem impellit  
ad efficiendum.  
Keckerm. 1.  
Sylt. Log. 10.

There is a kind of Cause *de numero efficientium*, which the learned, for distinctions sake, call the *Impulsive Cause*: and it is such a cause as (c) *moveth* and induceth the *principal Agent*, to do that which it doth. For example; A *Schoolmaster* correcteth a boy with a *rod* for *neglecting* his book. Of this *correction* here are *three* distinct causes, all in the rank of *efficients*; viz. the *Master*, the *Rod*, and the boys *neglect*: but each hath its *proper causality* in a different kind and manner from other. The *Master* is the Cause, as the *principal Agent*, that doth it; the *Rod* is the Cause, as the *Instrument* wherewith he doth it: and the boys *neglect* the *impulsive cause*, for which he doth it. Semblably, in this judgement which befell *Jehoram*; the *principal efficient cause* and *Agent*, was *God*, (as he is in all other punishments and judgements; (d) *Shall there be evil in the City, and the Lord hath not done it? Amos 3.*) and here he taketh it to himself, [ *I will bring the evil upon his house.* ] The *Instrumental Cause* under God, was (e) *Jehu*, whom God raised up, and endued with *zeal and power* for the execution of that vengeance, which he had determined against *Ahab* and against *his house*; as appeareth in 4 *Kings* 9. and 10. But now, what the true proper *impulsive cause* should be, for which he was so punished, and which moved God at that time and in that sort to punish him; that is the point wherein consisteth the chiefest difficulty in this matter, and into which therefore we are now

to



A to enquire : viz. whether that were rather *his own* sin, or his father *Ahabs* sin?

Whether we answer for this, or for that ; we say but the truth in both : for both sayings are true ; [ God punished him for *his own* ] and [ God punished him for *his Fathers* sin. ] The difference only this. His *own* sins were the *impulsive* cause that *deserved* the punishment ; his *fathers* sin the *impulsive* cause that *occasioned* it : and so indeed upon the point, and respectively to the *justice* of God, rather *his own* sins were the cause of it, than his fathers :

§. 25.

B because that which deserveth a punishment is more *effectually*, and *primarily*, and *properly* the *impulsive* cause of punishing, than that which only *occasioneth* it. The terms whereby Artists expresse these two different kinds of *impulsive* causes ( borrowed from *Galen* and the Physicians, ) of (a) *παραγυῖν*, & *παραλδοχουσα*, would be excellent, and full of satisfaction ; if they were of easie understanding. But for that they are not so, especially to such as are not acquainted with the terms and learning of the *Schools* ; I forbear to use them : and rather than to take the shortest cut over hedge and ditch, chuse to lead you an easier and plainer way, though it's something about ; and that by a familiar example.

(a) See Ker. 1 Sylt. Log. 10. called by Brulif. *causa dispositiva*, & *excitativa*. apud Altenst. in dict. *Causa*.

C A man hath lived for some good space in reasonable state of health ; yet by grosse feeding, and through continuance of time, *his body* the whilst hath contracted many vitious, noisome, and *malignant humours*. It happeneth he had occasion to ride abroad in *bad weather* ; taketh wet on his feet or neck, getteth cold with it, commeth home, findeth himself not well, falleth a shaking first, and anon after into a dangerous and lasting fever. Here is a fever, and here are two different causes of it, an antecedent cause within, the abundance of noisom and crude humours,

D ( that is (b) *causa παραγυῖν* ; ) and the evident cause *ab extra*, his riding in the wet, and taking cold upon it, ( and that is *Galen's* (c) *causa παραλδοχουσα*. ) Let us go on a little, and compare these causes. The Physician is sent for, the sick mans friends they stand about him, and in commeth the Physician among them, and enquireth of him and them how he got his fever. They presently give him such information as they can, ( and the information is both true, and sufficient, so far as it reacheth : ) they tell him the one cause, the occasional cause, the outward evident cause:

(b) *interiores dispositiones quæ irruunt ab externis causis*. Melancthon. *causa dispositiva*. Brulifer. (c) *Causa externa irritatrix*. Melancthon. *causa excitativa*. Brulifer.

E [ Alas, Sir, he rode such a journey, such a time, got wet on his feet, and took cold upon it ; and that hath brought him to all this. ] That is all they are able to say to it : for other cause they know none. But by and by after some surview of the state of the body, he is able to inform them in the other cause, the inward and original cause ; whereof they were as ignorant before, as he was of

H h

that

that other *outward* one: and he telleth them *the cause* of the *malady* is superfluity of crude and noysom *humours*, ranknesse of *bloud*, abundance of *melancholy*, tough *flegm*, or some other like thing within. Now if it be demanded, which of these two is rather *the cause* of his sickness? The truth is, that *inward antecedent* cause within, is *the very cause thereof*; although perhaps it had not bred a fever *at that time*, if that other *outward occasion* had not been. For by that *inward hidden* cause the body was *prepared* for an ague: only there wanted some *outward-fit accident*, to stir and provoke *the humours* within, and to set them on working, And the parties body being so prepared, might have fallen into the same sickness, by some other accident as well as that; as *over heating* himself with exercise, immoderate *watching*, some distemper or surfeit in *diet*, or the like. But neither that, nor any of these, nor any other such accident could have cast him into such a fit, if *the humours* had not been ripe, and the body thereby prepared to entertain such a disease. So as the *bad humours* within may rather be said to be *the true cause*; and that *cold-taking* but *the occasion* of the Ague; *the disease* it self issuing from *the hidden cause* within; and *the outward accident* being *the cause*, not so much of the *disease* it self, why the Ague should take him, as why it should take him *at that time*, rather than at another, and hold him *in that part*, or *in that manner*, rather than in another.

§. 27.

(a) causa  
 πονηρικῶν,  
 interna, ante-  
 cedens, disposi-  
 tion.  
 (b) Causa  
 πονηρικῶν  
 σα, externa  
 irritatrix, ex-  
 citativa.

§. 28.

(c) Jer. 31. 30.  
 & Ezek. 18.  
 20.

From this example we may see in some proportion, how *our own sins*, and *other mens*, concur as joynt *impulsive causes* of those *punishments*, which God bringeth upon us. *Our own* finnes they are the true (a) *hidden antecedent* causes, which *deserve* the punishments: our *Fathers* sins, or our *governours* sins, or our *neighbours* sins, or whatsoever *other mens* sins, that are visited upon us, are only the (b) *outward evident* causes (or rather *occasions*) why we should be punished at this *time*, and in this *thing*, and in this *manner*, and in this *measure*, and with these *circumstances*. And as in the former Example, the Patients *friends* considered *one* cause, and the *Physician* another; they, the *evident* and outward, he, the *inward and antecedent* cause: so respectively to God's *Justice*, *our own* sins only are the *causes* of our punishments; but in respect of his *Providence* and *Wisdom*, our *Fathers* sins also, or *other mens*. For *Justice* looketh upon the *desert* only; and so the *punishments* are ever and only from *our own personal* sins, as we learned from our *third Certainty*: but it is *Providence*, that ordereth the *occasions*, and the *seasons*, and the other *circumstances* of Gods punishments.

Hence may we learn to *reconcile* those places of Scripture, which seem to *Cross* one another in this Argument. In *Ezekiel* and *Jeremy* it is said, that (c) *Every man shall be punished for his own finnes*, and

A and that the Children shall not bear the iniquity of the Fathers: and yet the same *Jeremy* complaineth as if it were otherwise, (*Lam. 5.*)

(a) *Our fathers have sinned, & we are not; and we have born their iniquities,*

Yea God himself proclameth otherwise, I am (b) *a jealous God, visiting the sins of the Fathers upon the Children---* Nor only doth he visit the sins of the Fathers upon the Children: but he visiteth also

the sins of Princes upon their Subjects; as (c) *David's* people were wailed for his sin in numbring them: yea and he visiteth sometimes the sins even of ordinary private men upon publick societies;

(d) [*Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell upon all the Congregation of Israel, and that man perished not alone in his iniquity?* Now how can all this stand together?

(a) *Lam. 5. 7.*

(b) *Exod. 20. 5.*

(c) *2 Sam. 14. 17.*

(d) *Josh. 22. 20.*

Yes very well: even as well, as in the act of punishing, Gods Justice and his wise love can stand together. Mark then, where-soever the Scripture ascribeth one mans punishment to another mans sinne; it pointeth us to Gods Wisdome and Providence; who for good and just ends maketh choice of these occasions, rather than other sometimes, to inflict those punishments upon men, which their own sinnes have otherwise abundantly deserved. On the contrary, where-soever the Scripture giveth all punishments, unto the personal sinnes of the sufferer, it pointeth us to Gods Justice; which looketh still to the desert, and doth not upon any occasion whatsoever inflict punishments, but where there are personal sinnes to deserve them; so that every man that is punished in any kind, or upon any occasion, may joyn with *David* in that confession of his, *Psal. 51.* (e) *Against thee have I sinned, and done evil in thy sight: that thou mightest be justified in thy sayings, and clear when thou judgest.*

§. 29.

(e) *Psal. 51. 4.*

Say then, an unconscionable great one, by cruel oppression, wring, as *Ahab* did here, his poorer neighbours Vineyard from him; or by countenanced sacrilege geld a Bishoprick of a fair Lordship or Manor; and when he hath done, his prodigal heir run one end of it away in matches, drown another end of it in Taverns and Tap-houses, melt away the rest in lust, and beastly sensuality: who doth not here see, both Gods Justice, in turning him out of that, which was so foulely abused by his own sinnes; and his Providence withall, in fastening the Curse upon that portion, which was so unjustly gotten by his fathers sinnes? Every man is ready to say, It was never like to prosper, it was so ill gotten; and so acknowledge the Covetous fathers sin, as occasioning it: and yet every man can say withall, It was never likely to continue long, it was so vainly lavished out; and so acknowledge the Prodigal sons sin, as sufficiently deserving it.

§. 30.

Thus have we heard the main doubt solved. The summe of all is this. God punisheth the son for the Fathers sin: but with tempo-

§. 31.



ral punishments, not *eternal*; and with those, perhaps so as to rebound to *the fathers punishment* in the son. Perhaps, because *the son treadeth* in his fathers steps; Perhaps, because *he possesseth* that from his father, to which Gods curse adhereth; perhaps for other *reasons* best known to God himself, wherewith he hath not thought meet to acquaint us: but what ever *the occasion* be, or the *ends*; evermore for the sons *own personal finnes*, abundantly deserving them. A

§ 32.

And the same resolution is to be given to the other *two doubts* proposed in the beginning: to that, Why God should punish any *one* man for *another*? and to the third, Why God should punish *the lesser* offender for *the greater*? In which, and all other doubts of like kind, it is enough, for the clearing of *Gods Justice*, to consider: that when God doth so, they are *first* only *temporal punishments* which he so inflicteth; and those *secondly* no more, than what the sufferer by *his own finnes* hath most rightfully *deserved*. All those other considerations, as that *the Prince* and *people* are but *one body*; and so each may feel the smart of others finnes and stripes: That oftentimes we have given *way* to other mens sins, when we might have *stopped* them; or *consent*, when we should have *withstood* them; or *silent allowance*, when we should have *checked* them; or perhaps *furtherance*, when we should rather have *hindered* them: That *the punishments* brought upon us for *our fathers* or other mens sins, may turn to our great spiritual *advantage*, in the humbling of our *souls*, the subduing of our *corruptions*, the encreasing of our *cave*, the exercising of our *graces*; That where *all* have deserved *the punishment*, it is left to the discretion of *the Judge*, whom he will pick out, *the Father* or *the Son*, *the Governour* or *the Subject*, *the Ring-Leader* or *the Follower*, *the Greater* or *the Lesser* offender, to shew *exemplary justice* upon, as he shall see expedient. I say, all these, and other like *considerations* many, though they are to be admitted as *true*, and observed as *usefull*; yet they are such, as belong rather to Gods *Providence* and his *Wisedome*, than to his *Justice*. If therefore thou knowest not the very particular reason, why God should *punish* thee in this or that *manner*, or upon this or that *occasion*; let it suffice thee that *the Counsels* and purposes of God are *secret*: and thou art not to enquire with scrupulous *curiosity* into the dispensation and courses of his *Providence*, farther than it hath pleased him either to *reveal* it in his *word*, or by his manifest *works* to *discover* it unto thee. But whatsoever thou doest, never make question of his *Justice*. Begin first to make inquiry into thine own self: and if after impartial search, thou there findest not corruption enough to *deserve* all our as much as God hath layed upon thee, then complain of *injustice*, but not before. And so much for *the doubts*. B C D

§ 33.

Let us now from the premises raise some *instructions* for our use. E

- A uic. First; *Parents* we think have reason to be carefull, (and so they have) for their *children*; and to desire and labour, as much as in them lyeth, their well-doing. Here is a fair course then for you that are *parents*, and have *children* to care for. Doe you that which is good, and honest, and right: and they are like to fare the better for it. Wouldst thou then, Brother, leave thy lands, and thy estate to thy *child*, entire and free from *encombrances*? It is an honest care: but here is the way. (a) *Abstineas igitur dammandis*; Leave them free from the (b) guilt of thy *sinnes*; which are able to *comber* them beyond any *statute*, or *morgage*. It not the bond of Gods *Law*, if not the care of thine own *soul*, if not the fear of *hell*, if not the inward checks of thine own *conscience*: (c) *At peccaturo obstet tibi filius infans*; at the least let the good of thy poor sweet infants restrain thee from doing that sinne, which might pull down from heaven a *plague* upon them and theirs. Goe too then, doe not applaud thy self in thy witty villanies, when thou hast *circumvented* and *prospered*; when *Ahab*-like thou hast (d) *killed and taken possession*; when thou hast *larded* thy leaner revenues with *fat collops* sacrilegiously cut out of the sides or flanks of the *Church*; and hast *nayled* all theie with all the *appurtenances*, by *fin*es, and *vouchers*, and *entayls*, as firm as *Law* can make them, to thy *child*, and his *child*, and his *child's child* for ever. After all this stirre, cast up thy *bills*, and see what a goodly *bargain* thou hast made: thou hast *damned* thy self, to *undo*e thy child; thou hast brought a *curse* upon thine own *soul*, to purchase that for thy *child*, which shall bring a *curse* both upon it and him. "When thy *Indentures* were drawn, and thy *learned Counsel* see'd to *peruse* the "Instrument, and with exact severity to *ponder* with thee every "clause and *syllable* therein; could none of you spie a *flaw* in that "clause [with all and singular th' *appurtenances*,] neither observe,
- D "that thereby thou diddest settle upon thy posterity, together "with thy *estate*, the wrath, and vengeance, and *curse* of God, "which is one of those *appurtenances*? Haddst thou not a *faithfull* "full *Counsellor* within thine own brest, if thou wouldst but have "conferred and advised with him plainly and undissemblingly, "that could have told thee, thou hadst by thy oppression and in- "justice, *ipso facto*, cut off the *entail* from thy issue, even long be- "fore thou haddst made it? But if thou wouldst leave thy *posteri- rity* a firm, and secure, and durable estate: doe this rather. *Pur- chase* for them by thy charitable works, the *prayers* and  *blessings* of the poor; settle upon them the fruits of a religious, sober, and honest *education*; bequeath them the *legacie* of thy good example, in all vertuous and godly living: and that *portion* thou leavest them besides, of *earthly* things, be it much or little, be sure it be (e) *well*
- E

(a) Juvenal  
Satyr. 14.

(b) τὸς ἁμαρτίας τὸς πατρὸς τὸ δίκαιον γινώσκουσιν, ἡ γὰρ δαμνὴ πλάτων, ἀλλὰ κινδυνὸν τοῖς ἱστέον. Isocr.

(c) Juvenal  
Satyr. 14.

(d) ver. 19. hic.

(e) εἰ πασι βάλῃ παρὰ

δοῦναι πλεον, δίκαιον κλησάμενος γὰρ ὁ δὲ βέβαιον ἔσται, ὅτι μὴ τοῖς τοῖς ταχέως ἀπολαύσει διαρρήσει. Chryl. in Eph. hom. 2.

gotten;

(a) ἡ Πυθία  
Γλαύκη ἦν—  
ἑπὶ ὅρα ὅμῃς  
σαῖσθαι, ὡς τὸ  
ἵ ἐπὶ τὴν εἰς  
τὴν ἀπογόνους,  
καὶ τὴν τὴν  
δίκην. Pau-  
lan, in Co-  
rinthiacis, v.  
Juvenal,  
Satur. 13.  
(b) 1 Cor. 5, 6.  
(c) --- ἀνδρός;  
Quantum nec  
nro debuit  
Hercules Nessi  
cuore. Horat.  
Epod. 17. See  
Sophocl. in  
Trachin.

gotten; otherwise never look it (a) should prosper with them. A

(b) A little leaven leaveneth the whole lump, and soweth it: and a little ill gotten, like a gangrene, spreadeth through the whole estate; and worse than aqua fortis, or the poysoned (c) shirt that Deianira gave Hercules, cleaveth unto it, and feedeth upon it, and by little and little gnaweth, and fretteth, and consumeth it to nothing. And surely, God's Justice hath wonderfully manifested it self unto the world in this kinde, sometimes even to the publike astonishment and admiration of all men: that men of ancient Families, and great estates; well left by their Ancestors, and free from debts, legacies, or other encombrances; not notably guilty of any expencefull sinne or vanity, but wary, and husbandly, and carefull to thrive in the world; not kept under with any great burden of needy friends, or charge of children; not much hindered by any extraordinary losses, or casualties of fire, theeves, suretiship, or suits: that such men, I say, should yet sink and decay, and ruine behind hand in the world; and their estates crumble and milder away, and come to nothing, and no man knoweth how. No question, but they have sinnes enough of their own, to deserve all this, and ten times more than all this: but yet withall, who knoweth but that it might, nay who knoweth not that sometimes it doth, (so legible now and then are Gods judgements) come upon them for the greediness and avarice, and oppression, and sacrilege, and injustice of their not long foregoing Ancestors? You that are parents, take heed of these sinnes. It may be, for some other reasons known best to himself, God suffereth you to goe on your own time, and suspendeth the judgements, your sins have deserved, for a space, as here he did Ahab's upon his humiliation: but be assured, sooner or later, vengeance will overtake you or yours for it. You have (d) Coveted an evil covetousness to your house: and there hangerh a judgement over your house for it, as rain in the clouds; which, perhaps in your sons, perhaps in your grand child's daies, some time or other, will come dashing down upon it, and over-whelm it. D

(d) Hab. 2. 9.

(e) Exo. 20. 5.

S. 34.

Think not the vision is for many descents to come---de male quasi-tis vix gaudet tertius hares: seldom doth the (e) third, scarce ever the fourth generation passe, before God visit the sinnes of the Fathers upon the Children; if he doe not in the very next generation. [In his sons dayes will I bring the evil upon his house.]

Secondly; if not onely our own, but our fathers sinnes too may be, shall be visited upon us: how concerneth it us, as to repent for our own, so to lament also the sins of our forefathers; and in our confessions and supplications to God, sometimes to remember them, that he may forget them, and to set them before his face, that he may cast them behind his back? We have a good president for it in our publike Letany; Remember not Lord our offences, nor the offences of our forefathers! A good, and a profitable, and a needfull prayer E



A prayer it is : and those men have not done well, nor justly, that have cavilled at it. (O that men would be wise according to sobriety, and allow but *just interpretations* to things advisedly established; rather than build themselves *codum in scirpo*, to pick needlesse quarrels where they should not : What *unity* would it bring to brethren, what *peace* to the Church, what *joy* to all good and wise men ! ) As to this particular, God requireth of the Israelites in Lev. 26. that they should (a) *confesse their iniquity, and the iniquity of their Fathers*, (b) *David* did so, and (c) *Jeremy* did so, and (d) *Daniel* did so : in Psal. 106. in Jerem. 3. in Dan. 9. And if

B *David* thought it a fit *curse*, to pronounce against *Judas*, and such as he was, in Psal. 109. [ (e) *Let the wickednesse of his fathers be had in remembrance in the sight of the Lord, and let not the sinne of his mother be done away :* ] why may we not, nay how ought we not, to pray for the removal of this very *curse* from us, as well as of any other curses ? The present age is rife of many enormous *crying finnes*, which call loud for a *judgement* upon the land : and if God should bring upon us a right *heavy* one, whereat all ears should tingle ; could we say other, but that it were most *just*, even for the finnes of this *present generation* ? But if unto our own, so many, so great, God

(a) Lev. 26.  
39. 40.  
(b) Psal. 106. 6.  
(c) Jer. 3. 15.  
(d) Dan. 9. 5.  
(e) Psal. 109.  
14.

(f) Mar. 23.  
35. 36.

§. 35.

(g) Horat. 1.  
Epist. 2.

C should also adde the finnes of our *forefathers* ; the *bloodshed*, and *tyranny*, and grievous unnatural butcheries in the long times of the *Civil wars*, and the univertal *idolatries* and *superstitions* covering the whole land, in the longer and darker times of *Popery* : and if, as he sometimes threatned to bring upon the *Jews* of (f) that *one generation*, all the *righteous blood* that ever was shed upon the earth, from the blood of the righteous *Abel*, unto the blood of *Zacharias* the sonne of *Barachias* ; so he should bring the finnes of our *Ancestors* for many generations past, upon this *generation* of ours : who could be able to abide it ? Now, when the *security* of the times give us but too much cause to fear it, and the *regions begin to look white* towards the harvest : is it not time for us with all humiliation of *Soul* and *Body* to cast down our selves ; and with all contention of *voice* and *spirit* to lift up our prayers ? and to say, *Remember not Lord our offences, nor the offences of our forefathers ; neither take thou vengeance of our finnes : Spare us good Lord, spare the people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever. Spare us good Lord.*

E *Thirdly.* Since not only our *fathers finnes*, and *our own* ; but our *Neighbours finnes* too, (*aliquid malum propter vicinum malum*,) but especially the finnes of *Princes* and *Governours*, (--- (g) *delirant reges, plecluntur Achizi*,) may bring *judgements* upon us, and enwrap us in their *punishments* : it should reach every one of us, to seek his own *private* in the common and *publike* good ; and to endeavour, if but for our own *security* from punishment, to awaken other from their *security* in sinne. How should we fend

(a) 1 Tim. 2.  
1, 2.

(b) 2 Sam. 24.

15.  
(c) Jos. 7. 8, 10,  
15.

send up (a) *Supplications and prayers and intercessions for Kings and for all that are in authority*; that God would incline their *hearts* unto *righteous courses*, and open their *ears* to *wholesome counsels*, and strengthen their *hands* to *just actions*? when but a *sinfull oversight* in one of them, may prove the *overthrow* of many thousands of us: as *David* but by once numbring his people in the pride of his heart, lessened their number at one clap (b) *threescore and ten thousand*. If (c) *Israel* turn their backs upon their enemies; up *Iosuah*, and make search for the *troubler* of *Israel*, *firret out the thief*, and doe *execution* upon him: one *Achan*, if but *suffered*, is able to undoe the whole hoast of *Israel*; what mischief might he doe if *countenanced*, if *allowed*? The hour I see hath overtaken me, and I must end. To wrap up all in a word then, and conclude: Thou that hast *power* over others; suffer no sin in them by *base connivence*, but *punish* it: thou that hast *charge* of others; suffer no sinne in them by *dull silence*, but *rebuke* it: thou that hast any *interest* in, or *dealing* with others; suffer no sinne upon them, by *easie allowance*, but *distaste* it: thou that hast nothing else; yet by thy *charitable prayers* for them, and by *constant example* to them, *stop* the course of *sinne* in others, *further* the growth of *grace* in others, *labour* by all means (as much as in thee lyeth) to *draw* others unto God; lest their *sinnes* *draw* Gods *judgements* upon themselves and thee. This that *thou* mayest doe, and that I may doe, and that *every one* of us, that *seareth* God, and *wiseth* well to the *Israel* of God, may doe, *faithfully* and *discreetly* in our several stations and callings: let us all humbly beseech the *Lord*, the *God* of all grace and wisdom, for his *Son Jesus* sake, by his *holy Spirit* to enable us. To which blessed *Trinity*, one only wise, Immortal, Invisible, Almighty, most gracious, and most glorious Lord and God, be ascribed by every one of us, *the kingdom, the power, and the glory*, both now and for ever. Amen.

THE

E



THE FOURTH  
SERMON  
AD POPULUM.

In S. Pauls Church London, 4 Nov. 1621.

1 Cor. 7. 24.

*Bretbren, let every man wherein he is called, therein abide  
with God.*



Flesh and bloud be suffered to make the *Glosse*, it is able to corrupt a right good *Text*. It easily turneth the doctrine of Gods *grace* into (a) *wantonnesse*: and as easily the doctrine of *Christian liberty* into *licentiousness*. These *Corinthians*, being yet but (b) *Carnal*; for the point of *Liberty* consulted (it seemeth) but too much with this *curst glosse*. Which taught them to interpret their *Calling* to the *Christian Faith*, as an *Exemption* from the duties of all other *callings*: as if their *spiritual freedom* in *Christ* had cancelled *ipso facto* all former obligations, whether of *Nature* or *Civility*. The *Husband* would put away his *wife*, the *Servant* disrespect his *Master*, every other man break the bonds of *relation* to every other man: and all under this pretence, and upon this ground, that *Christ* hath made them

S. I.

(a) Jude 4.

(b) 1 Cor. 3. 1,  
3, 4.



them free. In this passage of the Chap. the Apostle occasionally correcteth this error: principally indeed as the present Argument led him, in the particular of *Marriage*; but with a farther and more universal extent to all outward *states* and *conditions* of life. The sum of his *Doctrine* is this. He that is yoked with a *wife*, must not put her away, but count her *worthy* of all *love*; he that is bound to a *Master*, must not despise him, but count him *worthy* of all *honour*; every other man that is tyed in any *relation* to any other man, must not neglect him, but count him *worthy* of all good *offices* and civil *respects* suitable to his place and person: though *Shee* or *He*, or that *other*, be Infidels and Unbelievers. The *Christian Calling* doth not at all *prejudice*, much less *overthrow*; it rather establisheth and strengtheneth, those interests; that arise from *natural relations*, or from voluntary *contracts* (either *domestical* or *civil*) betwixt Man and Man. The *general rule* to this effect he conceiveth in the form of an *Exhortation*; that every man (notwithstanding his calling unto *liberty* in Christ) abide in *that station* wherein God hath placed him, contain himself within the *bounds* thereof, and cheerfully and contentedly undergoe the *duties* that belong thereto, ver. 17. [ *As God hath distributed to every man, as the Lord hath called everyone, so let him walk.* ] And lest this *Exhortation*, (as it fareth with most other, especially such as come in but upon (a) *the by*, as this doth) should be slenderly regarded: the more fully to (b) *commend* it to their consideration and practice, he repeateth it once again, verse 20. [ *Let every man abide in the same calling, wherein he was called.* ] And now again once more; in the words of this verse; concluding therewith the whole discourse into which he had digressed, [ *Brethren, let every man, wherein he is called, therein abide with God.* ]

(a) Ex incidenti dat documentum generale. Lyran. ad vers. 17.  
(b) Quod, ut plenè commendet, reiterat. Ambros. in 1 Cor. cap. 37.

§. 2.

From which words, I desire it may be no prejudice to my present discourse, if I take occasion to entreat at this time of a very needfull argument; viz. concerning the *Necessity*, *Choice*, and *Use* of *particular callings*. Which whilst I doe, if any shall blame me for shaking hands with *my text*: let such know, *First*, that it will not be very *charitably* done, to passe a hard censure upon anothers labour; no nor yet very *providently* for their own good, to slight a profitable truth for some little seeming impertinency. *Secondly*, that the points proposed are indeed not *impertinent*: the last of them (which supposeth also the other two) being the very substance of this *Exhortation*; and all of them such as may without much violence be drawn from the very words themselves, at leastwise if we may be allowed the liberty (which is but reasonable) to take in also the other two verses the 17. and the 20. in sense, and for substance, all one with this: as anon in the severall handling of them will in part appear. But how-

A howsoever, *Thirdly*, (which Saint Bernard deemed a sufficient Apology for himself in a case of like nature, (a) *Nov erint me non tam intendisse*, &c.) let them know, that, in my choice of this Scripture, my purpose was not so much to bind my self to the strict exposition of the *Apostolical Text*, as to take occasion therefrom to deliver what I desired to *speak*, and judged expedient for you to hear; concerning, 1. the *Necessity*, 2. the *Choice*, and 3. the *Use* of particular Callings.

(a) *Nov erint me non tam intendisse exponere evangelium, quam ex Evangelio sumere occasionem loquendi, quod loqui delectabar.*

Bernard. super Missus est.

§. 3.

1.

2.

3.

Points, if ever needfull to be taught and known; certainly, in these dayes most. Wherein some habituated in *idleness*, will not betake themselves to any *Calling*: like a *heavy* jade, that is good at bit, and nought else. These would be soundly spurred up, and whipped on end. Othersome, through weakness, doe not make a good *choice* of a *fit Calling*: like a young *unbroken* thing that hath mettall, and is free, but is ever wrying the wrong way. These would be fairly checkt, turned into the right way, and guided with a steddye, and skilfull hand. A *third* sort (and I think the greatest) through unsettledness, or discontentedness, or other untoward humour, walk not soberly, and uprightly, and orderly in their *Calling*: like an *unruly Colt*, that will over hedge and ditch; no ground will hold him, no fence turn him. These would be well fettered and side-hanckled for leaping. The first sort are to be taught the *Necessity* of a *Calling*; the second, to be directed for the *Choice* of their *Calling*; the third, to be bounded and limited in the *Exercise* of their *Calling*. Of which three in their order: and of the *First*, first; the *Necessity* of a calling.

§. 4.

The Scriptures speak of two kinds of *Vocations* or *Callings*: the one, *ad Fædus*; the other, *ad Munus*. The usual known terms are; the *General* and the *Particular* Calling. *Vocatio ad Fædus*, or the *General Calling*, is that wherewith God calleth us, either outwardly in the ministry of his *Word*, or inwardly by the efficacy of his *Spirit*, or joyntly by both; to the faith and obedience of the *Gospel*, and to the embracing of the *Covenant* of grace and of mercy and salvation by Iesus Christ. Which is therefore termed the *General Calling*, (not for that it is of larger extent than the other, but) because the thing whereunto we are thus called, is one and the same, and common to all that are called. The same duties and the same promises, and every way the same conditions. Here is no difference in regard of Persons: but (b) *One Lord*, one Faith, one baptism, one body, and one spirit; even as we are all called in one hope of our *Calling*: That's the *General Calling*. *Vocatio ad Munus*. Our *Particular Calling*, is that wherewith God enableth us, and directeth us, and putterth us on to some special course and condition of life, wherein to employ our selves, and to exercise the gifts he hath bestowed upon us, to his glory, and the benefit

(b) Eph. 4. 4.  
§.

(a) Ver. 7. *hic*.  
(b) *Ibid*.

(Iu lc 3.

(d) ἀντανά-  
κλασις. *Pis-*  
*car, hic*.

#

s. 5.

s. 6.

nefit of our selves, and others. And it is therefore termed a *Particular Calling*: not as if it concerned not all in general; (for we shall prove the contrary anon;) but because the thing whereunto men are thus called is not *one* and the *same* to all, but differed with much variety according to the quality of particular persons, (a) *Alius sic, alius vero sic*: [Every man hath his proper gift of God; one man on this manner, another on that.] Here is (b) ἰδίῳ χάρισμα: some called to be *Magistrates*, some *Ministers*, some *Merchants*, some *Artificers*, some one thing, some another, as to their *particular Callings*. But as to the *General Calling*, there is (c) κοινὴ σωτηρία the *common Salvation*: all called to the same *State* of being the *servants* and *children* of God; all called to the performance of the same *duties* of servants, and to the expectation of the same *inheritance* of children; all called to be *Christians*. Of both which *Callings*, the *General* and *Particular*, there is not (I take it) any where in Scripture mention made so expressly and together, as in this passage of our Apostle; especially at the 20 ver. [Let every man abide in the same calling, wherein he was called.] Where, besides the *matter*, the Apostles *elegancy* is observable in using the same word in (d) both significations: the *Noun* signifying the *Particular*, and the *Verb* the *General Calling*. Let every one abide in the same calling wherein he was called; bearing sense, as if the Apostle had said, Let every man abide in the same *Particular Calling*, wherein he stood at the time of his *General Calling*. And the same, and no other, is the meaning of the words of my *Text*.

Whence it appeareth, that the *Calling* my Text implyeth, and wherein every man is here exhorted to *abide*, is to be understood of the *Particular*, and not of the *General Calling*. And of this *Particular Calling* it is we now intend to speak. And that in the more Proper and *restrained signification* of it; as it importeth some settled *course of life* with reference to business, office, and employment; accordingly as we say a man is called to be a *Minister*, called to be a *Lawyer*, called to be a *Tradesman*, and the like. Although I cannot be ignorant, that our Apostle (as the stream of his argument carryed him) here taketh the word in a much *wider extent*; as including not only such *special courses* of life as refer to employment, but even all outward *personal States* and *conditions* of men whatsoever, whether they have such reference, or no: as we may say, a man is called to *Marriage*, or to *single life*, called to *riches* or *poverty*, and the like.

But omitting this larger signification, we will hold our selves either only or principally, to the former: and by *Calling* understand a *special settled course of life*, wherein mainly to employ a mans *gifts* and *time* for his *own* and the *common good*. The *Necessity* whereof whilst we mention, you are to imagine, not an *absolute*



A lute and positive, but a conditional and suppositive necessity. Not as if no man could be without one *de facto*, (dayly experience in these dissolute times manifesteth the contrary: ) but because *de jure* no man should be without one. This kind of Calling is indeed necessary for all men: But how? Not as a necessary thing *ratione termini*, so as the want thereof would be an absolute impossibility: but *virtute precepti*, as a necessary duty, the neglect whereof would be a grievous and fittull enormity. He that will doe that which he ought, and is in conscience bound to doe; must of necessity live in some calling or other. That is it we mean by the Necessity of a Calling. And this Necessity we are now to prove.

And that First, from the Obedience we owe to every of Gods Ordinances; and the account we must render for every of Gods Gifts. Amongst those Ordinances this is one, and one of the first; that (a) in the sweat of our faces every man of us should eat our bread, Gen. 3. The force of which precept, let none think to avoid by a quirk: that forsooth it was layed upon Adam after his transgression, rather as a Curse, which he must endure; than as a Duty, which he should perform. For first; as some of Gods Curses, (such is his goodness) are promises as well as Curses; as is that of the (b) Enmity between the Womans seed and the Serpents: so some of Gods Curses (such is his Justice) are Precepts as well as Curses; as is that of the (c) Womans subjection to the Man. This of eating our bread in the sweat of our face, is all the three: it is a Curse; it is a Promise; it is a Precept. It is as Curse; in that God will not suffer the earth, to afford us bread, without our sweat. It is a promise; in that God assureth us, we shall have bread for our sweat. And it is a Precept too; in that God enjoineth us, if we will have bread, to sweat for it. Secondly; although it may not be gainsayed, but that that injunction to Adam was given as a Curse; yet the substance of the Injunction was not the thing wherein the Curse did formally consist. Herein was the Curse: that whereas before the fall, the task which God appointed man was with (d) pleasure of body, and content of mind, without sweat of brow or brain; now after the fall he was to toyl and forecast for his living, with (e) care of mind and travel of body, with (f) weariness of flesh, and (g) vexation of spirit. But as for the substance of the Injunction, which is, that every man should have somewhat to do, wherein to bestow himself and his time and his gifts, and whereby to earn his bread: in this it appeareth not to have been a Curse, but a Precept of divine institution; that Adam, in the time and state of innocency, before he had deserved a Curse, was yet enjoined his Task, (h) To dress and to keep the Garden. And as Adam lived himself, so he bred up his children. His two first born, though heirs apparent of all the world,

§. 7.

(a) Gen. 3. 19.

(b) Gen. 3. 15.

(c) Gen. 3. 16. Ephel. 5. 22. Col. 3. 18. 1 Tim. 2. 11, &amp;c.

(d) Non erat laboris afflictio, sed exaltatio voluntatis. August. in. 8. de Gen. ad lit. 8.

--- Non labore servili, sed honesta animi voluptate. Ibid. c. 9.

(e) Sore travel, Eccl. 1. 13. Great travel and a heavy yoke. Sirac. 40. 1.

(f) Eccl. 12. 12.

(g) Eccl. 1. 14. 17.

(h) Gen. 2. 15.

(a) Gen. 4. 2.

(b) Eph. 4. 18.

(c) 2<sup>a</sup> Tim. 3. 6. 11.

§. 8.

(d) Lu. 12. 48.

(e) 1 Cor. 17.  
hic.(f) Psal. 68.  
18.(g) Eph. 4. 8,  
&c.(h) Deus &  
Natura nihil  
faciunt frustra.(i) Frustra est  
potentia, que  
non perducitur  
in actum.

(k) Lu. 19. 10.

(l) 1 Pet. 4. 10.

(m) 1 Cor.  
12. 7.

§. 9.

(n) Catonis  
oraculum, quo  
nihil verius.  
Colum. 11.  
dere rust. 1.(o) Syrac. 33.  
28.

world, had yet their peculiar *employments*; the one in (a) *village*, the other in *pasturage*. And as many since, as have walked *orderly*, have observed Gods *Ordinance* herein; (b) *working with their hands the thing that is good* in some kind or other: those that have set themselves in no such good way, our Apostle elsewhere justly blaming as (c) *inordinate*, or *disorderly* walkers. And how can such *disorderly* ones hope to find approbance in the sight of our God, who is a *God of Order*? He commandeth us to live in a *Calling*: and woe to us, if we neglect it.

But say there were no such expresse *Command* for it: the very *distribution* of Gods *gifts* were enough to lay upon us this necessity. Where God *bestoweth*, he *bindeth*: and to whom any thing is (d) *given*, of him something shall be *required*. The inference is stronger, than most are aware of; from the *Ability* to the *Duty*, from the *Gift* to the *Work*, from the *Fitting* to the *Calling*. Observe how this Apostle knitteth them together at the 17. Verse. [ (e) *As God hath distributed to every man, as the Lord hath called every one, so let him walk.* ] God hath *distributed* to every man some proper *gift*, or other: and therefore every man must glorifie God in some peculiar *Calling*, or other. And in Eph. 4. having alleged that of the Psalm, (f) *He gave gifts unto men*; immediately he inferreth, (g) *He gave some Apostles, some Prophets, &c.* as giving us to understand, that for no other end God did bestow upon some *Apostolical*, upon others *Prophetical*, upon others *gifts* in other kinds; but that men should imploy them some in the *Apostolical*, some in the *Prophetical*, some in *Offices* and *Callings* of other kinds. And if we confesse, that (h) *Nature* doth not, we may not think the *God of Nature* doth bestow *abilities*, whereof he intendeth not use: for that were to bestow them (i) *in vain*. Sith then he *bestoweth* gifts and graces upon every man some or other, and none *in vain*; let every man take heed, that he *receive* them not in *vain*: let every man beware of (k) *napkening up the talents*, which was delivered him to *trade* withall: Let all, (l) *As every one hath received the gift, even so minister the same one to another, as good Stewards of the manifold graces of God.* The manifestation of the *Spirit* being given to every man (m) *to profit* withall; he that liveth *unprofitably* with it, and without a *Calling*, abuseth the intent of the *giver*, and must answer for his *abuse*.

Secondly, the necessity of a *Calling* is great, in regard of a *mans* self: and that more wayes than one. For man being by nature *active*, so as he cannot be long, but he must be doing: he that hath no honest *vocation* to busie himself in, that hath nothing of his own to doe, must needs from *doing nothing*, proceed to *doing naught*. That saying of Cato was subscribed by the wiser Heathens as an oracle, (n) *Nihil agendo male agere discas.* (o) *Idleness teacheth much evil*, saith the wise son of Syrac: nay *all kind of evil*, as some

A Some copies have it. It hath an ear open to every extravagant motion; it giveth entertainment to a thousand sinfull fancies; it exposeth the soul to all the assaults of her Ghostly enemies: and whereas *the Devils* greatest businesse is, to tempt other men; *the idle mans* only businesse is to tempt *the Devil*. Experience of all histories and times sheweth us, what advantages *the Devil* hath won upon godly and industrious men otherwise, (as upon *David* in the matter of *Uriah*, and many others) onely by watching the opportunity of their *idle hours*, & plying them with suggestions of *unlawful* lusts, at such times, as they had given themselves but some little intermission more than ordinary, from their ordinary employments. How will he not then lead captive at his pleasure those, whose whole lives are nothing else but a long vacation; and their whole care nothing but to make up a (a) number, and to waste the good creatures of God? There is no readier sanctuary for thee then, good Christian, when *the Devil* pursueth thee, than to betake thyself at once to prayer, and to the (b) works of thy Calling: flye thither, and thou art safe, as in a Castle. *Non licet* is a very good, and proper, and direct answer, when *the Devil* would tempt thee to sin; it is evil, and I may not doe it: but yet *Non vacat* is the stronger answer, and surer; I am busie, and I cannot do it. That giveth him scope to reply; and it is not safe to hold argument with *the Devil* upon any terms: he is a cunning Sophister, and thou mayest be circumvented by a subtilty before thou art aware. But this stubborn and blunt answer cutteth off all reply; and disheartneth *the Tempter* for that time. It was Saint *Hierons* advice to his friend; (c) *Semper boni aliquid operis facito, ut Diabolus te semper inveniat occupatum*: Be always doing something, that *the Devil* may never finde thee at leisure. There is no Croffe, no Holy-water, no Exorcism so powerful to drive away and to conjure down the Fiend; as Employment is, and faithfull labour in some honest Calling.

D Thirdly, Life must be preserved, Families maintained, the poor relieved: this cannot be done without Bread, for that is the (d) staff of life; and Bread cannot be gotten, or not honestly, but in a Lawfull vocation or Calling. Which who ever neglecteth, is in very deed no better, than a very (e) thief: the Bread he eateth he cannot call his own. (f) We hear, saith Saint Paul writing to the Thessalonians, That there are some among you that walk inordinately, and work not at all, but are busie-bodies: Them therefore that are such, we command and exhort by our Lord Iesus Christ, that they work with quietnesse, and eat their own bread. As if it were not their own bread, if not gotten with the work of their own hands, and in the sweat of their own faces. And again writing to the Ephesians, (g) Let him, that stole, steal no more: but rather let him labour, &c. If he will not steal, he must labour; and if he do not labour, he doth steal: steal from himself, steal from his family, steal from the poor.

He

(a) Nos numerus sumus & fruges consumere nati. Horat. 1. Epist. 2. (b) res age, stultus eris. Ovid. de remed.

(c) Hieron. ad Rusticum. Tom. 1. Ep. 4.

S. 10. (d) Lev. 26. 26 (e) πᾶς γὰρ ἀργὸν ἀνθρώπου κλοπὴν ἀπὸ χειρὸν. Phocylides. τὸ γὰρ κλέπτειν, ἀργίας ἐστίν. Chry. in Eph. Hom. 2. (f) 2 Thess. 3. 11, 12. (g) Eph. 4. 28.



§. 11.

(a) λιμὸς  
γὰρ τὸ πᾶν  
πάν ἀεργῶ  
σύμφορον  
ἐστίν. Hesi-  
od. in 27.  
(b) Psal. 145.  
16.

(c) Qui vitat  
molam, vitat  
savinam. Adag.  
(d) Prov. 18.  
9.

§. 12.

(e) Prov. 31.  
verf. 15. 21,  
27. 28.

(f) 1 Tim.  
5. 8.

§. 13.

(g) Prov. 31.  
Verf. 13.  
(h) Verf. 19.

(i) Verf. 23.  
(k) Verf. 21.

(l) Verf. 20.  
(m) Acts 9. 39.  
(n) Job 31. 20.

He stealeth from himself, and so is a kind of *Felo dese*. Spend he must : and if there be no gettings to repair what is spent, the stock will shrink and waste, and (a) beggary will be the end. God hath ordained *Labour* as a *Proper meanes* whereby to obtain the good things of this life : without which, as there is no *promise*, so ordinarily there is no *performance* of those blessings of *plenty* and *sufficiency*. God hath a *bountifull hand* ; (b) *He openeth it, and filleth all things living with plenteousnesse* : but unlesse we have a *diligent hand*, wherevith to receive it, we may starve. (c) *No Mill, we say, no meal*. And he that by the *sloth* of his hands disfurnisheth himself of the *means of getting*, he is as neer of kinne to a *master* as may be ; ( they may call (d) *Brothers* : ) and it is but just, if *Gods curse* light upon him, and that he hath, and bring him to want, it to nothing.

He stealeth also from his *Family*, which should eat the fruit of his labours. *The painfull house-wife* ; see in what a happy case her husband is, and her children, and her servants, and all that belong to her. They (e) are not afraid of *hunger*, or *cold*, or any such thing : they are well *fed*, and well *clad*, and carefully *looked unto*. *Her Husband prayseth her*, and her servants : and her children, when they have kneeled down, and asked her blessing, *arise up, and call her blessed*, Prov. 31. But the *idle man*, that for want of a course to live in, impoverisheth himself, and his family, whom he is bound to maintain ; is a burden to his friends, an eye-sore to his kindred, the shame of his name, the ruine of his house, and the bane of his posterity. He bequeatheth *misery* to his off-spring instead of *plenty* : they that should fare the better for him, are undone by him ; and he that should give his children *Gods blessing* and *his*, pulleth upon himself *Gods curse* and *theirs*. (f) *If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is in that respect even worse than an Infidel*. 1 Tim. 5. 8. The very *Infidels* take themselves bound to this care : Let not him that *professeth* the faith of Christ, by his supine carelesnesse this way, *justifie* the Infidel, and *deny* the Faith.

He stealeth also, ( which is the basest theft of all ) from the *poor* : in robbing them of that relief, which he should minister unto them out of his *honest gettings* ; the overplus whereof is their proper renew. *The good housewife*, of whom we heard something already out of the 31. of the *Proverbs*, (g) *Seeketh wooll and flax*, (h) *Layeth her hands to the spindle, and her hands hold the distaffe*. But *cui bono*, and to what end, and for whose sake, all this ? Not only for her self, (i) *To make her coverings of tapestry*, though that also, nor yet only for her household, (k) *To cloath them in Scarlet*, though that also : but withall that she might have somewhat in her hands (l) *To reach out to the poor and needy* ; like another *Dorcas*, to make (m) *coates and garments* for them, that (n) *their loynes might*

A

B

C

D

E

A *blesse her.* So every man should be painfull and carefull, to get some of the things of this Earth by his faithfull labour: not as a foolish worldling, to make a *Mammon* of it; but as a wise Steward, to (a) *make him friends* with it. So (b) *Distributing it to the necessities* of the poor Saints, that it may redound also upon the by to his own advantage: whilest sowing to them *temporal things*, the comfort of his *Almes*; he reapeth in recompence of it their *spiritual things*, the benefit of their *Prayers*. Saint Paul exhorteth the *Ephesians* by word of mouth, (and it was the very close of his solemn farewell, when he took his last leave of them, and should see their face no more; ) that (c) *By their labour they ought to support the weak, and minister to the necessities of others; remembering the words of the Lord Jesus, how he said, It is more blessed to give than to receive.* And after his departure, he thought it needfull for him to put them in mind of the same duty once again by letter; (d) *Let him that stole, steal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth.* Lay all this, that I have now last said, together: and say if you know a verier thief than the *Idle* person? that stealeth from himself, and so is a *foolish thief*; stealeth from his family and friends, and so is an *unnatural thief*; stealeth from the poor, and so is a *base thief*.

C *Fourthly*, and lastly: a Calling is necessary in regard of the *Publike*. God hath made us (e) *sociable creatures*; contrived us into policies, and societies and common-wealths; made us (f) *fellow-members* of one body, and (g) *every one anothers members*. As therefore we are not (h) *born*, so neither must we live, to and for our selves alone: but our *Parents*, and *Friends*, and *acquaintance*, nay every man of us hath a kind of right and interest in every other man of us, and our (i) *Country* and the *Common-wealth* in us all. And as in the *artificial* body of a *Clock*, one wheel moveth another, and each part giveth and receiveth help to and from other; and as in the *natural* body of a *Man*, consisting of many members, all the members (k) *Have not the same office*, (for that would make a confusion) yet there is no member in the body so mean or small, but hath its *proper faculty*, function and use whereby it becometh usefull to the whole body, and helpfull to its fellow members in the body: so should it be in the *civil* body of the *State*, and in the *Myistical* body of the *Church*. Every man should conferre aliquid in *publicum*; put to his helping hand to advance the *common good*, employ himself some way or other, in such sort, as he may be (l) *serviceable to the whole body*, and *profitable to his fellow-members* in the body. For which reason, the ancient renowned *Common-wealths* were so carefull to ordain, that no man should live but in some *profession*; and to take district examination who did otherwise; and to punish them, some with *fasting*, some with *infamy*, some with *banishment*, yea and some with *death*. The care

K k

of

(a) Luk. 16.9.

(b) Rom. 13.

13.

(c) Ags. 20.

34. 35.

(d) Eph. 4.28.

S. 14.

(e) ἀνθρώποι

φύσει πολιτι

κόν ζωόν.

Arist. 1. Po-

lit. 2.

(f) Membra su-

mus corporis

magni. Senec.

Epist. 93.

(g) Rom. 12.5.

(h) Non nobis

solum nati su-

mus: sed partem

patria, partem

parentes. &amp;c.

Cic. ex Plato-

nis Epist. 9.

In commune

nati sumus. Se-

nec. Epist. 95.

(i) ἡ χεὶρ νο-

μίζειν αὐτὸν

αὐτὸς τινὰ ἐκ

ναυτῶν πολι

τῶν, ἀλλὰ πάν

τας τῆς πόλε

ως, Arist. 8.

Polit. 1.

(k) Ro. 12.4.

(l) μὲν ὅτι

κας τῆς

πόλεως ἢ δ'

ἐπιμέλεια πό

ρχας ἐκείν

μοῖς βλέπειν

πρὸς τὴν τῶ

ἐκ ἐπιμέλεια.

Arist. 8. Pol. 1.

(a) See Valler, Max. 2. 6. Patric. 1. de Rep. 8. Casfan. 11. Catal. glor. confid. 1.

(b) — ἄσπετος ἀεργός Ζών, κηφήνεσι κο-

θήρεσι ἴκελ. Θερμῶ, Ὅσι μελισσῶν κάμαλον τρέχουσιν ἀεργοὶ Ἐδοντες. Hesiod in 18. — ὡς ἐκ κηφῶ κηφῶ ἐγγίγνεται σπυρίως νόσση, ὅταν ᾗ τὸ τοῦτον ἐν οἰκίᾳ, κηφῶ ἐγγίγνεται, νόσσημα πόλεως. Plat. Polit. 8.

§ 14.

(c) — ἰσάσι-  
ον ἄχθ. α-  
έρεσι. Ho-  
mer Iliad. 6  
— λήρεσι ἰσάσι,  
γῆς ἄχθ. Plat. in  
Theat.

§ 16.

(d) TI. 2. 12.

(e) Inedibile  
dictu est,  
quantum a ma-  
foribus suis  
degenerave-  
rint. Polyd.  
Virgil. Hist.  
Angl. lib. 6,

of the *Indians, Egyptians, Athenians*, and other herein, (a) *Historians* relate, and I omit. It were to be wished that *Christian Commonwealths* would take some greater care, if but from their example, to rid themselves of such unnecessary burdens as are good for nothing but to devour the fruits of the Land; and either force these (b) *droaks* to take pains for their living, or else thrust them out of the *Hives* for their Idleness.

Which course if it were taken; what would become of many thousands in the world, *quibus anima pro sale*, who like *Swine* live in such sensual and unprofitable sort, as we might well doubt whether they had any *living souls* in their bodies at all or no, were it not barely for this one argument, that their *bodies* are a degree sweeter than carrion? I mean all such, of what rank and condition so ever they be, as for want of a *calling* mispend their precious time, *bury* their masters talent, *waste* Gods good creatures, and *wear* away themselves in idleness, without doing good to *themselves*, to their *friends*, to humane *society*. Infinite is the number of such (c) *unprofitable burdens of the earth*: but there are amongst other, *three sorts* of them especially, whereof the world ringeth, and such as a man that hath to speak of this argument can scarce balk without some guilt of unfaithfulness. It is no matter how you rank them, for there is never a better of the three. And therefore take them hand over head as they come: they are *Monks, Gallanis, and Rogues*.

First those, *κακὰ θνητά*, (d) *Evil Beasts, slow bellies*; stall-fed *Monks and Friers*: who live mued up in their *Cells and Cloysters*; like *Boars* in a *frank*, pining themselves into *Lard*, and beating down their bodies till their girdles crack. I quarrel not the first *institution* and Original of these kind of men: which was then *excusably* good, the condition of those times considered; and might yet be *tollerably* followed even in these times, if those gross *superstitions* and foul *abuses*, which in process of time have adhered, and are by long and universal custom grown almost essential thereunto, could be fairly removed. But (e) *Monkery* was not then that thing, which it is now. There was not then that opinion of sanctity and *perfection*, in the *choice*; that imposition of *unlawfull, unnatural*, and (to some men) *impossible* *vowes*, in the *Entrance*; that clogge of ridiculous *habits and Ceremonies*, and *regular* irregular *observances*, in the *use*; that heavey note of *Apostacy* upon such as altered their course, in the *loose*: all which now there are. Those by their *fastings*, and *watchings*, and *devotions*, and *charity*, and *learning*, and *industry*, and *temperance*, and

un-



A unaffected *austerity*, and strictness of life, won from many of the *antient Fathers* (as appeareth in their writings) ample and large *testimonies* of their vertue and piety. And that most deservedly: although their willingnesse, (out of a zealous desire to excite others to the imitation of their virtues,) to set forth their praises in the highest *Panegyrick* strains they could, drew from their pens now and then such *hyperbolical excesses in modo loquendi*, as gave occasion to those *superstitions* in after ages, which they then never dreamed of. But such were those *Monks* of old: so good, so godly. Whereas these (a) of later times, by their affected absurd *habits*, and *gestures*, and *rules*; by their grosse and dull *ignorance*; by their insufferable *pride*, though pretending *humility*; and their more than *Pharisaical overlooking* of others; by their insatiable *avarice*, and palpable *arts* of getting into their hands the fattest of the earth, & that under colour of *Religion*, and pretences of *poverty*; by their *sensual wallowing* in all *ease & idleness* and *fulness of bread*, and (the fruits of these) in abominable and prodigious *slothfulness* and *luxury*: became as Proverbs and as by-words in the mouths & pens of men of all sorts. No sober writer almost of any note, even in those darker times, but noted and bewailed the corrupt estate of the *Church* and *Clergy* in that behalf: for by this time, you must know, these droans had thrust themselves, against all reason and common sense, into the rank of *Church-men*, and shrouded themselves under the title of the *Clergy*. Diverse godly and learned men (b) wrote against the *abuses*, desired a *reformation*, laboured to have *Monkery* reduced, if not to the first *Institution*, (there seemed to be little hope of that, things were so far out of course;) yet at least wise to some *tolerable expression* of it. The *Poets* wanted no sport the while; who made themselves bitterly merry with descanting upon the *lean skulls*, and the (c) *fat paunches* of these lasie gutlings: there was fleshhold enough for the *riming Satyrists*, and the *wits* of those times, whereon to fasten the forest and the strongest *teeth* they had.

Not to insist upon other differences; that which concerneth the point we have in hand, argueth a manifest and wide *declination* in these kind of men from their *primitive purity*. The antient (a) *Monks* lived upon the *labour* of their *hands*: and thereby not only *maintained themselves*, (which they might doe with a very little in that course of *abstinence* and *austerity* wherein they lived) but *relieved many others*, and did many pious and charitable works, out of that they had earned with their fingers. And when about St *Augustines* and Saint *Hieromes* times, *Monks* began to relish *ease*, and under pretence of reading and prayer to leave off *working*, and to live upon the sweat of other mens browes; both those good Fathers misliked it: Saint *Hierome* to

(a) V. Erasmi. in Adag. Monacho indolenti. or. Nic. de Clemang. 3. de corrupto Eccl. statu c. 21. -- 23. Camden, in Brit. p. 766. Fr. Mod. in l. de ordin. Eccles. Polyd. Virg. 7. de invent. 4. Alu. Pelag. 2. de planctu. Eccl. 3. 73. 83. &c. Palingen. in Leo. Virg. Sagittar. &c. (b) Ricard. Armachanus; Gul. de S. Amore; Nic. de Clemangis; Rob. Abbas Molismensis; &c.

(c) O Monachi, vestri stomachi, sunt amphora Bachi, &c.

S. 17.

(d) V. de Ægyptiis Monachis. Christ. in. Mar. hom. 8.

(a) *Ægyptio-  
rum monasteria  
hunc ordinem  
tenent, ut nul-  
lum absque o-  
peris labore  
suscipiant.* Hi-  
er. Tom. 1.

Epist. 4.

[b] Tom. 3.  
libro de opere  
Monacho-um.

[c] *Qui autem  
se dicunt va-  
care lectioni,  
nonne illic  
inveniunt quod  
præcipit Apo-  
stolus? Quæ est  
illa ergo per-  
versitas, lecti-  
oni nolle ob-  
temperare, dum  
vult ei vaca-  
re; & ut quod  
bonum est diu-  
tius legatur,  
ideo facere nol-  
le quod legimus?*  
c. 17. ib.

(d) *πολλὴ  
τις πρὸν κα-  
λῶν.* Euripid.  
in. Hipp. co-  
ron.

(e) Mar. 13.  
14.

[f] 1 Cor. 9. 9.

§. 18.

(g) *Πολ-  
λὰ πῶν,  
ὃ πολλὰ φά-  
γων, ὃ πολ-  
λὰ καὶ ἐι-  
πὼν ἄνθρω-  
πος, καίμας  
τιμωρέων*  
Poli. & E-  
pist. Timo-  
creontis, apud  
Athen. diplom.  
5.

(a) *Rusticus* alleging the laudable custom of the Monasteries in *Ægypt*, which admitted none to be *Monks* but with *expresse* condi-  
tion of *labour*; and Saint *Augustine* in a just (b) *Treatise* oppo-  
sing it not without some bitterness, rebuking them as contuma-  
cious and peevishly (c) *perverse*, who reading in the Scriptures,  
that *he that will not labour should not eat*, do yet resist the *Apostles* ad-  
monition, and under *pretence* that they may have leisure to *read*,  
refuse to *obey* what they do *read*. But *ease* is (d) *pleasing* to flesh  
and blood; and will not be easily wrung from those that have any  
while given themselves to it; especially when it can pretend  
the face and colour of *religion*. So that for all this the humour  
still increased, and spread; till at the length there grew whole  
*Orders* of disorderly Mendicants, begging runnagate *Friers*: who  
by their affected poverty, diverting the *Charity* of well-minded people  
from those that were truly poor, enriched themselves with the spoils of the poor;  
and under colour of long prayers, made a prey not now (as those craving  
*Pharisees* of old, whose simplicity they pity) of (e) *widows houses*,  
but of goodly *Lordships*, and whole countries before them. It is well known  
in this our Land, how both *Church* and *Common-wealth* groaned under the  
burden of these heavy lubbers: the *Common-wealth*, whilst they became  
*Lords* of very little less (by their computation who have travelled in the  
search) than the one half of the *Temporalities* of the Kingdom; and  
the *Church*, whilst they ingrossed into their hands the fruits of most of the  
*best Benefices* in the Realm; allowing scarce so much as the chaff towards  
the maintenance of those that (f) *trod out the corn*. Their profession is  
(God be thanked) now long since suppressed, and their habitations  
demolished, by the violent and *Iehu-like* reformation of a mighty King:  
and the land by that means well-purged of these overspreading *Locusts*.  
There is nothing of them now remaineth, but the rubbish of their nests,  
and the stink of their memory: unless it be the stink of their devilish  
sacrilege in robbing the Church by damnable *Impropriations*.

But let them goe. The next we meet withall are those, with  
whose either *birth*, or *breeding*, or *estate* it sorteth not (as they  
think) to be tyed to labour in any *vocation*. It is the sinne of  
many of the *Gentry*, whom God hath furnished with means and  
abilities to doe much good; to (g) spend their whole dayes and  
lives, in an unprofitable course of doing either *nothing*, or as  
good as nothing, or worse than nothing. I cannot be so either  
*stupid*, as not to apprehend; or *rigorous*, as not to allow, a difference  
in the manner of employment, and in other circumstances  
thereto belonging, between those that are nobly or generously  
born and bred, and those of the meaner and ordinary rank.  
*Manual* and *servile* and *Mechanick* trades, and arts, are for men of  
a lower condition. But yet no man is *born*, no man should be  
bred

A *bred*, unto idleness. There are *generous* and *ingenuous* and *liberal* employments, sortable to the greatest *births* and *educations*. For some man whom God hath blessed with power and *authority* in his country; with fair livings and *large revenues*; with a numerous family of *servants*, retainers and tenants, and the like: it may be a sufficient *Calling*, and enough to take up his whole time, even to keep *hospitality*, and to order and overlook his *family*, and to dispose of his *lands* and *rents*, and to make *peace*, and preserve love and *neighbourhood* among them that live *near* or *under* him. He that doth but this as he ought to do, or is otherwise

B (a) *industrious* for the common good; must be acknowledged a worthy member of the *Common-wealth*: and his course of life, a *calling* (although perhaps not so toylsome, yet) *in suo genere* as necessary and profitable, as that of the *Husbandman*, *Merchant*, *Lawyer*, *Minister*, or any other.

(a) Non oriose  
vivit, qui qua-  
litercunque uti-  
litate. 2. 3. qu.  
187. 5. ad 2.

§. 19.

But for our (*meer* or *parcel*) *Gallants*, who live in no settled course of life, but spend half the *day* in *sleeping*, half the *night* in *gaming*, and the rest of their time in other *pleasures* and *vanities*, to as little purpose as they can devise; as if they were born for nothing else but to eat and drink, and snort and sport; who are

[b] Mat. 6. 29.

C spruce and trimme as the *Lillies* (b) (*Salomon in all his royalty was not clothed like one of these*: ) yet they neither *sow*, nor *reap*, nor carry into the barn; they neither *labour* nor *spin*, nor do any thing else for the good of humane society: let them know, there is not the *poorest contemptible* creature, that cryeth *Oysters* and *Kitchin-luff* in the streets, but deserveth his bread better, than they; and his course of life is of better esteem with God and every sober

[c] Nempe vo-  
lucrum Sic  
laudamus e-  
quum. Nobilis  
hic, quocun-  
que venit de  
gramine--  
Sed venale pe-  
cus Corymbæ,  
posteritas &  
Hirpini, si ra-  
ra jugo victo-  
ria sedit; Nil  
ibi majorum  
respectus, gra-  
tia nulla um-  
brarum: domi-  
nos precii mu-  
tare jubentur  
Exiguus. Juve-  
nal. Satyr. 8.

§. 20.

D wise man, than theirs. A *horse*, that is neither good for the *way*, nor the *cart*, nor the *race*, nor the *war*, nor any other *service*; let him be of never so good a (c) *breed*, never so well *marked* and *shaped*; yet he is but a *jade*: his Master setteth no store by him, thinketh his meat ill-bestowed on him; every man will say, better knock him on the head than keep him; his *skin*, though not much worth, is yet better worth than the whole *beast* besides.

(d) ἵσθις  
γὰρ ὅν ῥάθυ-  
μον ὀκλεῖς  
αὐτὸν, ἀλλ' ὁ  
πῶνος τίλκας  
πῶς ἐν αὐτῷ  
αὐ. Euripid.

E Consider this, you that are of *Noble* or *Generous* birth. Look unto the *Rock*, whence you were hewen; and to the *pit*, whence you were digged. Search your *Pedigrees*; collect the scattered *Monuments* and *Histories* of your *Ancestors*: and observe by what steps your worthy *Progenitors* raised their houses to the height of *Gentry*, or *Nobility*. Scarce shall you find a man of them, that gave any accession, or brought any noted eminency to his house; but either serving in the *Camp*, or sweating at the *Barr*, or waiting at the *Court*, or adventuring on the *Seas*, or trucking in his *Shop*, or some other way (d) *industriously* bestirring himself in some settled *Calling*, and Course of life. You *usurp* their *Arms*, if you in-  
herit



[a] Effigies  
quo Tot bulla-  
torum, si ludi-  
tur alca p. nox  
Ante Numan-  
tinos? Juven.  
Sat. 8.

[b] Nannum  
cujusdam, At-  
lanta vocamus;  
Aethiopem  
Cynnum. Ju-  
ven. Ibid.

[c] --Honores,  
Quos illis da-  
mus, & dedi-  
mus, quibus  
omnia debes.  
Juven. Ibid.

[d] Quis enim  
generorum dix-  
it hunc, qui  
Indigenis gene-  
re? Ibid.

§. 12.

[e] Gal. 6. 16.

[f] Mat. 26. 11.

[g] As some  
understand that  
in Deut. 15. 4.

[h] πτωχὸς  
μὴ εἶναι ἡμῶν  
ἐν τῇ πόλει  
γινώσκω.  
Plat. de legib.  
11.

[i] ἐν πόλει,  
αὐτὸς ὁ πτωχὸς  
χρῆσθαι οἷον  
περὶ τὴν πόλιν  
καὶ τὸν ἀπο-  
κατασταλῆναι  
καὶ πάλαι τὸ  
βασιλευσῆναι  
μοι, καὶ ἰερεῖ-  
σιν, καὶ πάσι  
τῶν τοιαύ-  
των κακῶν  
δημιουργῶν.  
Id. de legib. 1. 8.

[k] Cod. Justin  
lib. 11. Tit. 25.  
& Cod. Theo.  
14. Tit. 11.

[l] Horat. 1. 3.

Caup. 24.

[m] Tacit. lib.

1. Hist.

berit not their *virtues*: and those (a) *ensigns of honour* and *Gentry* which they by indultry atchieved, sit no otherwise upon your shoulders, than as rich *trappings* upon *Asses* backs; which serve but to render the poor beast more ridiculous. If you by brutish sensuality, and spending your time in swinish luxury, *stain the colours*, and *embase the metals* of those badges of your *Gentry* and *Nobility*, which you claim by descent: think, when we *worship* or *honour* you, we do but (b) *flout* you; and know, the (c) *titles* we in courtesie give you, we bestow upon their memories whose degenerate off-spring you are; and whose *Arms* you unworthily bear; and they doe (d) no more belong to you, than the reverence the good man did to *Isis*, belonged to the *Ass* that carry-  
ed her *Image*.

The *third* sort of those that live unprofitably and without a *Cal-ling*, are our idle sturdy *Rogues* and vagrant towns-end *Beggars*: the very scabs, and filth, and vermine of the *Commonwealth*. I mean such as have *health*, and *strength*, and *limbs*, and are in some mea-  
sure able to *work*, and take pains for their living; yet rather chuse to *wander* abroad the Country, and to spend their dayes in a most base and ungodly course of life: and, which is yet more lamenta-  
ble, by I know not what connivence, contrary to all *Conscience*, *E-  
quity*, and *Law*, are suffered. All Christian *Common-wealths* should be the (e) *Israels* of God; and in his *Israel*, God as he *promised* there should be some always (f) *poor*, on whom to exercise cha-  
rity; so he *ordained* there should be (f) *no beggar*, to make a trade & profession of begging. *Plato*, than whom never any layed down a more exact *Idea* of an happy *Commonwealth*, alloweth not a-  
ny (h) *beggar* therein: alleging, that where such were tolerated, it was impossible but the State must abound with (i) *pilfering* and *whoring*, and all kind of base villany. The *Civil Lawes* have flat constitutions against them, in the titles (k) *de mendicantibus non invalidis*. But I think never kingdom had more wholesom laws in both kinds, I mean both for the competent *relief* of the *or-  
derly poor*, and for sharp *restraint* of *disorderly vagabonds*; than those provisions which in many of our own memories have been made in this land. But (l) *Quid leges sine moribus--?* Those *Lawes* are now *no Lawes*, for want of due execution: but *Beggars* are *Beggars* still, for want of due *correction*. (m) *Et vetabitur semper, & reti-  
nebitur*; the saying is truer of *Rogues* and *Gypsies* in England, than ever it was of *Mathematicians* in Rome. You to whose care the preservation of the *Justice*, and thereby also of the *Peace* of the  
Land is committed, as you tender the *Peace* and *Justice* of the Land, as you tender your own *quiet* and the *safety* of your neigh-  
bours; as you tender the *weal* of your Country and the honour of God: breath fresh life into the languishing *Laws* by severe *execu-  
tion*; be rather cruel to these *Vipers*, than to the *State*. So shall  
you

A

B

C

D

E

A you free us from the *Plague*, and your selves from the *guilt*, and them from the *opportunities*, of infinite sinful abominations.

But we are unreasonable to presse you thus farr, or to seek to you or any others for *Justice* in this matter; having power enough in our own hands to doe our selves *Justice* upon these men, if we would but use it. Even by making a strait Covenant with our *Ears*, not to hee'd them; and with our *Eyes*, not to *pity* them; and with our *Hands*, not to *relieve* them. Say I this altogether of my self? or saith not the Apostle even the same? (a) *He that will not labour, let him not eat*: relieve him not. But hath not Christ

§. 22.

[a] 2 Thess. 3. 10.

[b] 1 Cor. 13. 3.

[c] 1 Tim. 1 5. 3.

B required us to feed the hungry, and to cloath the naked, and to be free and charitable to the poor? Nothing surer: God forbid any man should preach against *Charity* and *Almsdeeds*. But remember, that as God approveth not (b) *Alms* or any other work, if without *Charity*; so nor *Charity* it self, if without *Discretion*. (c) *Honour Widdows*, saith Saint Paul, But those that are Widdows indeed: so relieve the poor, but relieve those that are poor indeed. Not every one that asketh; not every one that wanteth; nay more, not every one that is poor, is poor indeed: and he that in his indiscreet and mis-guided charity should give to every one that asketh, or wanteth, or is poor, meat, or clothing, or Alms; would soon make himself more hungry, and naked, and poor, than he that is most hungry, or naked, or poor. The poor, whom Christ commendeth to thee as a fit object for thy charity, the poor indeed; are those that want, not onely the things they ask, but want also means to get without asking. A man that is blind, or aged, and past his work; a man that is sick, or weak, or lame and cannot work; a man that desireth it, and seeketh it, and cannot get work; a man that hath a greater charge upon him than his honest pains can maintain; such a man as one of these, he is poor indeed. Let thine Ears be open,

D and thine Eyes open, and thy Bowels open, and thy Hands open to such a one: it is a charitable deed, and a (d) *Sacrifice of sweet smelling*, (e) *With such sacrifices God is well pleased*: Forget not thou to offer such sacrifices upon every good opportunity, and be well assured God will not forget in due time to reward thee. But for a lusty able upright man (as they stile him in their own dialect) that had rather begg, or steal, or both, than dig: he is no more to be relieved as a poor man, than a woman that hath poysoned her husband is to be honoured as a widow. Such a woman is a widow, for she hath no more an husband than any other widow hath: E but such a Woman is not (f) a widow indeed, as St. Paul would be understood; not such a widow as he would have honoured: it is alms to hang up such a widow, rather than to honour her. And I dare say, he that helpeth one of these sturdy Beggars to the stocks, and the whip, and the house of correction, not only deserveth better of the Common-wealth; but doth a work of greater Charity in the

[d] Phil. 4. 18.

[e] Heb. 13. 16.

[f] 1 Tim. 5. Compare ver. 3. with v. 5. and 16.

fight

(a) Pars sac-  
crilegii est, rem  
pauperum dare  
non pauperi-  
bus. Hieron. ad  
Pammach. E-  
pist. 26.

(b) Neque  
transcribatur  
vita pauperum  
in spolia frau-  
dulentorum.  
Ambros. 2.  
Offic. 16.

§. 23.

sight of God, than he that helpeth him with *meat*, and *money*,<sup>A</sup> and *lodging*. For he that doth this, corrupteth his *Charity* by a double error. *First*, he maintaineth, and so *encourage*th the other in *idleness*; who, if none would relieve him, would be glad to doe any *work* rather than starve. And *Secondly*, he *disable*th his *Charity*, by *mis-placing* it; and unawares robbeth *the poor*, whilest he thinketh he *relieve*th them. As he that giveth any *honour* to an *Idol*, robbeth *the true God*, to whom alone all *religious honour* is due: so he that giveth any *Alms* to an idle *Beggar*, (*a*) robbeth the truly *poor*, to whom properly all the fruits of our *Alms* are due. And so it commeth to passe oftentimes (as Saint *Ambrose* sometimes complained) that the (*b*) maintenance of *the poor* is made the spoyl of the *loyterer*.<sup>B</sup>

But I forget *myself*, and *you*, and the *time*; whilest I give way to my just indignation against these base *excrements* of the *Common-wealth*. You have seen *the Necessity* of a *Calling*: without it, we despise *Gods Ordinance*, and smother his *Gifts*; we expose our selves to *sinfull temptations*; we deprive our selves, our families, and the poor of *due maintenance*; we withdraw our bounden service from the *Common-wealth*. It is not the pretence of *Devotion*, that can exempt the lazie *M Monk*; nor of *Birth*, the riotous *Gallant*; nor of *Want*, the able *Beggar*; nor of any other thing, any other man, from this common *Necessity*. And that is the summe of our *first point*, viz. *the Necessity of a Calling*. Proceed we now to the second, *the Choice of a Calling*.<sup>C</sup>

§. 24.

A Point indeed (I must confesse) not directly *intended* in the words of my Text: yet being after a sort *implied* therein (for the Apostles wish that every particular man would abide in his own proper station, and particular *Calling*, cannot but imply that there is a *difference* and *choice* of such *Callings*; ) and being with-<sup>D</sup>all a matter of such great consequence to be taught and known; I thought it would be more expedient for the present discharge of my duty in this place, to take it in, (though with some hazard of the imputation of *impertinency* to my self) than by passing it over, to defraud them (and it is likely there are many such here present) whom it may concern in point of *conscience*, of such instructions, as may give them profitable directions in a business so material. Concerning which, it behoveth every man the rather to have an especial care, because much of a mans comfort and content in this life dependeth thereupon: it being scarce possible, that that mans life should be (*c*) *comfortable* to him, or he goe on with any *cheerfulness* in his course; that liveth in a *Cal-<sup>E</sup>ling* for which neither he is fit, nor the *Calling* fit for him. Neither will the consideration hereof be usefull only for such, as are yet *free to choose*; but even for those also, who have already *made their choice*. For, since the very same *rules* which are to direct us in

(c) ἡ ἀρετὴ  
μὴ ὡς ἀλλο-  
τρίαν, ἀλλὴν  
ἑαυτοῦ.  
Socratis dictū.  
apud Stob.  
serm.



A in the choice of our *Calling*, are to help us also for the trial of our *Callings*; it can be no losse to the best of us all to give heed to those *Rules*: thereby either to *redifie* our choice; or to *quicken* our alacrity in what we have chosen, by *warranting* our courses to our own souls, and *silencing* many unnecessary *scruples*, which are wont frequently to arise concerning this matter, in the Consciences of Men.

And *first*, we are to lay this as a firm ground, that that is every mans *Proper* and right *Calling*, whereunto *God* calleth him. For he is the *Author*, as of our *general*, so of our *particular Callings*

B too: [ *As the Lord hath called every one, vers. 20.* ] When therefore we speak of the choice of a *Calling*, you are not so to understand it, as if it were left free for us ever, to make our choice *where*, and *as* we list. The choice that is left to us, is no other but a conscionable *enquiry* which way *God* calleth us, and a conscionable care to take that way. So that if it shall once appear, that *God* calleth us this way or that way, there is (a) no more place for choice; all that we have to doe, is to obey. --- (b) *Obsequium sufficit esse meum.* The enquiries we are to make ordinarily, are (as you shall hear anon) what *lawfulness* there is in the *thing*, what *abilities* there are in us, what *warrant* we have from *without*. But all these must cease, when *God* once expresseth himself, and calleth us with an audible voice. No more enquiry then into the *thing*, how *lawfull* it is. If *God* bid *Peter* (c) *kill and eat*, and send him to preach unto the *Gentiles*; there is no answering *undaquē uenā, not so Lord*, nor alleging the *uncleanness* of the meat, or the *unlawfulness* of going into the way of the *Gentiles*: *Injusta iusta habenda* -- what *God* will have *clean*, he (d) must not account *common*. His very call to any thing, maketh it *lawfull*. No more enquiry into our *selves* how *able* we are. If *God* call (e) *Moses*,

C one of a slow speech and not eloquent, from the *sheep-fold*, to plead for his people before a *Tyrant*; or (f) *Gideon*, a mean stripling of a small family and Tribe, from the *threshing floor*, to deliver *Israel* out of the hands of their oppressors; or (g) *Jeremy*, a very child and one that could not speak, from his *cottage* in *Anathoth*, to set him over nations and kingdoms, to root out and to plant; or (h) *Amos*, a plain country fruit-gatherer, from the *Herd* in *Tekoah*, to prophesie at *Bethel*, and in the *Kings Court*: it is a fruitlesse and unseasonable modesty to allege insufficiency or unworthinesse. (i) *Jurat idem Qui jubet.* Where he setteth on work, he giveth *strength* to goe through with it. His very calling of any man maketh him able. No more enquiry into outward means, what *warrant* we have. If *God* (k) call *Paul* to be an *Apostle*, and (l) to bear his name before the *Gentiles*, and *Kings*, and the children of *Israel*; it is needlesse to (m) *conferr* with flesh and blood, or to seek confirmation at *Jerusalem* from them which were *Apo-*

E

S. 25.

(a) -- *mortalia querunt Consilium; certus iussa capesse Dei.* Aufon. Theodosio.

(b) Aufon. ib.

I

(c) Acts 10. 13, &c.

(d) Ib. vers. 28.

2

(e) Exod. 4. 10, &c.

(f) Judg. 6. 14, 15.

(g) Jerem. 1. 6, &c.

(h) Amos 7. 13, 14, 15.

(i) Aufon. ubi supra.

3

(k) Rom. 1. 1.

(l) Acts 9. 15.

(m) Gal. 1. 16, 17.

(a) Ibid. verf.

(b) Aufon. ubi  
fupra.(c) 1 Sam. 3.  
9, 10.

S. 16.

files before him, by the imposition of their hands. Gods work in him supplyeth abundantly the want of those solemnities; and Paul is as good an Apostle as the best of them, although he be (a) an Apostle, not of men, neither by man. Gods calling any man to any office, sealeth his warrant. (b) Non tutum renuisse Deo. Away with all excuses, and pretences, and delays: when God calleth; submit thy will, subdue thy reason, answer his Call, as Samuel was taught to do, (c) Speak Lord, for thy servant heareth.

If it were expedient for us, that God should still deal with us as he did long with the Jewish, and a while with the infant Christian Church, by immediate inspirations; and call us either by secret Enthusiasms, or sensible insinuations (as he did many of them) into the way wherein he would have us walk: the Rule for our choice would be easie; or rather there would need no Rule at all, (because indeed there would be left no choice at all;) but this only, even to get up and be doing, to put our selves speedily into that way whereunto he did point us. But since the wisdom of God hath thought it better for us, to take counsel from his written word, which he hath left us for our ordinary direction in this and all other difficulties; rather than to depend upon immediate and extraordinary inspirations: it will be very profitable for us to draw thence some few Rules, whereby to make reasonable judgement concerning any course of life, whether that it be, whereunto God hath called us, or no. The Rules, as I have partly intimated already, may be reduced to three heads: according as the enquiries we are to make in this business are of three sorts. For they either concern the course it self; or else our selves, that should use it; or else thirdly, those that have right and power over us in it. If there be a fail in any of these; as if either the course it self be not lawful, or we not competently fit for it, or our superiours will not allow of us, or it: we may well think, God hath not called us thither. God is just; and will not call any man to that, which is not honest and good: God is all-sufficient; and will not call any man to that, which is above the proportion of his strength: God is wonderfull in his providence; and will not call any man to that, whereto he will not open him a fair, and orderly passage. Somewhat; by your patience, of each of these.

S. 17.

1

2

3

And first, of the Course we intend. Wherein let these be our Enquiries: First, whether the thing be simply and in it self lawful, or no: Secondly, whether it be lawfull so as to be made a Calling, or no: Thirdly, whether it will be profitable, or rather hurtfull to the Common-wealth. Now observe the Rules. The first Rule this, Adventure not on any course, without good assurance that it be in it self lawful. The ground of this Rule is plain and evident. For it cannot be that God, who hateth, and forbiddeth, and punisheth every sinne in every man, should call any man to the practice of any

- A any sin. (a) *Let him that stole, steal no more*, saith S. Paul; But rather let him labour with his hands the thing that is good, Ephes. 4. If it be not something that is good; it is good for him to hold his hands off: let him be sure God never called him to labour in that: and he were as good hold to his old trade, and steal still, as labour with his hands the thing that is not good. If (b) *Diana* of Ephesus be an *Idol*, *Demetrius* his occupation must down: he must make no more silver shrines for *Diana*, though by that craft he have his wealth. *Tertullian* excellently enlargeth himself in this argument in his (c) *Book de Idololatria*; strongly disapproving their practice, who being *Christians*, yet got their living by making *Statues* and *Images* and other ornaments to sell to *Heathen* Idolaters. Offenders against this Rule are not only such as live by *Stealing*, and *Robbing*, and *Piracy*, and *Purse-cutting*, and *Witch-craft*, and other such like ungodly practices as are made capital even by the *Laws of Men*, and punishable by death: but all such also, as maintain themselves by, or get their living in any course, absolutely condemned by the *Law of God*; howsoever they may find amongst men either expresse allowance, as *Whores* and *Baudes* do in the holy Mother Church of *Rome*; or at least some kind of toleration by connivence, as *Charmers*, and *Fortune-tellers*, and *Wizards* do amongst us. Which sort of people, it is scarce credible how generally and miserably our common ignorants are besotted with the opinion of their skill, and how pitifully they are gulled by their damnable impostures, through their own foolish credulity. These superstitions helped to root out the (d) *Amorites* out of the *Land of Canaan*: and it may passe among *Sauls* best Acts, that he rooted out these (e) *superstitions* out of the *Land of Israel*: And great pity it is, that such as make a trade of these superstitions are not by some severe provisions rooted out of this, and every other *Christian Land*.
- D Let this first Rule be remembred of us in every choyce and triall of our Callings; No unlawfull thing can be a lawfull Calling.

No, nor yet every lawfull thing neither. For many things may be lawfull in the private use, which yet may not lawfully be made a Calling, or trade of life. Who can reasonably deny the lawfulness of many disports and recreations, as *Bowling*, or *Shooting*, or even *Cards* and *Dice*? and yet who can (f) reasonably think it should be a commendable Calling for any man to be a profest *Bowler*, or *Archer*, or *Gamester*, and nothing else? Therefore take a second Rule; Make not a Calling of that, which was not made to be a Calling. If you shall ask how you shall know a thing to be such. I answer, generally all such things are of this nature, as are indifferent for men of all sorts and callings to use with due caution and circumstances; and more especially matters of delight, and recreations are such. And the reasons are good. The (g) ground

(a) Eph. 4. 28.

(b) Acts 19. 25. -- 27.

(c) pr. Tertim cap. 5. -- 8.

(d) Deut. 18. 10. -- 12.

(e) 1 Sam. 28. 9.

§. 28.

(f) τίς ἐστι  
καὶ τίς βίος τῶν  
παιδῶν ἡμῶν  
ἀδύνατον. A-  
rist. 8. Pol. 3.

(g) hic ver. 17.



(a) ἰδιον χά-  
ρισμα. ver. 7.

(b) uti quidem  
illis licet : sed  
sicut somno, &  
quietibus ceteris,  
tum cum  
gravibus ser-  
is que rebus sa-  
tisfecerimus.  
Cic. 1. Offic.  
(c) ὡς παγ-  
ματίας χα-  
ρις. Arist. 8.  
Polit. 3.

of particular Callings is some (a) *peculiar gift* of God, according to the differences that are to be found in particular men in regard either of *the soul*, or of *the body*, or of *outward things*: whereas such things as these, whereof we now speak, become of Lawfull and commendable use, not so much from any *special ability* received from God, which should be *exercised* therein, as from *the common necessity* of our weak nature, which is to be *refreshed* thereby. And the End also, for which God permitteth us these things, is not to employ our strength and time in them; but to give us some (b) *refreshing*, when we are wearied with former labour, and so to fit us for fresh and future employment. The works of our Callings, they are as our *Meates* and *Drinks*: these of *Delight*, as *Sauces*, or as (c) *Physick*; and as *Sauces* or *Physick* they are to be used, and not otherwise. As absurd then as it would be for a man to accustom himself to no other dyet but *slabber-sauces*, and *Druggs*: so absurd a thing it is for a man to have no other Calling but *Dicing and Carding*, and *Gaming*. Amongst offenders against this Rule, that I reckon not *Juglers*, and *Fidlers*, and *Tumblers*, and *Bearwards*, and *Rope-dancers*, and *Rymers*, and the rest of that Rabble; they may thank the *baseness* of their condition, rather than the *Lawfulness* of their Courte. I strike rather, at those that are more both eminent and pernicious; especially those *Bawdes* of *unthriftiness*, and almost every other *Vice*; (for where *unthriftiness* is, there is almost every other *Vice*;) I mean those *parcell-Gallants* that have nothing to live on but their *wits*, and no other use of their *wits*, but to distill a kind of maintenance from juicie heires and flush novices by *play*. I would our *Pantomimes* also and *Stage-players* would examine themselves and their Callings by this Rule. If they should have been tryed by the bench of *Fathers* and *Councils* of old, or would have put it to most voyces among later *Divines* both *Popish* and *Reformed*; they had been utterly cast and condemned by the *first Rule*, and not have been reprieved till now: most holding, not the *Calling* only, but the very *Practice* and *Thing* it self unlawfull and damnable. For my own part, I dare not at all say the *Practice* is, neither will I now say the *Calling* is, unlawfull: onely let them that make a *Calling* of it, consider themselves and their *Calling* well, and examine whether God hath not bestowed upon them some *gifts*, which they might have employed a better way; and what *inducements* they have, and of what weight those *inducements* are, to give their consciences security, that they have done well, in embracing this as their *Calling*. And when they have thus done, freely and faithfully as in the sight of God; if *their own hearts condemn them not*, neither do I: In the mean time, I would but be their remembrancer of thus much onely, that there are some things lawfull to do, which are not lawfull to live by; some things lawfull as *Delights*,

A *lights*, which are not lawfull as *Callings*. And so much for that *second Rule*.

There is yet a *third Rule* behind, and that is this. *Resolve not upon that course for thy Calling*, what pretences soever, or what reasons thou mayest have for the lawfulness of it otherwise, *which is rather hurtfull than profitable for the Common-wealth*. The (a) *Publick good* is one of those main respects which enforce the necessity of a *Calling*: the same respect then must of necessity enforce such a *Calling*, as may at leastwise stand with the *Publick good*. (b) *The manifestation of the Spirit is given to every man* (saith our Apostle after at the twelfth Chapter) *to profit withall*. Yea perhaps, to profit himself withall. If it were but so, yet that were enough to inferre more: sith the (c) *private good* is included in the *publick*, *tantum trigonum in tetragono*. But the Apostle meant to speak home; and therefore he made choice of a word that will not admit that gloss of *private profit*: *προς τὸ συμφέρον*. That very word impliedly preferreth the (d) *publick good* before the *private*; and scarce alloweth the *private*, otherwise than as it is interwoven in the *publick*. Now things in themselves lawfull, and at sometimes usefull, may, in regard of the *End*, or of the *Matter*, or by some accident otherwise, happen at some other times to be hurtfull to the *Common-wealth*: and hereof such due consideration would be had in the choice and exercise of our *Callings*, as ever to have one eye upon the *common good*, and not wholly to look after our own *private gain*. Offenders against this Rule are most of our *Engrossers*, and *Fore-stallers*, and sundry kinds of *Hucksters* and *Regraters*: as also those that export money, corn, or other needfull commodities out of the Land in times of want or scarceness, or bring in unnecessary commodities when there is plenty at home: and all those that project new devices, and unjust *Monopolies*, to fill their own Coffers; perhaps not without pretension of some small benefit to the *Common-wealth*, but certainly not without sensible and grievous pressures of those that are a great part of the *Common-wealth*.

Thus have we delivered three Rules, concerning the *Quality* of a right *Calling*: and pointed out some special offenders against each of them. And now me thinks I see the *Usurer* hugging himself, and clapping his sides, that he hath come off so fairly: surely his *Calling* is absolute good, whereon none of these Rules could fasten. But it is indeed with the *Usurer* in this case, as with the *Drunkard*. If the *Drunkard* should ask me against which of the ten *Commandments* he offended; I confesse I could not readily give him a direct punctual answer: Not that he sinneth not against any; but because he sinneth against so many of them, that it is hard to say against which most. He sinneth against the sixth *Commandment*, by distempering his body; he sinneth against the seventh, by enflaming his lust; he sinneth against the eighth, by making waste of the

§. 29.

(a) See before §. 14.

(b) 1 Cor. 12. 7.

(c) οὐ γὰρ τῇ πόλει καὶ σώζεται καὶ ἀπολλύεται τὰ ἑκάστη δικαία. Zenoph. de Venatione.

(d) Sanis hominibus publicae privatae portionae sunt. Sen. 1. de Clem. 4.

§. 30.

1.

21 Pet. 4. 8.

2.

(b) *Artem nequitie delegunt, unde vitam transigunt: & inde se volunt pascere, unde offendunt eum, à quo omnes pascuntur.* August. in Psal. 129.

(c) *Pervagatissimus ille versus, qui vetat artem padere proloqui, quom fassites.* Cic. in Orator.

the good *Creatures of God*. Right so is it with our *usurer* in this case: He would pose me, that should ask me the Question, which of these *three Rules* fetcheth-in the *usurer* and his *Calling*. Verily I cannot well tell which most; I think every one of the *three* may: howsoever, among the *three*, I am sure I have him. If *Vsury* be simply *unlawfull* (as most of the learned have concluded) then the *first Rule* hath him. I should be very tender to condemn any thing as simply *unlawfull*, which any even imaginary conjuncture of Circumstances would render *lawfull*; and would chuse rather by an *over-liberal Charity* to (a) cover a multitude of sins, (if I may abuse the Apostles phrase to that sense) than by a too *superstitious restraint* make one. Yet the Texts of *Scripture* are so expresse, and the grounds of *Reason*, brought by learned men, seem so strong against all *Vsury*: that I have much adoe to find so much charity in my self, as to absolve any kind of *Vsury* (properly so called) with what cautions or circumstances soever qualified, from being a *sin*. But I will suspect mine own and the common judgement herein, and admit for this once (*dato non concessio*), that *Vsury* be in some case *lawfull*, and so our *Vsurer* escape the *first Rule*; which yet cannot be, till his *teeth* be knocked out for biting: But you must knock out his *brains* too, before he escape our *second Rule*. I dare say, the most learned *Vsurer* that liveth (and they say some learned ones are *Vsurers*) will never be able to prove, that *Vsury*, if it be at all *lawfull*, is so *lawfull*, as (b) to be made a *Calling*. Here all his *Doctors*, and his *Professors*, and his *Advocates* leave him. For can it possibly enter into any reasonable mans head to think, that a man should be *born* for nothing else, but to tell out *money*, and take in *paper*? which if a man had many millions of gold and silver, could take up but a small portion of that precious *time* which God would have spent in some honest and fruitfull *employment*. But what doe I speak of the judgement of reasonable men in so plain a matter; wherein I dare appeal to the *conscience*, even of the *Vsurer* himself; and it had need be a very plain matter, that a man would referre to the conscience of an *Vsurer*? No honest man need be (c) ashamed of an honest *Calling*: if then the *Vsurers Calling* be such, what need he care who knoweth, or why should he shame with it? If that be his *trade*, why doth he not in his *Bills* and *bonds*, and *Noverints*, make it known to all men by those presents that he is an *Vsurer*, rather than write himself *Gentleman* or *Yeoman*, or by some other stile? But say yet our *Vsurer* should escape, at least in the judgement of his own hardened conscience, from both these *Rules*, as from the sword of *Iehu* and *Hazael*: there is yet a *third Rule*, like the sword of *Elisha*, to strike him stone-dead; and he shall never be able to escape that. Let him shew wherein his *Calling* is profitable to *humane society*. He keepeth no

Hof-



A Hospitality : if he have but a barr'd chest , and a strong lock to keep his God and his Scriptures ( his Mammon and his Parchments in ) he hath house-room enough. He fleeceth many ; but cloatheth none. He biteth and devoureth ; but eateth all his morsels alone : He giveth not so much as a crumme, no not to his dearest Broker or Scrivener ; only, where he biteth , he alloweth them to scratch what they can for themselves. The King, the Church, the poor , are all wronged by him , and so are all that live near him : in every common charge he slippeth the collar , and leaveth the burden upon those that are lesse able. It were not possible Usurers should be so bitterly inveighed against by sober Heathen Writers ; so severely censured by the Civil, and Canon Lawes ; so uniformly condemned by godly Fathers and Councils ; so universally (a) hated by all men of all sorts and in all ages and countries ; as Histories and experience manifest they ever have been, and are : if their Practice and calling had been any way profitable , and not indeed every way hurtfull and incommodious both to private men and publike societies. If any thing can make a Calling unlawfull ; certainly the Usurers Calling cannot be lawfull.

(a) Jerem. 15.  
10.

C Our first care past, which concerneth the Calling it self ; our next care in our choice must be , to enquire into Our selves , what Calling is most fit for us, and we for it. Wherein our Enquiry must rest especially upon three things ; our Inclination , our Gifts, and our Education. Concerning which , let this be the first Rule : Where these three concur upon one and the same Calling , our consciences may rest assured that that Calling is fit for us ; and we ought, so far as it lyeth in our power , to resolve to follow that. This Rule , if well observed , is of singular use, for the settling of their consciences , who are scrupulous and doubtfull concerning their inward calling to any office or employment. Divines teach it commonly, and that truly, that every man should have an inward Calling from God for his particular course of life : and this in the calling of the Ministry is by so much more requisite, than in most other Callings , by how much the business of it is more weighty than theirs , as of things more immediately belonging unto God. Whence it is, that in our Church none are admitted into holy Orders, until they have personally and expressly made profession before the Bishop , that they find themselves (b) inwardly called and moved thereunto. But because what that inward Calling is, and how it should be discerned , is a thing not so distinctly declared and understood , generally as it should be : it often falleth out, that men are distressed in conscience with doubts and scruples in this case , whilst they desired to be assured of their inward Calling , and know not how. We are to know therefore , that to this inward calling there is not of necessity required

S. 32

(b) Book of  
ordering, &c.

(r) 1 Sam. 10.  
24.  
(v) Joh. 6. 70.

quired any inward secret sensible testimony of Gods blessed *sanctifying Spirit* to a mans soul; (for then an *unsanctified* man could not be rightly called; ) neither yet any strong working of the *Spirit of Illumination*; (for then a *meer heathen* man could not be rightly called ) both which consequents are false. For (a) *Saul* and (b) *Judas* were called; the one to the *Kingdom*, the other to the *Apostleship*; of whom it is certain the one was not, and it is not likely the other was, endued with the holy *Spirit of Sanctification*. And many *Heathen* men have been called to several *employments*, wherein they have also laboured with much *profit* to their own, and succeeding times; who in all probability never had any other *inward motion*, than what might arise from some or all of these *three things* now specified, *viz. the Inclination* of their nature, their personal *Abilities*, and the care of *Education*. If it shall please God to afford any of us, any farther gracious assurance than these can give us, by some *extraordinary* work of his Spirit within us; we are to embrace it with *joy* and *thankfulness*, as a special favour: but we are not to suspend our resolutions for the choice of a course, in expectation of that *extraordinary* assurance; since we may receive comfortable satisfaction to our souls without it, by these *ordinary* means, now mentioned. For

1. who need be scrupulous, where all these concur? Thy Parents have from thy childhood *destinated* thee to some special course, ( admit the *Ministry* ) and been at the care and charge to breed thee up in *learning*, to make thee in some measure fit for it:
2. when thou art grown to some maturity of years and discretion, thou findest in thy self a kind of *desire* to be doing something that way in thy private study by way of tryal; and withall some measure of *knowledge, discretion, and utterance* ( though perhaps not in such an *eminent* degree as thou couldest wish, yet ) in such a *competency*, as thou mayst reasonably perswade thy self thou mightest thereby be able ( with his blessing ) to doe some good to Gods people, and not be altogether unprofitable in the *Ministry*. In this so happy concurrence of *Propension, Abilities, and Education*; make no farther enquiry, doubt not of thine *inward calling*: Tender thy self to those, that have the power of *Admission* for thy *outward calling*; which once obtained, thou art certainly in thine own proper Course. *Up and be doing*; for the Lord hath called thee, and ( no doubt ) the Lord will be with thee.

§. 53.

But say, *these three* doe not concur; as oftentimes they doe not. A man may be *destinated* by his friends, and accordingly *bred*, out of some covetous or ambitious or other corrupt respect, to some *Calling*; wherefrom he may be altogether *averse*, and whereto altogether *unfit*: as we see some *Parents*, that have the donations or advocations of *Church livings* in their hands, must needs

- A needs have some of their Children (and for the most part they set by the most untoward and *mis-shapen chip* of the whole *block*, to make *timber* for the *Pulpit*; but some of their children they will have thrust into the *Ministry*, though they have neither a *head*, nor a *heart* for it. Again, a man may have good *sufficiency* in him for a *Calling*, and yet out of a sloathfull desire of *ease* and *liberty*, if it seem *painfull* or *austere*; or an ambitious desire of *eminency*, and *reputation*, if it seem *base* and *contemptible*; or some other secret corruption, cannot set his mind that way; as *Salomon* saith, there may be (a) *A price in the hand of a fool, to buy wisdom*, and yet the fool have no heart to it. And divers other occurrents
- B there may be, and are, to hinder his happy conjuncture of *Nature*, *Skill*, and *Education*. Now in such Cases as these, where our *Education* bendeth us one way, our *Inclination* swayeth us another way, and it may be our *Gifts* and *Abilities* lead us a third; in this distraction, what are we to doe? which way to take? what *Calling* to pitch upon? In point of *Conscience*, there can no more be given *General Rules*, to meet with all *Cases*, and regulate all difficulties, than in point of *Law*, there can be *general Resolutions* given, to set an end to all *sutes*, or provisions made to prevent all *inconveniencies*. *Particulars* are infinite, and various:
- C but *Rules* are not, must not, cannot be, so. He whose *Case* it is, if he be not able to direct himself, should doe well to take advice of his *learned Counsel*. This we can readily doe in matters of *Law*, for the quieting of our *Estates*: why should we not doe it at least as readily in matter of *Conscience*, for the quieting of our *souls*? But yet for some light, at least in the generality; what if thou shouldest proceed thus?
- First, have an eye to thy *Education*: and if it be possible to bring the rest that way, do so rather, than forsake it. For besides that it would be some *grief* to thy *Parents*, (to whom thou shouldest be a *comfort*) to have cast away so much *charge* as they have been at for thy *education*; and some *dishonour* to them withall, (whom thou art bound by the law of God and Nature to (b) *honour*,) to have their *judgements* so much *sighted*, and their *choice* so little *regarded* by their child: the very consideration of so much precious *time*, as hath been spent in fitting thee to that course, which would be almost (c) all lost upon thy change, should prevail with thee to try all possible means, rather than forgoe it. It were a thing indeed much to be wished, that *Parents*
- E and *Friends*; and *Guardians*, and all those other whatsoever, that have the *Education* of young ones committed unto them; (all *greedy desires* to make their Children great, all base *penurious nigardnesse* in saving their own purses, all *fond cherishing* of their children in their humours, all *doting opinion* of their forwardnesse, and wit, and *towardlinesse*, all other *corrupt partial* affections whatsoever,

(a) Pro. 17. 16.

S. 34.

(b) Exod. 20. 12.

(c) Haud equum facit, qui quod didicit, id dediscit. Plaut. in Amphitr.



(a) Inque eo  
vel maxime  
probari. Apol-  
lonium, qui  
cum mercede  
diceret, ame-  
non patitur  
eos, quos judi-  
cabat non posse  
oratores ex-  
dere, ope am a-  
pud sese per-  
re, dimittebu-  
que? & ad  
quamcunque  
autem putabit  
esse aptum, ad  
eam impellere,  
atque hauriri  
solvit. Cic. 1.  
de Orat.

(b) Juvenile  
vitium est, re-  
gere non posse  
impetum. Sen-  
eca. in Troad.

(c) Nihil est  
quod non ex-  
pugnet perti-  
nax opera, &  
intenta ac di-  
ligens cura.  
Seneca.

-- Labor omni-  
vincit impro-  
bus. Virgil. 1.  
Georg.

Praeclius est  
contra verum  
naturam, &  
quidem victor  
ab illi maligni-  
tatem eius per-  
tinacissimo vo-  
luntate superando.  
de Demost.  
Val. Max. 8. 7.  
Rexyn & quic-  
vis. Sicut & dicit.  
Heliop. 1. 3.  
Æthiop. Hist.

ever, laid aside; ) would (a) out of the observation of their na-  
tural *propensions* and *inclinations*, and of their particular *abilities*  
and *defects*, frame them from the beginning to such courses; as  
wherein they were likeliest to goe on with *cheerfulness* and *profit*.  
This indeed were to be wished: but this is not alwaies done. If it  
have not been so done to thee; the fault is *theirs*, that should have  
done it, and not *thine*: and thou art not able now to remedy that  
which is past and gone. But as for thee, and for the future; if thy  
*Parents* have not done their *part*, yet doe not thou forget thy *duty*:  
if they have done *one* fault, in making a bad *choice*; doe not thou  
adde *another*, in making a worse *change*: disparage not their  
*Judgements* by misliking, neither gain-say their *wils* by forsaking  
their *choice*, upon every small incongruity with thine own *Judge-*  
*ment* or *will*. If thine *Inclination* draw thee another way; labour  
thoroughly to subdue thy nature therein: *Suspect* thine own cor-  
ruption; *Think* this backwardness proceedeth not from *true judg-*  
*ment* in thee, but issueth rather from the root of some *carnal affecti-*  
*on*: *Consider* thy *years* are green, (b) *affecti*ons strong, *judg-*  
*ment* unsettled: *Hope* that this backwardness will grow off, as years  
and staydness grow on: *Pray* and *endeavour* that thou maist  
daily more and more wain thy *affecti*ons from thine own *beast*, and  
take liking to that course, whereunto thou hast been so long in  
framing. Thus possibly thou mayest in time make that *cheerfull*  
and *delightfull* unto thee, which now is *grievous* and *irksom*. And  
as for thy *insufficiency*, if that dishearten thee; (which is indeed a  
main rubb,) doe thus. *Impure* thy former *non-proficiency* to thine  
own sloath and negligence: *Think*, if after so long time spent in  
this course, thou hast attained to no greater *perfection* in it; how  
long it would be ere thou shouldest come to a tolerable *mediocrity*  
in another: *Resolve*, not to lose all that *precious time* forepast, by  
beginning the world anew; but rather *save* as much of it, as is  
redeemable, by adding to thy diligence: *Suspect* that it cometh  
from thy *pride*, that thou canst not content thy self with a *Calling*,  
wherein thou mayest not be *excellent*; and imagine that God, of  
purpose to *humble* thee, might divert thy education to another,  
for which thou art lesse apt: *Observe* what (c) strange things past  
belief, and such as have seemed insuperable, have been conque-  
red and subdued by the *obstinacy* and *improbability* of unwearied la-  
bour, and of assiduity: *Doubt* not, but by Gods blessing upon  
thy faithfull *industry*, to attain in time, (if not to such *perfection* as  
thou desirest, and mightest perhaps have attained in some other  
course, if thou hadst been bred up to it; yet) to such a *competent*  
*sufficiency*, as may render thy endeavours *acceptable* to God, *com-*  
*fortable* to thy self, and *serviceable* to community. If by these and  
the like considerations, and the use of other good means, thou  
canst bring thy *affecti*ons to some indifferent liking of, and thy *abili-*

ties

A ties to some indifferent *mediocrity* for, that course which *Education* hath opened unto thee: thou hast no more to doe; There's thy *Course*, that's thy *Calling*, that's the *work* whereunto God hath appointed thee.

But if after long striving, and pains, and tryal, thou canst neither bring thy *mind* to it, nor doe any *good* upon it, having faithfully desired and endeavoured it, so that thou must needs leave the course of thy *Education*; or (which is another case) if thy *Education* have left thee *free*; (as many Parents, God knoweth, are but too carelesse that way:) then *Secondly*, thou art in the next

§. 35.

B place to consider of thy *Gifts* and *Abilities*; and to take direction from them, rather than from thine *inclination*. And this *Rule* I take to be very sound: not only from the Apostles intimation, *vers. 17.* ([a] *As God hath distributed to every man, as the Lord hath called every one,*) where he seemeth to make the choice of mens *Callings*, to depend much upon the *distribution* of Gods *Gifts*: but withall for two good *Reasons*. *One* is, because our *Gifts* and *Abilities*, whether of body or mind, being in the *brain* or *hand*, are at a better certainty; than our *Propensions* and *Inclinations* are, which are seated in the *Heart*. The heart is (b) *deceitfull* above

(a) *Verl. 17. hic.*(b) *Jer. 17. 9.*

C all things: and there are so many rotten corruptions in it, that it is a very hard thing for a man to discern his own *Inclinations* and *Propensions*, whether they spring from a *sound*, or from a *corrupt root*. Whereas in the discerning of our *Gifts* and *Abilities*; we are lesse subject to *grosse Errors* and mistakings: I mean for the *truth* and *reality* of them; howsoever we are apt to overvalue them for the (c) *measure* and *degree*. Now it is meet in the choice of our

(c) *For è plus nobis videmur posse quam possumus. Senec. de tranquill. c. 4.*(d) *Metiri se quemque suo modò ac pede verum est. Horat. l. Ep. 7.*

D as these can draw on them. We say indeed, there is nothing hard to a *willing mind*: and in some sense, it is true. Not as if a *willing mind* could make us doe more than we are *able*. A man can doe no more, than he *can doe*, be he never so *willing*: but because a *willing mind* will make us *exerere vires*, stir up our selves to doe as much as we are able, which we use not to doe in those things we goe unwillingly about. *Willingness* then may *quicken* the strength we have: but it doth not *put* any new strength into us. But *Abilities* can produce *Inclinations de novo*; and make them, where they find them not. As we see, every other natural thing

E is *inclinable* to the exercise of those natural *faculties*, that are in it: so certainly would every man have strongest *inclination* to those things, whereto he hath strongest *abilities*, if wicked and untoward *affections* did not often corrupt our *inclinations*, and hinder them from moving their own proper and natural way. It is best then, to begin the choice of our *Callings* from our *Abilities*,

M m 2

which

#

which will fetch on *Inclinations*; and not from our *Inclinations*, A  
which without *Abilities* will not serve the turn.

§ 36.

Concerning which *gifts* or *abilities*; what they are, and how to  
make true judgement of them; and how to frame the choice of our  
Callings from them: to speak punctually and fully, would re-  
quire a large discourse. I can but touch at some few points  
therein, such as are of daily use; and proceed. *First*, by *gifts*  
and *abilities* we are to understand not only those of the *Minde*;  
Judgement, Wit, Invention, Memory, Fancy, Eloquence, &c.  
and those of the *Body*; Health, Strength, Beauty, Activity, &c.  
but also those which are *without*; Birth, Wealth, Honour, Au-  
thority, Reputation, Kinred, Alliance, &c. generally *anything*, B  
that may be of *use* or *advantage* unto us for any employment. *Se-*  
*condly*, as our *abilities* on the one side, so on the other side all our  
*weakness* and *defects*, which might disable us more or less for any em-  
ployment, are to be duly weighed and considered of: and the  
one laid against the other; that we may know how to make as  
near as we can a *just estimate* of our strength and sufficiency.  
*Thirdly*, it is the safer way to *undervalue*, than to *overprize* our  
selves: lest ignorantly confident, we affect a *Calling* above our  
strength; which were to fly with *waxen wings*, and to owe the C  
world a laughter. Be we sure of this: if God have not *gifted* us  
for it, he hath not *called* us to it. *Fourthly*, in the judging of our  
Abilities, we should have a regard to the outward *circumstances*  
of *times* and *places*, and the rest. Those *gifts*, which would have  
made a sufficient *Priest*, in the beginning of the *Reformation*, in that  
dearth of learning, and penury of the Gospel; now the times  
are full of knowledge and learning, would be all little enough for  
a *Parish-Clerk*. *Fifthly*, something would be yielded to the judg-  
ments of *other men* concerning our Abilities. It is either secret  
*pride*, or base *faintness* of heart, or dull *stout*, or some other thing, D  
and not true *modesty* in us: if being excellently gifted for some  
weighty employment in every other mans judgement, we yet  
withdraw our selves from it with pretensions of unsufficiency.  
*Sixthly*, and lastly; let us resolve on that course, (*ceteris paribus*),  
not only for which we are *competently* fit, but for which we are *ab-*  
*solutely* fittest. A good Actor it may be could very sufficiently  
act any part in the play; represent the majesty of a *King*, or the  
humour of a *Swaggerer*, or the pranks of a *Bedlam*, or any thing:  
but yet if he be notedly excellent at some part rather than ano-  
ther, he would not willingly be put from that, to act another E  
*Ergo histrio hoc videbit in scena, quod non videbit sapiens in vita?*  
Shame we to let these men be wiser in their generations, than  
we in ours. And thus much for *Abilities*.

§ 37.

There is yet a doubt remaineth concerning a mans *Inclination*.  
In case we have examined our gifts, and find them in a good mea-  
:sure,



A pure of competency for such or such a course; and yet remain still *averse* from it, and cannot by any possible means work over our *affects* to any tolerable liking of it: in such a case, what is to be done, or how shall we judge what *Calling* is fittest for us to take? whether that whereto our *Abilities* lead us, or that whereto our *Inclinations* draw us. As I conceive it, in such a case, we are to hold this order. First, if our *Inclinations* cannot be wonne over to that course, for which our *Abilities* lye fittest; we are to take a second surview of our *Abilities*, to see if they be competently fit for that whereto our *inclination* swayeth us: and if upon due un-

B partial examination we find they are, we may then (a) follow the sway of our *Inclinations*. The reason this. A mans *inclination* cannot be forced. If it can be fairly wonne over, well and good: but *violence* it cannot endure at any hand. And therefore if we cannot make it *yeeld* to us in reason, there is no remedy, we must in wisdom yield to it, (provided ever it be honest:) or else all is lost. What ever our *sufficiencys* be; things will not *fadge* that are undertaken (b) without an *heart*: there is no good to be done against the hair.

(a) Recte facit, animo quando obsequitur suo. Quod omnes homines facere oportet, dum ad modo fiat bene.

Plaur. in Amphitr.

(b) Malè respondent coacta ingenia; reluctante natura, irritus labor est. Senec. de tranquill. c.9.

But then *secondly*, if upon search we find our selves altogether

C *unsufficient* and unfit for that *Calling*, whereunto our *inclination* is strongly and violently carried: we are to oppose that *inclination* with a greater *violence*; and to set upon some other *Calling*, for which we are in some mediocrity gifted, *speedily* and *resolvedly*, and leave the successe to Almighty God. The reason this. It being certain, that God never *calles* any man but to that, for which he hath in some competent measure *enabled* him: we are to hold that for a pernicious and *unnatural inclination* at the least, if not rather for a wicked and *Diabolical suggestion*, which so stiffly excite th us to a *function*, whereto we may be assured God never called us.

§. 38.

D But yet *thirdly*, (and I would commend it unto you as a principal good Rule, and the fairest out-let of all other from amid these difficulties;) we should doe well to deal with these *mutinious* and *distracting thoughts* within us, as wise *Statists* doe when they have *have* to deal with men divided in *opinions*, and *factions*, and *ends*. How is that? They use to bethink themselves of a *middle course*, to reduce all the severall opinions to a kind of *temper*; so as no side be satisfied *fully* in the proposalls they have rendered, and yet every side *in part*: as we commonly hold those to be the (c) *justest arbiters*, and to make the best and the fairest end of differences between the parties for whom they arbitrate, that by pleasing *neither*, please *both*. So here, if our *Educations*, *Abilities*, and *Inclinations* look severall ways; and the *Inclination* be peremptory and stiff, and will not condescend to either of the other two: it will be a point of good wisdom in us, if we can be-

§. 39.

(c) Apud arbitrum neque nihil, neque tantum quantum postulavimus, consequemur. Quis unquam ad arbitros quantum petit, tantum abstulit? Cic. pro Rosc. Com.

(a) Nulla pars  
non alterius  
artis, aut ma-  
ter aut propin-  
qua est. Tert.  
de Idol. cap.  
8.

bethink our selves of some such meet temper, as may in part give satisfaction to our *Inclinations*, and yet not leave our gifts and *educations* wholly unsatisfied. And that is easily done by proposing the full latitude of our *Educations* and *Abilities*, as the utmost bounds of our choice; and then leaving it to our *Inclinations* to determine our particular choice within those bounds. For no mans education or gifts run so *Mathematically*, and by the *Line*, to that point whereto they direct him, but that there is a kind of latitude in them; and that for the most part (By reason of the great variety and (a) affinity of offices and employments) very large and spacious. One instance shall serve both to exemplifie and illustrate this Rule. A man designed by his parents to the *Ministry*, and for that end brought up in the *Univerſity*, studieth there *Philosophy*, and *History*, and the *Arts*, and the *Tongues*, and furnisheth himself with general knowledge, which may enable him, as for the work of the *Ministry*, so for the exercise of any other profession, that hath to doe with learning: so as not only the Calling of the *Ministry*, but that of the *Lawyer* too, and of the *Physician*, and of the *Tutor*, and *Schoolmaster*, and sundry other besides these, do come within the latitude of his *Education* and *Abilities*. Certainly if his *mind* would stand thereunto; no course would be so proper for such a man, as that which he was intended for, of the *Ministry*. But he proveth obstinately averse from it, and cannot be drawn by any perswasion of friends or reason to embrace it. It is not meet to force his *Inclination* quite against the bent of it: and yet it is pity his *Abilities* and *Education* should be cast away. This middle course therefore is to be held; even to leave it free for him to make his choice of *Law* or *Physick*, or *teaching*, or any other profession that belongeth to a *Scholar*, and cometh within his latitude, which of them soever he shall find himself to have the strongest *Inclination* and *Propension* unto. And the like course we are to hold in other cases of like nature: by which means our *Inclinations*, which cannot be driven to the *Center*, may yet be drawn within the *Circumference* of our *Educations* and *Abilities*. He that observeth these Rules I have hitherto delivered, with due respect to his *Education*, *Abilities*, and *Inclination*; and dealeth therein faithfully and unpartially and in the fear of God: may rest secure in his Conscience of his *Inward Calling*.

5. 40.  
(b) 1 Cor. 14.  
40.

But there must be an *Outward Calling* too: else yet all is not right. The general Rule, (b) [ πάντα ἡγουμένως ] Let all things be done honestly, and in order, enforceth it. There are some Callings, which conscionably discharged, require great pains and care; but yet the profits will come in, whether the duties be conscionably performed, or no. Our calling of the *Ministry* is such; and such are all those offices, as have annexed unto them a certain standing

A standing revenue, or annual fee. Now into such *Callings* as these, every unworthy fellow that wanteth maintenance and loveth ease, would be intruding (as we of the *Clergy* find it but too true:) and there would be no order kept herein, if there were not left in some others a power to keep back insufficient men. There are again divers *Callings* necessary for the *publike*, which yet bring in either no profits at all, (if not rather a charge) or at least profits disproportionable to the pains and dangers men must undergoe in them: such as are the *Callings* of Justice of Peace; the High Sheriff of a County, a Constable, Church-warden, Souldier, &c. Now from these *Callings*, men of sufficiency to avoid trouble and charge would withdraw themselves; and so the King and Country should be served either not at all, or by unworthy ones. Here likewise would be no order, if there were not left in some others a power to impose those offices upon sufficient men. It may be, those in whom either power resideth, may sometimes, yea often abuse it; (for they are but men:) keeping back sufficient men, and admitting insufficient, into callings of the former; sparing sufficient men, and imposing upon insufficient, offices of the latter kind. This is not well: but yet what wise man knoweth not, that there could not be avoided a necessity of general inconveniencies, if there should not be left a possibility of particular mischiefs? And therefore it is needfull, there should be this power of admitting and refusing, of sparing and imposing, in Church and Commonwealth, though it may happen to be thus mischievously abused; rather than for want of this power, a multitude of unsufferable inconveniencies (as needs there must) should ensue. And from this power must every man have his warrant for his Outward Calling to any office or employment in Church or Common-wealth.

D Now then to frame a case to either of these two sorts of Calling. A man desireth a lawfull Calling, suppose the Ministry; not only his Inclination bendeth him, but his Education also leadeth him, and his Gifts encourage him that way: hitherto all things concur, to seal unto his Conscience GODS Calling him to this function. But for so much as he hath not, (as it is not fit any man should have,) power to give himself either (a) Orders to be a Priest, or Institution into a Pastoral charge; he must, for his admission into that holy function, depend upon those, to whom the power of admitting or refusing in either kind is committed. He may tender himself, and his Gifts to examination; and modestly crave admission: which once obtained, he hath no more to doe; his Calling is warranted, and his choice at an end. But if that be peremptorily denied him, (whether reasonably, or no, it now mattereth not;) he is to rest himself content a while; to employ himself at his study, or in some other good course for the time, and

S. 14.

(a) See Heb. 5. 4.



and to wait Gods leisure and a farther opportunity. And if after some reasonable expectation, upon further tender with *modest importunity*, he cannot yet hope to prevail: he must begin to resolve of *another course*, submit himself to *Authority and Order*, acknowledge Gods *providence* in it, possess his soul in *patience*, and think, that for some secret corruption in himself, or for some other just cause, God is pleased that he should *not*, or *not yet*, enter into that *Calling*.

§. 24.

On the other side, a *Gentleman* liveth in his Country in good credit and account; known to be a *sufficient* man both for *estate* and *understanding*: thought every way fit to doe the King and his Country service in the *Commission of the Peace*: yet himself, either out of a desire to live at *ease* and avoid trouble, or because he thinketh he hath as much *business* of his own as he can well turn him to, without charging himself with the cares of the public, or possibly out of a privy *Consciousness* to himself of some defect, (as, it may be, an *irresolution* in judgement, or in (a) *courage*, or too great a propension to foolish *pity*), or for some other reason which appeareth to him just, thinketh not that a *fit Calling* for him, and rather desireth to be spared. But for so much as it is not fit a man should be altogether his own judge (especially in things that concern *the Public*) he must herein depend upon those to whom *the power* of sparing or imposing in this kind is committed. He may excuse himself by his other many *occasions*, allege his own *wants* and *insufficiencies*, and what he can else for himself; and modestly *crave* to be spared. But if he cannot by fair and honest sute get off; he must submit himself to *Authority and Order*, yeeld somewhat to the judgement of others, think that God hath his secret *work* in it, and rest upon the warrant of this *Outward Calling*.

(a) See Syrac. 7. 6.

§. 43.

*The Outward Calling* then, is not a thing of small moment, or to be lightly regarded. Sometimes (as in the *Case* last proposed,) it may have the chief and the *Calling voyce*: but where it hath least, it hath always a *Negative*; in every *regular choice* of any calling or course of life. And it is this *Outward Calling*, which (I say not *principally*, but) even *alone* must rule every ordinary Christian in the judging of *other mens Callings*. We cannot see their *hearts*; we know not how God might *move* them; we are not able to judge of their *inward Callings*. If we see them too *neglectfull* of the *duties* of their *Calling*; if we find their *Gifts* hold very short and unequal proportion with the *weight* of their *Calling*; or the like; we have but little comfortable assurance, to make us confident that all is right *within*. But yet (unlesse it be such as are in place of *Authority and Office*, to *examine* mens *sufficiencies*, and accordingly to *allow* or *disallow* them,) what hath any of us to doe to judge *the heart*, or *the Conscience*, or *the in-*

A *inward Calling* of our brother? So long as he hath the warrant of an orderly *outward Calling*, we must take him for such as he goeth for: and leave the tryal of his heart to God, and to his own heart. And of this *second* general point the choice of a *Calling* thus far.

Remaineth now the *third* and last point proposed; The *Use* of a *Mans calling*. Let him (a) walk in it, *vers.* 17. Let him (b) abide in it, *vers.* 20. Let him abide therein with God, here in my Text. At this I aymed most, in my choice of this Text; and yet of this I must say least. *Preachers* oft times doe with their *proposals*, as *Parents* sometimes doe with their *Children*: though they love the *later* as well, yet the *first* goe away with the largest portions. But I doe not well, to trifle out that little sand I have left, in *Apologies*: Let us rather on to the *matter*; and see what *Duties* our *Apostle* here requireth of us, under these *phrases* of *Abiding* in our callings, and abiding therein with God.

(a) Ver. 17.  
hic.  
(b) Ver. 20.

It may seem, he would have us *stick* to a course; and when we are in a *Calling*, not to *forsake* it, nor *change* it, no not for a better, no not upon any terms. Perhaps some have taken it so: but certainly the *Apostle* never meant it so. For taking the word [ *Calling* ] in that extent wherein he treateth of it in this Chapter; if that were his meaning, he should consequently teach that no *single man* might marry, nor any *servant* become free: which are apparently contrary, both unto common *Reason*, and unto the very *purpose* of the Chapter. But taking the word as we have hitherto *specially* intended it, and spoken of it, for some settled *Station* and *Course of Life*, whereby a man is to *maintain* himself, or wherein to doe profitable service to *humane society*, or both: is it yet lawfull for a man to *change* it, or is he bound to *abide* in it perpetually without any *possibility* or *liberty* to alter his course upon any terms? I answer: it is *Lawfull* to change it; so it be done with due *caution*. It is lawfull: *first*, in subordinate Callings. For where a man cannot warrantably climb unto an *higher*, but by the steps of an *inferiour Calling*; there must needs be supposed a lawfullness of relinquishing the *inferiour*. How should we doe for *Generals* for the wars, if *Colonels* and *Lieutenants* and *Captains* and common *Souldiers* might not relinquish their charges? and how for *Bishops* in the Church; if *beneficed-men* and *College-Governours* were clench't and riveted to their *Cures*, like a nail in a sure place, not to be removed? Nay, we should have no *Priests* in the Church of England, (since a *Priest* must be a *Deacon* first) if a *Deacon* might not leave his station, and become a *Priest*. But St. Paul saith, (c) *They that have used the office of a Deacon well, purchase to themselves a good degree*: and so in *lower Callings* it is, that men should give proof of their worthiness for *higher*. It is lawfull *secondly*,

§. 45.

I.

(c) 1 Tim. 3.  
13.

condly, yea necessary; when the very *Calling* it self, though in it A  
self good and usefull, doth yet by some accident become *unlawfull* or  
*unusefull*. As when some *Manufacture* is prohibited by the State;  
or when some *more exact* device of later invention, hath made the  
old unprofitable. It is lawfull *thirdly*, when a man by some acci-  
dent becommeth *unable* for the duties of his *Calling*: as by *age*,  
4 *blindness*, *maim*, *decay of estate*, and sundry other *impediments* which  
daily occur. It is lawfull *fourthly*, where there is a *want* of suffi-  
cient men, or not a *sufficient number* of them in some *Callings*, for  
the *necessities* of the State and Country: in such cases, *Authority*  
may interpose, and cull out men from other *Callings*, such as are B  
5 *fit*, and may be *spared*, to serve in those. Not to branch out too  
many particulars, it is lawfull *generally*; where either absolute  
Necessity enforceth it, or lawfull *Authority* enjoyneth it, or a con-  
currence of weighty *circumstances* faithfully, and soberly, and dis-  
creetly laid together, seemeth to require it.

S. 46.

1.  
(a) Nullum  
mentem animi  
habeo; ubi sum,  
ibi non sum; u-  
bi non sum, ibi  
est animus.  
Plaut. in Ci-  
scl.

2  
(b) ἐπιχρᾶς  
βίους, παρ-  
ουσίας, καὶ ἐπι-  
χρᾶς τῆς παύσεως.  
apud Steb.  
Serm.

3

(c) Phil. 4. 11

4

5

(d) Eccl. 10. 4

But then it must be done with due *cautions*. As *first*, not out of  
a *desultory* lightnesse. Some men are ever (a) *restlesse*, as if they  
had *Wind-mills* in their heads: every new crotchet putteth them C  
into a new course. But these *rolling Stones* carry their curse  
with them; they seldom *gather mosse*: and who prove many *Con-*  
*clusions*, it is a wonder, if their last *Conclusion* prove not *Beggary*:  
If thou art well, (b) keep thy self well: lest thinking to meet  
with better, thou find worse. Nor *secondly*, out of the greediness  
of a *covetous* or *ambitious* lust. *Profit* and *Credit*, are things *respective-*  
ly amongst other things, to be considered both in the *choise* and  
*change*: but not *principally*, and *above* all other things, certainly  
not *wholly*, and *without*, or *against* all other things. *Thirdly*, nor out  
of fullennesse, or a *discontentednesse* at thy present condition. Con-  
tent groweth from the *minde*, not from the *condition*: and therefore D  
change of the *Calling*, the *mind* unchanged, will either *not* afford  
content, or *not long*. Thy *new broom*, that now *sweepeth clean* all  
discontents from thee, will soon grow *stubbed*; and leave as much  
filth behind to annoy thee, as the old one thou flungest away.  
Either learn with Saint *Paul*, in whatsoever state (c) *thou art*, to  
be therewithall content: or never hope to finde content in what-  
soever state *thou shalt be*. Much lesse *fourthly*, out of an *evil eye* a-  
gainst thy *neighbour* that liveth by thee. There is not a baser sin  
than *envy*: nor a fouler mark of *envy*, than to forsake thine own  
*trading*, to juggle thy *neighbour* out of his. Nor *fifthly*, out of de-  
generous *false-heartednesse*. That man would soon dare to be *evil*,  
that dareth not long be *good*. And he that flincheth from his *Cal-*  
*ling*, at the *first frown*; who can say he will not flinch from his  
*conscience*, at the *next*? In an upright course, fear not the *face* of  
man: neither (d) *Leave thy place*, though the *spirit* of a *Ruler* rise up  
against thee. Patience will *conjure* down again that *spirit* in time:  
only, E



A only, if thou keep thy self within thy circle. But *sixthly*, be sure thou change not, if thy *Calling* be of that nature, that it may not be changed. Some degrees of *Magistracy* seem to be of that nature: and therefore some have noted it, rather as an act of *impotency* in *Charles the fifth*, than a fruit either of *Humility*, or *wisedome*, or *Devotion*, that he resigned his *Crown*, to betake himself to a *Cloister*. But our *Calling of the Ministry* is certainly such. There may be a change of the *Station*, or *degree*, in the *Ministry* upon good cause and with due circumstances: but yet still so, as that the main *Calling* it self remain unchanged. This *Calling* hath in it something that is *sacred*, and singular, and different from other Callings. As therefore things once *dedicated* and hallowed to *religious* services, were no more to return to *common* uses; ( for that were to *prophane* them *ipso facto*, and to make them *unclean*: ) so persons once *set apart* for the holy work of the *Ministry*, (a) (*separate me Paul and Barnabas*, ) and invested into their calling with solemn collation of (b) the holy Ghost in a special manner; if any more they return to be of that lump from which they are *separated*, they do as it were puffe the blessed *breath of Christ* back into his own face, and renounce their part in the *Holy Ghost*. Bethink thy self well therefore before-hand, and consider what thou art in doing, when thou beginnest to reach forth thine hand towards this *spiritual Plow*: know, when it is once there, it may not be *pulled back* again, no not for a *Dictatorship*. That man can be no lesse than *disorderly* at the least, that forsaketh his *orders*. You see I do but point at things as I go, which would require further enlarging; because I desire to have done.

This then, that we should *persevere* in our callings untill death, and not *leave* or *change* them upon any consideration whatsoever; is not the thing our Apostle meaneth by *abiding in* our Callings.

D The word importeth divers other *Christian duties*, concerning the use of our Callings. I will but touch at them, and conclude. The first is *contentednesse*: that we neither *repine* at the *meannesse* of our own, nor *envy* at the *eminence* of anothers *Calling*. (c) *Art thou called being a servant? care not for it*, saith this Apostle, but a little before my Text. All men cannot have *rich*, or *easie*, or *honourable* Callings: the necessity of the whole, requireth that some should *drudge* in *baser* and *meaner* offices. (d) *If all the body were Eye, where were the Hearing?* And if there were none to grind at the *Mill*, there would soon be none to sit upon the *Throne*. *Salomons Temple* had not been reared to this hour, if there had not been (e) *burden-bearers* and *labourers*, as well as *curious workers* in stone, and brasse, and gold. There should be no *shame* in that, whereof there can be no *want*: nay (f) *Much more; those members of the body, which seem to be more feeble, are necessary*. Grudge not then at thine own lot; for not the *meanest* Calling, but hath a *promise* of Gods blessing: nei-

6.

(a) Acts 13. 2.  
whence d<sup>istinct</sup>  
from  
Rom. 1. 1.  
(b) Joh. 20. 22.

S. 47.

(c) 1 Cor. 7. 23.

(d) 1 Cor. 12. 17.

(e) 3 King. 5. 15.

(f) 1 Cor. 12. 22.

ther *enry anothers* lot ; for not *the greatest* Calling, but is attended with worldly *vexations*. Whatsoever thy Calling is, *therein abide*: be *Content* with it. A

§. 48.

(a) Ver. 17.

hic.

(b) Rom. 13. 7.

(c) 1 Cor. 4. 2.

(d) 1 Pet. 4. 10.

The second is *faithfulness*, and *Industry*, and *Diligence*. What is here called *Abiding in it*, is at v. 17 called (a) *walking in it*; and in Rom. 12. *waiting on it*, (b) (*Let him that hath an office, wait on his office.*) (c) *It is required in stewards that a man be found faithful*: and every man in his Calling, is (d) a *Steward*. He that professeth a *Calling*, and doth nothing in it; doth no more *abide* in it, than he that *leaveth* it, or he that *never had* it. *Spartam quam nactus es, orna*. Whatsoever Calling thou hast undertaken, *therein abide*: be *painful* in it. B

§. 49.

(e) Sam. 6. 6.

(f) *Ne Sutor ultra crepidam*, v. Plin. 35. Nat. hist. 10.

(g) Mat. 28. 19.

The third is *sobriety*; that we keep our selves within the proper *bounds* and *limits* of our *Callings*. For how doth he *abide* in his *Calling*, that is ever and anon *flying out of it*, or *starting beyond it*? like an *extravagant souldier*, that is always breaking rank. (e) *Uzza* had better have ventured the *falling*, than the *fingering of the Ark*, though it tottered. It is never well, when the (f) *Cobler* looketh above the *Ankle*; nor when *Lay-men* teach us *what*, and *how*, we should teach them. The *Pope* should have done well, to have thrown away *his keys*, (as they say one of them once did,) before he had taken the *sword* into his hands: and *Midwives* well, to (g) *go teach all Nations*, before they *baptise them in the name of the Father, and of the Son, and of the holy Ghost*. Let it be the singular absurdity of the *Church of Rome*, to allow *Vicars* to dispose of *Crownes*, and *women of Sacraments*. As for thee, whatsoever thy calling be, *therein abide*: keep within the *bounds* of it. C

§. 50.

(h) *jam illa obpui solita vox, Non habeo aliud quo vivam*. Tertul. de Idol. cap. 5. v. ibid. cap. 12. pulchre.

But yet *abide with God*. That clause was not added for nothing: it teacheth thee also some duties, *First*; so to demean thy self in thy *particular* Calling, as that thou do nothing but what may stand with thy *general* Calling. *Magistrate*, or *Minister*, or *Lawyer*, or *Merchant*, or *Artificer*, or whatsoever other thou art; remember thou art withall a *Christian*. Pretend not the (h) *necessities* of thy *particular* Calling to any breach of the least of those *Laws* of God, which must rule thy *general* Calling. God is the *author* of both Callings: of thy *General* Calling, and of thy *Particular* Calling too. Do not think he hath called thee to *service* in the one, and to *liberty* in the other; to *Justice* in the one, and to *Cousenage* in the other; to *Simplicity* in the one, and to *Disimulation* in the other; to *Holiness* in the one, and to *Prophaneness* in the other; in a word, to an entire and universal *Obedience* in the one, and to any kind or degree of *Disobedience* in the other. D

§. 51.

It teacheth thee *secondly*; not to *ingulf* thy self so wholly into the *businesses* of thy *particular* Calling, as to *abridge* thy self of convenient opportunities for the *exercise* of those *religious duties*, which thou art bound to perform by virtue of thy *general* Calling; as E

A as *Prayer, Confession, Thanksgiving, Meditation, &c.* God alloweth thee to serve *thy self*; but he *commandeth* thee, to serve *him* too. Be not thou so all for *thy self*, as to forget *him*: but as thou art ready to embrace that *liberty*, which he hath given thee, to serve thy self; so make a conscience to perform *these duties* which he hath required of thee for his *service, work*, and spare not: but yet *pray* too, or else work not. *Prayer* is the means, to procure a *blessing* upon thy *labours*, from his hands; who never faileth to *serve* them, that never faile to *serve* him. Did ever any man (a) *serve God for nought*? A man cannot have so comfortable assurance, that he shall prosper in the affaires he taketh in hand, by any other means, as by making God the *Alpha* and *Omega* of his endeavours; by *beginning* them in his *name*, and *directing* them to his *glory*. Neither is this a point of *Duty* only, in regard of Gods *command*; or a point of *wisdom* onely, to make our *labours* successfull: but it is a point of *Justice* too, as due by way of *Restitution*. We make bold with *his day*, and dispence with some of that *time* which he hath sanctified unto his service, for our own *necessities*. It is equal, we should *allow* him at least as much of *ours*, as we *borrow* of *his*; though it be for our *necessities*, or lawfull *comforts*. But if we *rob* him of some of his time, (as too often we do,) employing it in our own bulinesses, without the warrant of a *just necessity*: we are to know that it is *theft*, yea theft in the highest degree, *sacrilege*; and that therefore we are bound, at least as far as *petty thieves* were in the *Law*, to a (b) *fourfold* restitution. Abide in thy Calling, by doing *thine own part*, and *labouring* faithfully; but yet so, as *Gods part* be not forgotten, in *servicing* him daily.

(a) Job. 1. 9.

(b) Exod. 22. 1.  
2 Sam. 12. 6.

§. 52.

It teacheth thee *thirdly*; to *watch* over the *special finnes* of thy particular Calling. *Finnes* I mean, not that cleave *necessarily* to the Calling; for then the *very Calling* it self should be unlawfull: but *finnes*, unto the temptations whereof the condition of thy Calling layeth thee *open*, more than it doth unto *other finnes*, or more than some *other Callings* would do unto the same finnes; and where-with, whilest thou art stirring about the *businesses* of thy Calling, thou mayest be soonest overtaken, if thou doest not heedfully watch over thy self and them. *The Magistrates* finnes, Partiality and Injustice; *the Ministers* finnes, Sloath and Flattery; *the Lawyers* finnes, Maintenance and Collusion; *the Merchants* finnes, Lying and Deceitfulness; *the Courtiers* finnes, Ambition and Dissimulation; *the Great Mans* finnes, Pride and Oppression; *the Gentlemen* finnes, Riot and Prodigality; *the officers* finnes, Bribery and Extortion; *the Countrey mans* finnes, Envie and Discontentedness; *the Servants* finnes, Tale-bearing and Purloining. In every *State* and condition of life, there is a kind of *opportunity* to some *special sinne*: wherein if our *watchfulness* be not the greater, mainly to oppose it, and keep it out; we cannot *abide therein with God*.

All



All that I have done all this while, in my passage over this Scripture, is but this. I have proved the *Necessity* of having a *Cal-ling*; layed down *directions* for the *Choyce* and *tryal* of our *Callings*; and shewed, what is required of us in the *use* of our *Callings* for the *abiding therein with God*. And having thus dispatched my Mes-  
 sage, it is now time I should spare both your *eares*, and my own *sides*. God grant that every one of us may *remember* so much of what hath been taught, as is needfull for each of us; and faith-  
 fully *apply* it unto our own *soules* and *consciencs*; and make a profitable and seasonable *use* of it in the whole course of our lives: even for *Jesus Christs* sake, his blessed Son, and our alone  
 Saviour. To whom, &c.

A

B

C

THE

D

E



THE FIFTH  
SERMON  
AD POPULUM.

At S. Pauls Crosse London, Nov. 21. 1624.

1 Tim. 4. 4.

For every Creature of God is good: and nothing to be refused,  
if it be received with Thanksgiving.



That great and Universal Apostacy, which should be in the Church through the tyranny and fraud of Antichrist; there are elsewhere in the Scriptures more full, scarce any where more plain predictions, than in this passage of Saint Paul, whereof my Text is a part. The Quality of the Doctrines foretold Verse 1. Contrary to the Faith; Erroneous, Devillish; (a) Now the Spirit speaketh expressly, that in the later times some shall depart from the Faith, giving heed to seducing Spirits, and doctrines of Devils. ] The Quality of the Doctors foretold, verse 2. Lyars, Hypocriticall, Unconscionable; (b) [ Speaking lyes in Hypocrisie, having their consciences seared with a hot Iron. ] But lest these generalities should seem not sufficiently distinctive; each side charging other, ( as commonly it happeneth where differences are about

5. 1.

(a) Vers. 1.

(b) Vers. 2.

Re-

(a) Ver. 3.

(b) 1 Thess.  
2, 3, &c.  
(c) Apoc. 13.  
11, &c.  
(d) *Moulins*  
accomplish-  
ment in the  
Preface.

S. 2.

S. 3.

1

2

3

Religion) with *Apostacy*, and *Error*, and *Falshood*, and *Hypocrisie*: the Apostle thought it needfull to point out those *Antichristian Doctrines* more distinctly, by specifying some *particulars* of their devilish *Doctrines*. For which purpose he giveth instance in (a) two of their *Doctrines*: whereof he maketh choice, not as being simply the worst of all the rest, (though bad enough) but as being more easily discernable than most of the rest; viz. a Prohibition of *Marriage*, and an Injunction of *abstinence* from certain meats. Which particulars, being so agreeable to the present Tenets of the *Romish Synagogue*, do give even of themselves alone, a strong suspicion, that there is the seat of *Antichrist*. But joyned unto the other Prophecies of (b) *Saint Paul*, and (c) *Saint J. h.*, in other places, make it so unquestionable; that they who will needs be so unreasonably charitable, as to think the *Pope* is not *Antichrist*, may at the least wonder, (as (d) one saith well) by what strange chance it fell out, that these Apostles should draw the picture of *Antichrist* in every point and limb, so just like the *Pope*, and yet never think of him.

The words of the Text, are the ground of a *Confutation*; indeed properly and directly of the later of these two *Errours* only, concerning *Abstinence* from certain meats: but yet so, as it strongly overthroweth the other two, concerning *Marriage*; and in truth generally, all other superstitious *Precepts*, or *Prohibitions*, of like Nature. *Marriage* being the holy *Ordinance* of God, as *Meats* are the good *Creatures* of God: and neither *Marriage*, nor *Meats*, nor any other *Creature* or *Ordinance*, being to be refused as upon tie of *Conscience*; provided ever, they be received with such *thankfulness*, and such other requisite *conditions*, as become *Christian men*. For every *Creature* of God is good; and nothing to be refused, if it be received with *thanksgiving*.

Which words give us occasion to consider of Three points, which according to the number and order of the several clauses in this Verse, are these. First, the *Quality* of Gods *Creatures*, as they come from him, and are given to us: [Every *Creature* of God is good.] Secondly, the *Vse* of Gods *Creatures*, consisting in their lawfulness unto us, and our *liberty* unto them: [And nothing to be refused.] Thirdly, a *Condition* necessary on our parts, lest the *Creatures* otherwise good and lawfull, should become unto us evil and hurtfull; and that is *Thankfulness*: [If it be received with *Thanksgiving*.] The two first set out the bounty of God towards us; who hath made a world of *Creatures*, and all good, and hath not envied us the use of any of them: and the third, containeth our duty unto God in regard thereof; viz. to return unto him, for the free use of all his good *Creatures*, the tribute of our *Thanks*. Of these three points it is my purpose, by Gods grace, and with your patience, to speak in such manner, as shall be most for our edification; in



A in such *measure* as the usual *houres* will allow; and in such *Order* as the Text giveth them: and first of the *First*, from the first clause thereof; *Every Creature of God is good.*

By *Creature* understand, not only such as are appointed for nourishment: but even all kind of created Beings; the (a) *Heaven* and the *Earth*, and (b) *all things* therein contained (c) *visible* and *invisible*, with all their several *Properties* and *Accidents*. Of all and each of these the Apostles assertion is true; *Every Creature of God is good.* He concludeth all kinds of *meats* to be good; because, they are the *Creatures* of God: which argument were not good, if every *Creature* were not good. And by *Goodnesse* understand, not only that *goodnesse ad intra*, whereby every thing is simply and *metaphysically* good, in regard of the Nature, perfection, and being thereof: but that *goodnesse ad extra* too, whereby every thing is in the kind and in some measure endowed with an ability to do some good without and beyond it self. You may call them an (d) *absolute*, and a *Relative Goodnesse*. And every *Creature* hath both of these. There being in the meanest and basest of Gods *Creatures*, not only an *Absolute Goodnesse*, whereby it is perfect in its proper kind; *Qua Ens*, as it hath a being and existence; but also a *Relative Goodnesse* too; and that two-fold. One respecting God the *Creatour*: whose glory more or lesse it serveth to shew forth, *Qua Creatura*, as it is the *work* of his hands. Another, respecting its (e) *fellow-creatures*: to some of whom it is some way or other serviceable, *Qua pars Mundi*, as it is a part of the *whole*; but especially serviceable unto *Man*, for whose *service* (next under the *glory of God*) the whole was Created. The summe is. Every *Creature* which God hath made is *good*. Good, absolutely and in it self; as a *Thing*: Good, in that it setteth forth the *Glory* of him that made it, as a *Creature*: Good, as a part of the *world*, for the service it doth to *Man*, and other *Creatures*.

D Hereof we need neither further, nor other testimony, than Gods own approbation registred in the story of the *Creation*, Gen. 1. Where we may see Gods allowance stamped, both upon the several *Creatures* of each several day, that they were (f) *good*: and also upon the whole frame of the *Creatures*, when the work was finished; that behold they were (g) *Exceeding good*.

Et nusquam in toto corpore menda fuit. In this goodly systeme and fabrick of Nature that which is beyond all, is, the *harmony* and conjunction of the *Parts*, exceeding in *goodnesse*, *beauty*, and *perfection*: yet so, as no one part is superfluous or unprofitable; or if considered singly and by it self, destitute of its proper *goodnesse* and *usefulness*. As in the *Natural Body* of a *Man*; not the least *member*, or *string*, or *sinew*, but hath his proper office and comeliness in the body: and as in the *artificial Body* of a *Clock* or other engine of motion, not the least *wheel*, or *pinne*, or *notch*, but hath his proper

S. 4.  
[a] Gen. 1. 1.  
[b] Exod. 20.  
11.  
[c] Col. 1. 16

[d] V. Scalig.  
exer. 307. § 18.  
27.

(e) πάντα  
ταγαθά ὁ  
φίλιμος. Plat.  
in Protag. &  
in Menon.

S. 5.

[f] Gen. 1. 4,  
12, 18, 21, 25.  
[g] Ibid. v. 31.

(a) Wild. 11.  
20.

S. 6.

[b] τ' αὐτῶν  
ἰσχυρὸς ἔστι  
τοῦ πνεύματος  
ἀγαθῆς. 6.  
(c) Heb. 11. 3.(d) Pars natu-  
rae eorum est  
esse bonos. (De  
Diu) Senec.  
\* ὁ δὲ τὸ πνεῦμα  
ἀγαθὸν ἔστι  
ἀεὶ καὶ ἰσχυρὸν.  
Pla. in Timæo.  
(e) See Aug.  
passim in scrip-  
tis contr. Ma-  
nichaeos.

(f) 1 Cor. 8. 6.

(g) Jam. 1. 17.

(h) Errat, si  
quis putet illos  
(Deos) nocere  
velle, qui non  
possunt. Senec.  
Epist. 95.  
Nec dant malū,  
nec habet. Ibid.

work and use in the Engine. God hath given to every thing he hath made, that (a) *number, weight, and measure* of perfection and goodnesse, which he saw fittest for it unto those ends for which he made it. *Every Creature of God is good.*

A truth so evident; that even those among the *Heathen Philosophers*, who either denied or doubted of the *worlds Creation*, did yet, by making (b) *Ens* and *Bonum* terms convertible, acknowledge the *goodnesse* of every *Creature*. It were a shame then for us, who (c) *Through Faith understand that the worlds were framed by the word of God*; if our *assent* unto this truth should not be by so much *firmer* than theirs, by how much our *evidence* for it is *stronger* than theirs. They perceived the *thing*; we the *ground* also: they saw, it was so; we, why it is so. Even because it is the *work of God*; A God full of goodnesse; a God who is nothing but goodnesse; a God (d) *essentially and infinitely good*, yea very *Goodnesse* it self. As is the *workman*; such is his *workmanship*. Nor for *degree*, (that is here impossible;) but for the *truth* of the *Quality*: not alike *good* with him, but like to him in being *good*. In every *Creature* there are certain *tracks and footsteps*, as of *Gods Essence*, whereby it hath its *Being*: so of his *goodness* too, whereby it also is *good*. The (e) *Manichees* saw the strength of this *Inference*: Who, though they were so injurious unto the *Creatures*, as to repute some of them *evil*; yet durst not be so absurd, as to charge the *true God* to be the cause of those, they so reputed. Common reason taught them, that from the *good God* could not proceed any *evil thing*: no more than *Darkness* could from the light of the *Sun*, or *Cold* from the heat of the *fire*. And therefore so to defend their *Errour*, as to avoid this *absurdity*; they were forced to maintain another *absurdity* (indeed a greater, though it seemed to them the lesse of the two,) viz. to say, there were *two Gods*, a *Good God*, the Author of all *good things*; and an *Evil God*, the Author of all *evil things*. If then we acknowledge, that there is but (f) *one God*, and that one *God good*; (and we doe all so acknowledge;) unless we will be more absurd than those most absurd *Hereticks*, we must withall acknowledge all the *Creatures* of that one and *good God* to be also *good*. He is so the causer of all that is *good*; (for (g) *Every good gift and every perfect giving descendeth from above from the Father of lights*;) as that he is the causer only of what is good (for with him is no *variableness*, neither *shadow of turning*, saith S. James.) As the *Sun*, who is *Pater Luminum*, the fountain and *Father of lights*, (whereunto S. James in that passage doth apparently allude) giveth *light* to the *Moon*, and *Stars*, and all the lights of *heaven*, and causeth *light* wheresoever he shineth, but no where causeth *darkness*: So God the *Father*, and fountain of all *goodness*, so communicateth *goodness* to every thing he produceth, as that he (h) cannot produce any thing at all, but that which is *good*. *Every Creature of God then is good.*

Which

- A Which being so; certainly then, *first* (to raise some *Inferences* from the premises for our farther instruction and use) certainly I say; *Sin*, and *Death*, and such things as are evil and *not good*, are not of Gods making, they are none of his *Creatures*: for all his *Creatures* are good. (a) *Let no man therefore say when he is tempted and overcome of sin, I am tempted of God*: neither let any man say when he hath done *evil*, it was *Gods doing*. God indeed preferreth *the Man*, actuateth *the Power*, and ordereth *the Action* to the glory of his *Mercy* or *Justice*: but he *hath no hand* at all in the *sinfull defect* and *obliquity* of a wicked action. There is a *natural*, (or rather *transcendental*) Goodnesse, *Bonitas Entis*, as they call it, in every *Action*, even in that whereto the greatest sin adhereth: and that (b) *Goodness* is from *God*, as that *Action* is his *Creature*. But *the Evil* that cleaveth unto it, is wholly from the default of the *Person* that committeth it; and not at all from *God*. And as for *the Evils of Pain* also; neither are they of Gods making. (c) *Deus mortem non fecit*, saith the Author of the Book of Wisdom, *God made not death*, neither doth he take pleasure in the destruction of the living: but wicked men by their words, and works have brought it upon themselves: (d) *Perditio tua ex te Israel*, Osee 13. O *Israel*, thy destruction is from thy self: that is, both thy *sin*, whereby thou destroyest thy self, and thy *Misery* whereby thou art destroyed, is only and wholly from thy self. Certainly *God* is not the Cause of any *Evil*, either of *Sin* or *Punishment*. Conceive it thus: not the Cause of it (*formally*, and) so farr forth as it is *Evil*. For otherwise, we must know, that (*materially* considered) all *Evils of Punishment* are from *God*: for, (e) *Shall there be evil in the City, and the Lord hath not done it?* Amos 3. 6. In *Evils of sinne*, there is no other, but only that *Natural* or *Transcendental* goodnesse (whereof we spake) in the *Action*: which goodnesse though it be from *God*, yet because the *Action* is *Morally* bad, *God* is not said to doe it: But in *Evils of Punishment*, there is, over and besides that *Natural Goodness*, whereby they exist, a kind of *Moral Goodness*, (as we may call it, after a sort; *improperly*, and by way of *reduction*,) as they are Instruments of the *Justice* of *God*: and whatsoever may be referred to *Justice*, may so farr forth be called *good*: and for that very *goodness*, *God* may be said in some sort to be the *Author* of these evils of *punishment*, though not also of those other evils of *Sin*. In both, we must distinguish the *Good* from the *Evil*: and ascribe all the *Good* whatsoever it be, (*Transcendental*, *Natural*, *Moral*, or if there be any other,) to *God* alone; but by no means any of the *Evil*. We are *unthankfull*, if we impute any *good*, but to him: and we are *unjust*, if we impute to him any thing but *good*.
- E

Secondly, from the goodnesse of the least *Creature*, guesse we at the (f) excellent goodnesse of the great *Creator*. (g) *Ex pede Herculem*. *God* hath imprinted, as before I said, some steps and footings of his

S. 7.

(a) James 1. 13.

(b) *Mali author non est, qui omnium quæ sunt author est: quia in quantum sunt, in tantum bona sunt.* Aug. 83. Quest. 21.  
(c) *Wild.* 13. 16.  
(d) *Ose.* 13. 9.

(e) Amos 3. 6.

S. 8.  
(f) *Wild.* 13. 1, &c.  
(g) *A. Gell.* 1. Noë. Attic. 1.



(a) 1 Tim. 6. 16

(b) *Tanta hec  
formarum va-  
rietas in rebus  
conditis, quid  
nisi quidam  
sunt radii Dei-  
tatis: demon-  
strantes quide  
quod vere sit a  
quo sunt; non  
tamen quid sit,  
prorsus defini-  
entes. Bern.  
Ser. 31. in Cant.  
(c) Bern. ibid.  
(d) Rom. 1.  
19, 20.  
(e) Basil.*

(f) Aquin. 1.

qu. 12. 12.

(g) ἐπὶ θεῷ  
τί ὄν ἐστιν ἐκείν  
ἀδύνατον,  
καὶ ὁσίον,  
διεκρίτερον ὅ  
μᾶλλον ἐκ  
τῆς ἀδύνατον  
ἀραιώσεως  
ποιεῖται ὁ  
λόγον. Da-  
masc. 1. de  
fid. Orthod.  
4.

(h) Mark. 10.  
18.

his goodness in the Creatures: from which we must take the best scantling, we are capable of, of those admirable and inexpressible and unconceivable *perfections* that are in him. There is no beholding of the body of this *Sun*, who dwelleth in such a (a) *Glorious light as none can attain unto*; that glory would dazle with blindness the sharpest and most *Eagly* eye that should dare to fixe it self upon it, with any steadfastness: enough it is for us, from those (b) *rayes and glimmering beams* which he hath scattered upon the *Creatures*, to gather how infinitely he exceedeth them in brightness and glory. (c) *De ipso vides, sed non ipsum*: We see his, but not *Him*. His *Creaturis*, they are our best, indeed our only instructors. For though his *revealed word* teach us, what we should never have learned from the *Creatures* without it: yet, (fitted to our capacity,) it teacheth no otherwise, than by resemblances taken from the *Creatures*. (d) τὸ γνωστὸν τῷ θεῷ, as Saint Paul calleth it, *Rom. 1.* the whole Latitude of that, which may be known of God, is manifest in the *Creatures*: and the invisible things of God not to be understood but by things that are made. St. Basil therefore calleth the world (e) *διδασκαλίας πειρασμῶν*, the very *School* where the knowledge of God is to be learned: and there is a double way of teaching, a two-fold method of trayning us up into that knowledge in that school: that is to say, (f) *Per viam negationis*, and *per viam Eminentia*. First, (g) *Via negationis*: look whatsoever thou findest in the *Creature*, which savoureth of defect or imperfection; and know God is not such. Are they not limited; subject to change, composition, decay, &c? Remove these from God; and learn that he is infinite, simple, unchangeable, eternal. Then *Via Eminentia*: look whatsoever perfection there is in the *Creature* in any degree; and know that the same but (infinitely and incomparably) more eminently, is in God. Is there *Wisdom*, or *Knowledge*, or *Power*, or *Beauty*, or *Greatness*, or *Goodness*, in any kind or in any measure, in any of the *Creatures*? Affirm the same, but without measure, of God: and learn that he is infinitely *wiser*, and *skilfuller*, and *stronger*, and *fairer*, and *greater*, and *better*. In every good thing so differently excellent above and beyond the *Creatures*; as that, though yet they be good, yet compared with him they deserve not the name of good, (h) *There is none good but one, that is God, Mar. 10.* None good, as he: simply, and absolutely, and essentially, and of himself such. The *creatures* that they are good, they have it from him; and their goodness dependeth upon him: and they are good but in part, and in some measure, and in their own kinds. Whensoever therefore we find any good from, or observe any goodness in any of the *creatures*: let us not bury our meditations there, but raise them up by those stairs (as it were) of the *Creatures*, to contemplate the great goodness of him their *Creator*. We are unhappy truants; if

A if in this so richly furnished *school* of *God's good creatures*; we have not learned from them at the least so much knowledge of him and *his goodness*, as to admire and love, and depend upon it and him. Look upon *the workmanship*, and accordingly judge of *the workman*: Every Creature of God is good: surely then *the Creator* must needs excel in *goodness*.

Thirdly; there is in men, amongst other cursed fruits of *self-love*, an aptness to measure things, (a) not by *the level* of exact truth, but by *the model* of their own apprehensions. Who is there, that cannot fault another's work? The (b) *Cobler* could espy something amiss in *Apelles* his master-piece; because the picture was not drawn just according to his fancy. If a thousand of us hear a *Sermon*, scarce one of that thousand, but he must shew some of that little wit he hath in *disliking* something or other: There the Preacher was too *elaborate*, here too *loose*: that point he might have *enlarged*, *contracted* this; he might have been *plainer* there, shewed more *learning* here; that *observation* was obvious, that *exposition* enforced, that *proof* impertinent, that *illustration* common, that *exhortation* needless, that *reproof* unseasonable: one misliketh his *Text*, another his *Method*, a third his *style*, a fourth his *voice*, a fifth his *memory*; every one something. A fault more pardonable if our censures stayed at *the works of men*, like our selves; and (c) *Momus-like* we did not quarrel *the works of God* also, and charge many of his *good Creatures*, either with manifest *ill*, or at leastwise with *unprofitableness*. (d) Why was this made? or why *thus*? what *good* doth this, or what *use* of that? It had perhaps been better, if this or that had never been; or if they had been otherwise. Thus we sometimes say or think.

To (e) rectify this corruption, remember this first clause of my Text, *Every Creature of God is good*. Perhaps thou seest not, what good there is in some of the *creatures*; like enough so: but yet consider, there may be much *good* which thou seest not. Say, it giveth thee no *nourishment*: Possibly it may do thee (f) *service* in some other kind. Say, it *never yet* did that: yet it may do *hereafter*. Later times (g) have found out much *good use* of many *Creatures*, whereof former ages were ignorant: and why may not after times find *good* in those things which do us none? Say, it never did, nor ever shall do service to *man*, (although who can tell that?) yet who knoweth but it hath done, or may do service to some other *Creature*, that doth service to *man*? Say, not that neither: yet *this good* thou mayst reap even from such *Creatures*, as seem to afford none; to take (h) *knowledge* of thine own ignorance, and to *humble thy self* thereby, who art so far from comprehending *the essence*, that thou canst not comprehend

*nandis, ad justitiam; quibusdam considerandis, ad aliquod veritatis documentum. August.*

S. 9.  
(a) Non ex sui natura, sed ex tuo comodo, vel incommodo. August. 12. de Civit. 4.  
(b) Plin. 35. Nat. Hist. 10.

(c) Lucian in Hermotimo.

(d) See Sirac. 39. 16, 17, &c.

(e) Ne tanti artificis opus in aliquo reprehendere vanitate humane cecurritatis audeamus. Aug. 12. de Civit. 4.

(f) τὰ ἰδιώματα τῶν ζῴων, τὰ δὲ τῶν διακρίσεων, τὰ ὅτι τῶν ἰδιωμάτων, τὰ ὅτι τῶν διακρίσεων.

Damasc. 2. de fid. Orthod. 12.

(g) Quam multa animalia hoc primum cognovimus seculo? & quidem multa venientis ævi populus ignota nobis, sciet. Senec. 7. Nat. qu. 38.

(h) Utitur quibusdam assumendis & respiciendis, ad valetudinem; quibusdam tolerandis, ad patientiam; quibusdam ordinandis, ad justitiam; quibusdam considerandis, ad aliquod veritatis documentum. August. 83. quæst. 25.

[a] Bern.  
Serm 5. in  
Cant.  
(b) Ibid.

S. 10.

(c) Rom. 8. 10.

(d) ἡμεῖς  
ταῦτα σωμα-  
πολὺν τῆς  
σωλῆας.  
Chrysost. in  
Gen. Hom.  
25.  
(e) Num. 22.  
27, &c.

the very *works of God*. The most unprofitable *Creatures* profit us, at least this way: (a) *Visu, si non usu*, as *Bernard* speaketh; if not to use them, yet to see in them as in a glasse *Gods wisdom*, and our own *ignorance*. And so they do us *good*; if not (b) *cedendo in cibum*, if not *exhibendo ministerium*, in feeding and serving us; yet *exercendo ingenium*, as the same *Bernard* speaketh; in exercising our wits; and giving us a sight of our *ignorance*.

But yet those *creatures*, which are apparently hurtfull to us; as *Serpents*, and *wild-beasts*, and sundry *poysinous plants*; but above all, the *Devils*, and cursed *Angels*: May we not say, they are ill, and justly both *blame* and *hate* them? Even these also are *good*, as they are the *creatures of God*, and the workmanship of his hands. It is only through *sin*, that they are *evil*: either *to us*, as the rest; or in *themselves*, as the *Devils*. These (now wicked) *Angels* were *glorious Creatures* at the first: by their own voluntary transgression it is, that they are now *the worst*, and *the basest*. And as for all the other *creatures of God*, made to doe us service; they were at first, and still are *good in themselves*: if there cleaveth to them any *evil*, whereby they become hurtfull to us, that is *by accident*; and we have to thank none but our selves for that. For who, or what could have harmed us, if we had been followers of that which was good? It was (c) *not of their own accord*, but through our *sinfullness*, that the *Creatures* became *subject unto vanity*, and capable either to *doe*, or to suffer *ill*. They had been still *harmless*, if we had been still *faultless*: it was our (d) *sin*, that at once forfeited both our *innocency*, and *theirs*. If then we see any ill in them, or find any ill by them; let us not lay the *blame*, or wreak our *hatred* upon them: let us rather bestow our *blame* and *hatred* where it is most due; the *blame* upon *ourselves*, the *hatred* upon *our sins*. If *Balaam* had done justly, he should have spared the (e) *Ass*, and have corrected *himself*: but the false *Prophet* doth the *fault*, and the poor *beast* must bear both *blame* and *strokes*. When we suffer, we *curse*, or at the easiest *blame* the *Creatures*: this *weather*, that *flood*, such a *storm*, hath blasted our *fruits*, fanded our *grounds*; shipwrackt our *wares*, and undone us. When alas these have neither *heart* nor *strength* against us, but what our selves put into them by our *sins*. Every sence of *evil* thereof in or from the *Creatures*, should work in us a sence of our *disobedience* unto God; should encrease in us a *detestation* of the *sins* we have committed against God; should reach us by condemning our selves, to *acquite* the good *Creatures* of God: which as they are *good in themselves*, so should they have been ever and only *good unto us*, if we had been true to our selves, and continued good and faithfull servants unto God. They are all *good*: doe not thou accuse any of them, and say they are *evil*: doe not thou *abuse* any of them, and make them *evil*.

Hi-



- A Hitherto of the first point, the goodness of the Creatures, [Every Creature of God is good.] Followeth the second, which is their use: consisting in their lawfulness unto us, and our liberty unto them; every Creature of God is good, and nothing to be refused. [Nothing.] That is, most agreeably to the argument of the former verse, nothing fit for food: but more generally, (and so I rather think the Apostle intendeth it) no Creature of God, whereof we may have use or service in any kind whatsoever. Nothing, which may yee us any comfortable content for the support of this life, in point of health, ease, profit, delight, or otherwise (with due sobriety, and other requisite conditions;) nothing is to be refused. By which Refusal the Apostle meaneth not a bare forbearance of the things; (for that we both may, and in many cases ought, so to refuse some of the Creatures shall anon appear:) but the thing he forbiddeth is, the forbearance of the Creature, as upon immediate tie of Conscience; viz. either out of a superstitious opinion of the unlawfulness of any creature, for some supposed natural or legal uncleanness in it; or out of a like superstitious opinion of some extraordinary perfection, or operative and effectual holiness in such refusal. The point is this All the Creatures of God are lawfull for us to use: so as it is against Christian liberty, either to charge the use of them with sin, or to place holiness in the abstaining from them.
- B
- C

- Our Apostle often teacheth this Point. In Rom. 14. at vers. 20. (a) [All things are pure:] and at vers. 14. there he delivereth it as a certain truth, and upon knowledge, (b) [I know and am persuaded by the Lord Jesus, that there is nothing unclean of it self:] and therefore he imputeth it as an error and weakness in judgement, to them that refused some kind of meats out of a superstitious opinion, or but timorous fear, of their unlawfulness, at ver. 2. (c) [One beleeveeth he may eat all things: another, who is weak, eateth herbs:] And in 1 Cor. 10. (d) whatsoever is sold in the shambles, that eat, asking no question for Conscience sake: and anon ver. 27. (e) [If an unbeliever bid you to a feast, and you be disposed to goe; whatsoever is set before you, eat, asking no question for Conscience sake.] And to the end we might know the liberty he there giveth, to extend to all other Creatures; as well as meats, he pronounceth of them all universally at v. 23 (f) [πάντα μοι ἔστιν, All things are lawfull for me.] And so he doth in Titus 1. 15. universally too; (g) [Omnia mundum, To the pure all things are pure.] From all which Testimonies we may conclude, there is no unlawfulness or impurity in any of the Creatures, but that we may with security of conscience, freely use them without sin. If we use them doubtfully against Conscience, or indiscreetly against Charity, or otherwise inordinately against Sobriety; they become indeed in such cases sinfull unto us: But that is through our default, not theirs, who sinfully abuse

§. 12.

(a) Rom. 14.

20.

(b) Ibid. 14.

(c) Ibid. 2.

(d) 1. Cor. 10.

25.

(e) Ibid. 27.

(f) Ibid. 23.

(g) Tit. 1. 15.

(a) Rom. 14.  
14.  
[b] 1 Cor. 10.  
29, 30.  
§. 13.

(c) Col. 3. 16,  
&c.

§. 16.

[d] Gen. 1.  
26.

[e] Psal. 8. 6.-  
- quod nos in  
hoc pulcherrimo  
domicilio vo-  
luerunt (Dii)  
secundas sorti-  
ri, quod terre-  
nis prefece-  
runt, Sen. 2.  
de ben. 19.

[f] Gen. 1.  
27.

[g] Bonis na-  
ture mala ad-  
ventitia dum  
non succedunt,  
sed accedunt,  
turpant utique  
ea, non extermi-  
nant, contum-  
bant, non de-  
turbant. Bern.  
in Cant. Serm.

82. [h] Chrysost. in Gen. hom. 9. [i] διὰ τῆς μεσότητος τὰς τῆς θείας ἐκείνης χάριτος ἐξ-  
ουσιάζοντες ὡς οὐκ ἐχούμεν. Damasc. 4. de. fid. Orthod. 4.

§. 15.

use that, which we might lawfully use. And that abuse of ours, neither (a) defileth the things themselves; nor ought to (b) prejudice the liberty of another, that may use them well.

And as there is no sin in the use: so neither is there any religion or perfection to be placed in the refusal of any of Gods Creatures. Rather on the contrary, to abstain from any of them, out of a conceit of any such perfection or holiness, is it self a sinfull superstition. Our Apostle ranketh it with Idolatrous (c) Angel-worship, and condemneth it as sinfull and superstitious, Colos. 2. from Verse 16. to the end of the Chapter. The subjecting of our selves to those and such like ordinances, Touch not, Taste not, Handle not, though it may have a shew of wisdom in will-worship, and in a voluntary humility and neglecting of the body, yet it is derogatory to that liberty wherein Christ hath set us free, and a reviving of those rudiments of the world, from which we are dead with Christ. Every Creature of God is good; and nothing to be refused, out of a superstitious either fear of unlawfulness, or opinion of holiness.

Now the Ground of this our Right or Liberty unto the Creatures is double: the one, Gods ordinance at the first Creation; the other, Christs purchase in the work of Redemption. At the Creation, God made all things for mans use, as he did man for his own service; and as he reserved to himself his absolute Sovereignty over Man; so he gave unto man a kind of limited (d) Sovereignty over the Creatures in Gen. 1. (e) He hath put all things in subjection under our feet, saith David, Psal. 8. Which dominion over the Creatures was one special branch of that glorious (f) Image of God in us, after which we were created: and therefore was not, nor could be absolutely (g) lost by sinne; but onely decayed and defaced, and impaired, as the other branches of that Image were. So that, albeit man by sinne lost a great part of his Sovereignty, (h) (τὰ τῆς ἀρχῆς ἡγεγεμενία, as speaketh Saint Chrysostome,) especially so farre as concerneth the execution of it; many of the Creatures being now rebellious and noysome unto Man, and unanswering his commands and expectations: yet the Right still remaineth even in corrupt nature; and there are still to be found some tracings and Characters, as in man of superiority, so in them of subjection. But those (i) dimme, and confused, and scarce legible: as in old Marbles, and Coynes, and out-worn Inscriptions, we have much adoe to find out what some of the letters were.

But if by sin we had lost all that first title we had to the Creature wholly and utterly: yet as God hath been pleased graciously to deal with us, we are fully as well as before. God the Father hath grant-

A granted us, and God the Sonne hath acquired us, and God the Holy Ghost hath sealed us a *new Patent*. By it, whatsoever *Deed* is, or can be supposed to be, in our *old Evidence*, is supplied; and by virtue of it, we may make fresh *challenge*, and renew our *claim* unto the Creatures. The blessed Son of God (a) *Having made peace through the blood of his Cross*, hath reconciled us to his Father; and therein also reconciled the *Creatures* both to us and him: *reconciling by him* (saith our Apostle, Col. 1. 20.) *πάντα, all things* (not men only) unto himself. For God having given us his Son (b) *the heir of all things*; hath he not (c) *with him given us all things* else hath he not permitted us the free use of his *Creatures* in as ample Right as ever? (d) *If the Son have made us free, we are free indeed*. And as verily as *Christ* is *God's*, so verily (if we be *Christ's*) *all things* are *ours*. This Apostle setteth down the whole *series* and form of this *spiritual Hierarchy*, if I may so speak, this subjection and subordination of the *Creatures* to *Man*, of *Man* to *Christ*, of *Christ* to *God*, 1 Cor. 3. (e) *All are yours, and ye are Christ's, and Christ is God's*.

[a] Col. 1. 20.

[b] Heb. 1. 2.

[c] Rom. 8.

[d] 1st. 3. 36.

[e] 1 Cor. 3. 22.

23. §. 16.

C strengthened with this *double title*, what should hinder us from *possession*? Why may we not freely use that *liberty*, which was once *given* us by *God*, and again *restored* us by *Iesus Christ*? Why should we not (f) *stand fast in*, and contend earnestly for the maintenance of *that liberty*, *wherewith Christ hath set us free*: by rejecting all *fancies*, *opinions*, and *Doctrines*, that any way *trench* upon this our *Christian prerogative*; or seek either to *shorten*, or to *corrupt*, our *freedom* unto, and *power* over the *Creatures*? First, if any shall oppose the *legal Prohibitions* of the *Old Testament*; whereby some *Creatures* were (g) *forbidden the Jews*, pronounced by God himself *unclean*, and decreed *unlawfull*: it should not trouble us. For, whatever the *principal reasons* were, for which those *prohibitions* were then made unto them (as there be *divers reasons* given thereof by *Divines* both ancient and modern;) certain it is, they now concern not us. The *Church*, during her *nonage* and *pupillage*, (though she were (h) *heir of all*, and had right to all; yet) was to be held *under Tutors and Governours*, and to be trained up under the law of *Ceremonies* as (i) *under a Schoolmaster*, during the *appointed time*. But (k) *when the fulnesse of the time appointed was come*, her *wardship* expired, and *livery* freed out (as it were;) by the coming and suffering of *Christ* in the flesh: the *Church* was then to enter upon her full *regalities*, and no more to be burdened with those (l) *beggarly rudiments* of legal observances. The

[f] Gal. 5. 1

[g] Levit. 11.

[h] Gal. 4. 1,

[i] Gal. 3. 24,

[k] Gal. 4. 4.

(l) πλῆθος στοιχείων Gal. 4. 9.

[m] Col. 2. 14.

[n] Ephes. 2.

14

(o) ἡ κρίσις

τοῦ θείου ἡ-

γίας αἰνίου

11. Damas.

4. de fid. Or-

thod. 4.

E (m) *handwriting of Ordinances* was then *blotted out*; and the muddy (n) *partition wall broken down*; and the legal *impurity* of the *Creatures* *scoured off*, by the (o) *blood of Christ*. They have little to do then, but withall much to answer; who, by seeking to bring in *Judaism* again into the *Christian Church*, either in *whole* or in *part*, do thereby as much as lieth in them, (though perhaps unawares



[a] Gal. 3. 2, 4.

[b] Act. 10. 11,

15.

2

[c] Gen. 9. 4.

[d] Lev. 17.

11. 34.

[e] Act. 15. 29,

29.

3

[f] Job. 7. 1.

[g] 4 King. 18. 4.

18. 4.

to themselves, yet indeed and in truth ) (a) *exacuate* the Crosse of Christ. In that (b) *large sheet* of the Creatures, which reacheth from Heaven to the Earth, whatsoever we find, we may freely *kill* and *eat*, and use every other way to our comforts without scruple. God having *cleansed* all; we are not to *call* or *esteem* any thing *common* or *unclean*: God having created *all good*, we are to *refuse nothing*. If any shall oppose *secondly*, the seeming *morality* of some of these prohibitions; as being given (c) *before the Law* of Ceremonies, pressed from (d) *Moral reasons*, and confirmed by (e) *Apostolical Constitution* since; upon which ground some would impose upon the Christian Church this, as a perpetual yoke, to *abstain from blood*: or *thirdly*, the *prophanation* which some Creatures have contracted by being used in the exercise of *Idolatrous worship*, whereby they become *Anathema*, and are to be held as *execrable things*; as (f) *Achans wedge* was, and the (g) *Brazen Serpent* which *Hezekiah* stamped to powder; upon which ground also some others have inferred an utter unlawfulness to *use* any thing in the Church, which was *abused* in *Popery*, by calling them *rugges* and *reliques* of *Idolatry*: neither this, nor that ought to trouble us. For although neither my *aim*, (which lyeth another way) nor *the time*, will permit me now to give a just and full satisfying *answer* to the several *instances*, and their *grounds*: yet the very words and weight of my Text, doe give us a clear resolution *in the general*, and sufficient to rest our *Consciences*, and our *judgements* and *practice* upon; that, notwithstanding all pretensions of reason to the contrary, yet these things, for so much as they are still *good*, ought not to be *refused*. For the Apostle hath here laid a sure foundation, and impregnable: in that he groundeth the *use* upon the *Power*; and from the *Goodness* of the Creature inferreth the *lawfulness* of it. [Every Creature of God is good; and nothing to be refused.] He concludeth; it is therefore *not to be refused*, because it is *good*. So that look whatsoever *Goodnesse* there is in any Creature; that is, whatsoever *natural Power* it hath, which either *immediately* and of it self is, or may by the *improvement* of humane Art and industry be taught to be, of any use unto man, for necessity, nourishment, service, lawfull delight or otherwise: the Creature, wherein such *goodness* or *power* is to be found, may *not be refused* as upon tye of Conscience; but that *power* and *goodness* it hath, may lawfully be *employed* to those uses, for which it is meet in regard thereof. Ever provided, we be carefull to observe all those requisite conditions, which must guide our *Consciences*, and regulate our *practice*, in the use of all lawfull and *indifferent things*. They that teach otherwise, lay burdens upon their own consciences which they *need* not, and upon the consciences of their *brethren* which they *should* not; and are injurious to that *liberty* which the blessed Son of God hath *purchased* for his Church, and which

A watch the blessed Spirit of God hath asserted in my Text.

Injurious in the second place, to this branch of our Christian liberty, is the Church of Rome: whom Saint Paul in this passage hath branded with an indeble note of infamy; in as much as those very doctrines, wherein he giveth instance as in doctrines of Devils, are the received Tenets and Conclusions of that Church. Not to insist on other prejudices done to Christian liberty, by the intolerable usurpation of (a) the man of sin, who exerciseth a spiritual Tyranny over mens Consciences, as opposite to Evangelical liberty, as Antichrist is to Christ: let us but a little see how she hath fulfilled S. Pauls prediction in teaching lying and Devilish doctrines, and that with feared consciences and in Hypocrisie, in the two specialities mentioned in the next former Ver. viz. forbidding to Marry, and commanding to abstain from Meats.

Marriage, the holy Ordinance of God, instituted in the (b) place and estate of innocency, honoured by (c) Christs presence at Cana in Galilee; the seed-plot of the Church, and the (d) sole allowed remedy against incontinency and burning lusts; by the Apostle commended as (e) honourable in all men, and commanded in case of (f) justice to all men: is yet by this (g) purple strumpet forbidden, and that sub mortali, to Bishops, Priests, Deacons, Subdeacons, Monks, Friars, Nuns: in a word, to the whole Clergy (as they extend that title) both Secular and Regular. Wherein besides the Devilishness of the Doctrine, in contrarying the Ordinance of God, and in denying men subject to sinful lusts the lawfull remedy, and so casting them upon a necessity of sinning; see if they do not teach this lye with feared consciences? For with what Conscience can they make the same thing a Sacrament in the Lay, and (h) Sacrilege in the Clergy? With what conscience permit stewes: and forbid Marriage? With what conscience allege Scriptures for the single life of Priests; and yet confesse it to be an (i) ordinance only of Ecclesiastical and not of Divine right? With what conscience confesse fornication to be against the Law of God, and Priests marriage only against the Law of holy Church: and yet make marriage in a Priest a (k) farre fouler sinne than fornication, or incest? With what conscience exact a vow of continency from Clerks, by those Canons, which (l) defend their open incontinency? With what conscience forbid lawful marriages to some; and yet by dispensation allow unlawful marriages to others?

And is not the like also done in the other particular, concerning Meats? The laws of that Church forbidding some (m) Orders of men, some kinds of meats perpetually; and all men some meats upon certain dayes: and that not for Civil respects; but with opinion of satisfaction, yea merit, yea and supererogation too. In which also, besides the Devilishness of the Doctrine, in corrupting the profitable and religious exercise of fasting, and turning it into a

§. 17.

(a) 1 Thess. 2. 3.

§. 18.

[b] Gen. 2. 18.

[c] John 3. 2.

[d] 1 Cor. 7. 2.

[e] Heb. 13. 4.

[f] 1 Cor. 7. 9.

[g] Rev. 17. 13

[h] Bellarm. de Monach. ca. 34.

[i] Aquin. 2. 2. qu. 88. 2. Bellarm. de Cler. cap. 18. Becan. 1 man. contror. 13. n. 11.

[k] Coster. Enchirid. cap. 20. prop. 9.

[l] Ca. 11. qu. dist. 34. c. 12. qu. 1. ca. Dilectissimus.

§. 19.

[m] Benedictines and Carthusians.

superstitious observation of *Days* and *Meats* : judge if they doe not reach *this* *lye* also, as the former, with *seared* consciences. For with what conscience can they allow an ordinary *Confessor* to absolve for *Murder*, *Adultery*, *Perjury*, and such petty crimes; but reserve the great sin of *Eating flesh* upon a Friday or Ember day to the censure of a *Penitentiary*; as being a matter beyond the power of an ordinary *Priest* to grant absolution for? With what Conscience make the tasting of the coarsest *flesh* a breach of the *Lent fast*; and sursetting upon the delicatest *fishes* and *confections*, none? With what Conscience forbid they such and such meats, for the *taming* of the flesh: when they allow those that are farre more *nutritive* of the flesh, and *incentive* of fleshly lusts? With what conscience *enjoy* such abstinence for a *penance*, and then presently release it again for a *peny*? Indeed the *Gloss* upon the (a) *Canon*, that doth so, hath a right worthy and a right wholesom note: Note, saith the (b) *Glosse*, that he who giveth a *peny* to redeem his fast, though he give mony for a spiritual thing, yet he doth not commit *Simonie*, because the contract is made with God. If these men had not *seared* up their consciences: would they not think you, feel some *check* at the broaching of such ridiculous and inconsistent stuff, as floweth from these two heads of *Devilish Doctrines*; of forbidding to *Marry*, and commanding to abstain from *Meats*?

(a) Dist. 84. ca. Presbyter.  
(b) Gloss. Ibid.

5. 20.

I deny not, but the *bands* of that strumpet, the *Doctors* of that Church, have their *colourable pretences* wherewith to blanch over these errors: else the *lies* would be palpable; and they should not otherwise fill up the measure of their *Apostacy*, according to the Apostles Prophecy, in *teaching* these *lies* in *Hypocrisie*. But the *colours*, though never so artificially *tempered*, and never so handsomely *laid on*, are yet so *thinn*; that a steddy eye, not bleered with prejudice, may discern the *lye* through them, for all the *Hypocrisie*. As might easily be shewen; if my intended course led me that way, and did not rather direct me to matter of more profitable and universal use. Having therefore done with them, it were good for us in the *third place*, (that we might know our own *free-hold* with better certainty, and keep our selves within our due bounds;) to enquire a little what is the just *extent* of our *Christian liberty* unto the *Creatures*, and what *restraints* it may admit. A point very needfull to be known for the resolution of many *doubts* in conscience, and for the cutting off of many questions and *disputes* in the Church: which are of very noysom consequence, for want of right information herein. I have other matter also to entreat of: and therefore since I may not allow this enquiry so large a discourse, as it well deserveth; I shall desire you to take into your Christian consideration, these *Positions* following.

The



A The first, Our Christian liberty extendeth to *all the Creatures* of God. This ariseth clearly from what hath been already delivered : and the testimonies of Scripture for it are expresse. (a) *All things are pure* ; (b) *All things are lawfull* ; (c) *All are yours* ; elsewhere : and here, *Nothing to be refused*.

§. 21.

(a) Rom. 14.

20.

(b) 1 Cor. 10.

23.

(c) 1 Cor. 3. 22.

§. 22.

The second Position. Our Christian liberty equally respecteth the *using*, and the *not using* of any of *Gods creatures*. There is no Creature, but a Christian man by vertue of his *liberty*, as he may use it upon just occasion, so he may also upon just cause *refuse* it. (d) *All things are lawfull for me*, saith S. Paul, *but I will not be brought under the power of any thing*. Where he establisheth this *liberty* in both the parts of it : liberty to *use* the *Creatures*, or else they had not all been *lawfull* for him ; and yet liberty *not to use* them, or else he had been under the *power* of some of them. Whence it followeth, that all the *Creatures of God* stand in the nature of things *indifferent* : that is, such as may indifferently be either *used* or *not used*, according as the rules of *godly discretion*, *circumstances* duely considered, shall direct.

(d) 1 Cor. 6. 12

§. 23.

(e) 1 Cor. 8.

13.

The third Position. Our Christian liberty for the using or not using of the creature, may without prejudice admit of some *restraint* in the outward practice of it. *Ab illicitis semper, quandoque, & à licitis* ; I think it is S. *Gregorius* ; A Christian must never doe *unlawfull* ; nor yet alwayes, *lawfull* things. St. Paul had liberty to *eat flesh*, and he used that liberty, and ate flesh ; yet he knew there might be some cases, wherein to abridge himself of the use of that liberty so farr, as (e) *not to eat flesh whilst the world standeth*. But what those *Restraints* are, and how farr they may be admitted without prejudice done to that *liberty*, that we may the better understand, let us goe on to

§. 24.

a

D The fourth Position. Sobriety may and ought to restrain us in the outward practice of our *Christian liberty*. For our *Dyet* ; all fish, and flesh, and fowl, and fruits, and spices, are lawfull for us, as well as *Bread* and *herbs* : but may we therefore with thriftless *prodigality* and exquisite *not* fare deliciously and sumptuously every day, under pretence of *Christian liberty* ? Likewise for our *Apparel* ; all stuffs and colours, the richest silks, and furs, and dyes, are as lawfull for us, as cloth, and leather, and sheeps russet : *Christian liberty* extendeth as well to one as another. But doe we think that *liberty* will excuse our pride, and vanity, and excesse, if we ruffle it out in silks and scarlets, or otherwise in *stuff*, *colour*, or *fashion* unsuitably to our *years*, *sex*, *calling*, *estate* or *condition* ? In all other things of like nature ; in our *buildings*, in our *furniture*, in our *revenues*, in our *disports*, in our *recreations*, in our *society*, in our *Mariages*, in other things : we ought as well to consider, what in *Christian sobriety* is meet for us to doe ; as what in *Christian liberty* may be done. Scarce is there any one thing, wherein the *Devil* putteth

putteth flurs upon us more frequently, yea and more dangerously too, (because unsuspected) than in this very thing, in making us take the *uttermost* of our freedom in the use of *indifferent things*. It therefore concerneth us so much the more, to keep a *sober watch* over our selves and souls, in the use of Gods good *Creatures*: lest otherwise under the fair title and habit of *Christian liberty*, we yeeld our selves over to a *carnal licentiousnesse*.

§. 25.

(a) Mar. 5. 29.  
30.

The fifth position. As Sobriety: so Charity also may, and ought to restrain us in the outward exercise of our *Christian liberty*. Charity, I say, both to *our selves*, and *others*. First, to *ourselves*: for regular charity beginneth there. If we are to (a) cut off our *right hand*, and to pluck out the *right eye*, and to cast them both from us, when they *offend us*: much more then ought we to deny our selves the use of such outward *lawfull things*, as by experience we have *found*, or have otherwise cause to suspect to be hurtfull either to our *bodies*, or *souls*. So a man may, and should refrain from *meats*, which may endanger his *bodily health*: But how much more then from every thing, that may endanger the *health* of his *soul*? If thou findest thy self enflamed with *lust*, by dancing; if enraged with *choler* by game; if tempted to *covetousnesse*, *pride*, *uncleannesse*, *superstition*, *cruelty*, any sin, by reason of any of the *Creatures*: it is better for thee to make a covenant with thine *eyes* and *ears*, and *hands*, and *sences* (so far as thy *condition* and *calling* will warrant thee) not to have any thing to doe with such things: than by gratifying them therein, cast both thy self and them into hell. Better by our *voluntary abstinence*, to depart with some of our liberty unto the *Creatures*: than by our *voluntary transgression* forfeit *all*, and become the *Devils captives*.

§. 26.

(b) I Cor. 14.

26.

[c] I Cor. 10.

23.

(d) Rom. 14.

30.

(e) Ibid. vers.

21.

But Charity, though it begin at home, yet it will abroad; and not resting at *our selves*, reacheth to *our brethren* also: of whom we are to have a due *regard* in our use of the *Creatures*. An argument wherein St. Paul often enlargeth himself: as in Rom. 14. and I Cor. 8. the whole Chapters throughout, and in a great part of I Cor. 10. The resolution every where is, that (b) *all things be done to edification*; that things lawfull become (c) *inexpedient*, when they *offend* rather, than *edifie*: that though (d) *all things indeed are pure*, yet it is *evil* for that man which useth them with *offence*: that albeit *flesh* and *wine* and other things be lawfull, yet (e) *it is good neither to eat flesh, nor to drink wine, nor to doe any thing whereby a mans brother stumbleth, or is offended, or is made weak*. Hitherto appertaineth that great and difficult common-place of *scandal*, so much debated and disputed of by Divines. The *Questions* and *Cases* are manifold; not now to be rehearsed, much less resolved, in *particular*: But the *Position* is plain in the *general*, that in case of *scandal*, for our *weak brothers* sake,

A sake, we may, and sometimes ought, to abridge our selves of some part of our lawfull Liberty.

Besides these two, *Sobriety* and *Charity*, there is yet one restraint more, which ariseth from the duty we owe to our *Superiours*, and from the bond of *Civil obedience*: which if it had been by all men as freely admitted, as there is just cause it should, how happy had it been for the peace of this Church? Concerning it, let this be our *Sixth position*; The determination of *Superiours* may and ought to restrain us in the outward exercise of our *Christian liberty*. We must (a) *submit our selves to every Ordinance of man*, saith *S. Peter*, 1 *Pet.* 2. 13. and it is necessary we should doe so: for so is the will of God, *Ver.* 15. Neither is it against *Christian liberty* if we doe so; for we are still as free as before: rather if we doe not so, we *abuse our liberty for a cloak of maliciousnesse*, as it followeth there, *ver.* 16. And *St. Paul* telleth us we (b) *must needs be subject, not only for fear*, because the Magistrate (c) *carrieth not the sword in vain, but also for Conscience sake*, because (a) *the powers that are, are ordained of God*. This duty, so fully pressed and so uniformly by these two grand Apostles, is most apparent in *private societies*. In a family, the *Master*, or *Pater familias*, who is a kind of *petty Monarch* there, hath authority to prescribe to his *children* and *servants* in the use of those *indifferent things*; whereto yet they, as *Christians*, have as much liberty as he. The *servant*, though he be (e) *the Lords free-man*, yet is limited in his *diet*, *lodging*, *livery*, and many other things by his *Master*: and he is to submit himself to his Masters appointment in these things, though perhaps in his *private affection* he had rather his Master had appointed otherwise: and perhaps withall in his *private judgement*, doth verily think it fitter his Master should appoint otherwise. If any man under colour of *Christian liberty*, shall (f) *teach otherwise*, and exempt *servants* from the obedience of their *Masters* in such things: *S. Paul* in a holy indignation inveigheth against such a man, not without some bitterness, in the last Chapter of this Epistle, as one that is *proud*, and *knoweth nothing*, as he should doe, but *doateh about questions and strife of words*, &c. *ver.* 3, 5.

Now look what power the *Master* hath over his *servants* for the ordering of his family; no doubt the same at the least, if not much more, hath the *supreme Magistrate* over his *subjects*, for the peaceable ordering of the *Commonwealth*: the Magistrate being *Pater Patria*, as the Master is *Pater familias*. Whosoever then shall interpret the determinations of *Magistrates* in the use of the *Creatures* to be contrary to the liberty of a *Christian*: or under that colour shall exempt *inferiours* from their obedience to such determinations, he must blame *Saint Paul*; nay he must blame the *Holy Ghost*, and not us; if he hear from us that he is *proud*, and *knoweth nothing*,

§. 27.

(a) 1 *Pet.* 2. 13, 15, 16.(b) *Rom.* 13.(c) *Ibid.* *ver.*

4.

(d) *Ibid.* *ver.*

1.

(e) 1 *Cor.* 7. 32.(f) 1 *Tim.* 6. 3, 5.

§. 28.



(a) 1 Cor. 11.  
19.

§. 29.

\* Acts 15. 28,  
29.

§. 30.

thing, and doateh about unprofitable *Questions*. Surely, but that *experience* sheweth us it hath been so, and the *Scriptures* have foretold us that (a) it should be so: that there should be *differences*, and *sidings*, and *part-takings* in the Church: a man would wonder how it should ever sink into the hearts and heads of sober understanding men, to deny either the *power* in Superiours to *ordain*, or the *necessity* in Inferiours to *obey* Laws and constitutions, so restraining us in the use of the *Creatures*. A

Neither let any man cherish his ignorance herein: by conceiting, as if there were some difference to be made between *Civil* and *Ecclesiastical* Things, and Laws, and Persons in this behalf. The truth is, our *liberty* is equal in both: the *power* of Superiours for restraint equal in both, and the *necessity* of obedience in Inferiours equal to both. No man hath yet been able to shew, nor I think ever shall be, a real and substantial difference indeed, between them to make an inequality. But that still, as *civil Magistrates* have sometimes, for just politicke respects, *prohibited* some trades, and manufactures, and commodities, and enjoined other-some, and done well in both: so *Church-Governours* may upon good considerations, (say it be but for order and uniformities sake,) prescribe the *times*, *places*, *vestments*, *gestures*, and other *Ceremonial Circumstances* to be used in *Ecclesiastical* Offices and assemblies. As the Apostles in the first *Council* holden at Ierusalem in *Acts* 15. laid upon the Churches of the Gentiles for a time, a \* restraint from the *eating of blood*, and *things sacrificed to Idols*, and *strangled*. B C

Thus we see our *Christian liberty* unto the *Creatures*, may without prejudice admit of some *restraints* in the *outward exercise* of it: and namely from the three respects, of *Christian Sobriety*, of *Christian Charity*, and of *Christian Duty* and Obedience. But now in the comparing of these together; when there seemeth to be a repugnancy between one and another of them, there may be some difficulty: and the greatest difficulty, and which hath bred most trouble, is in comparing the cases of *scandal* and *disobedience* together, when there seemeth to be a repugnancy between *Charity* and *Duty*. As for example. Suppose in a thing which simply and in it self we may *lawfully* according to the *Liberty* we have in *Christ*, either use or forbear; *Charity* seemeth to lay restraint upon us one way, our *weak* brother expecting we should *forbear*, and *Duty* a quite contrary way, *Authority* requiring the *use*: in such a case what are we to doe? It is against *Charity* to offend a *brother*; and it is against *Duty*, to disobey a *superiour*. And yet something must be done: either we must *use*, or *not use*; *forbear*, or *not forbear*. For the untying of this knot, (which, if we will but lay things rightly together; hath not in it so much hardnesse as it seemeth to have;) let this be our *seventh Position*. In the use of the *Creatures*, and all E

A *indifferent things*, we ought to bear a greater regard to our *publike Governours*, than to our *private Brethren*; and be more carefull to obey them, than to *satisfie* these, if the same course will not in some mediocrity *satisfie* both. Alas, that our brethren who are contrary minded, would but with the spirit of sobriety admit *common Reason* to be umpire in this case: Alas, that they would but consider, what a world of *Contradictions* would follow upon the contrary *opinion*, and what a world of *confusions* upon the contrary *practice*. Say what can be said, in the behalf of a *Brother*; all the same, and more may be said for a *Governour*. For a *Governour* is a *Brother* too, and something more: and *Duty* is *Charity* too, and something more. If then I may not offend my *Brother*, then certainly not my *Governour*: because he is my *Brother* too, being a *man*, and a *Christian*, as well as the other is. And the same *Charity*, that bindeth me to *satisfie* another *Brother*, equally bindeth me to *satisfie* *this*. So that, if we goe no farther, but even to the common bond of *Charity*, and relation of *Brotherhood*; that maketh them *equal* at the least: and therefore no reason, why I should *satisfie* one that is but a *Private Brother*; rather than the *publike Magistrate*, who (that *publike respect* set aside) is my *Brother* also. When the Scales hang thus even, shall not the accession of (a) *Magistracy* to common *Brotherhood* in him, and of *Duty* to common *Charity* in me, be enough to cast it clear for the *Magistrate*? Shall a *servant* in a Family, rather than offend his fellow-servant, *disobey* his Master? And is not a *double scandal* against *Charity* and *Duty* both (for *Duty* implyeth *Charity*) greater than a *single scandal* against *Charity* alone? If private men will be offended at our *Obedience* to *publike Governours*; we can but be sorry for it: We (b) may not redeem their *offence* by our *disobedience*. He that *takeeth* offence where none is *given*, *sustaineth* a double person; and must answer for it, both as the *giver* and the *taker*. If offence be taken at us, there is no woe to us for it, if it doe not come by us; (c) *Woe to the man by whom the offence commeth*: and it doth not come by us, if we doe but what is our duty to doe. The *Rule* is certain and equitable; The respect of *private scandal* ceaseth, where *lawfull authority* determineth our *liberty*: and that *restraint* which proceedeth from *special Duty*, is of superiour reason to that which proceedeth but from *Common Charity*.

E Three *Moderatours* then of our *Christian liberty* to the *Creatures* we are to allow of; *Sobriety*, *Charity*, and *Duty*: unto every of which a just regard ought to be had. Neither need we fear, if we suffer *Sobriety* on one side, and *Charity* on another, and *Duty* on a third, thus to abridge us in the use of our *Christian liberty*; that by little and little it may be at length so pared away among them, that there may be little or nothing left of it. To remove this suspiti-

(a) Si tantopere cavenda sunt scandala parvulorum, quanto amplius praelatorum? Bernard. de Præcept. & disp.

(b) Prudentèr accuset qui hoc cogitat, scandalum scandalum non bene emendari. Qualis emendatio erit, si ut aliis scandalum tollas, alios scandalizas? Bern. de Præc. & disp.

(c) Mar. 8. 7.

(a) 1 Cor. 7. 23.

(b) Gal. 5. 13.

(c) Gal. 5. 1.

(d) Rom. 14.

(e) 1 Cor. 8. 8.

on; let this be our *Eighth* and last *Position*. No respect whatsoever can, or ought to diminish the *inward freedom* of the conscience to any of the Creatures. And this *inward freedom* is it, wherein especially consisteth our *Christian liberty* to the Creature. This *freedom* we are all bound to *maintain* to the utmost of our powers; and not to suffer our selves to be made (a) *the servants of men*, (otherwise than in (b) *serving one another by love*;) but to (c) *Stand fast in the liberty wherein Christ hath set us free*. Now this *liberty* consisteth in a certain *resolution* of judgement, and a certain *persuasion* of conscience arising thence, that *all the Creatures* of God are in themselves *lawfull*, and free for us either to *use* or *refuse*, as we shall see it expedient for us: and that neither *the use* nor *the forbearance* of them, doth of it self either *commend* or *discommend* us unto God; or any way either *please* him as a part of his *worship*, or *offend* him as a *transgression* of his Law. (d) *The kingdom of God is not meat and drink*, saith Saint Paul: (e) *Neither if we eat, are we the better; neither the worse, if we do not eat*; nor on the contrary. Now here is the wickednesse, and the usurpation of the *High Priest of Rome*; that he challengeth to himself a *spiritual power* over the *consciences* of men, which is the greatest *tyranny* that ever was, or can be exercised in the *world*: laying *impurity* upon the things he *forbiddeth*; and annexing *operative holinesse*, and power both *satisfactory*, and *meritorious*, to the things he *injoyneth*. Which usurpation, whosoever hateth not in him with a perfect hatred, is justly *unworthy* of, and shamefully *unthankfull* for, that *liberty* and *freedom*, which the blessed Son of God hath purchased for his Church.

§ 32.

But this *inward freedom* once established in our hearts; and our *consciences* fully persuaded thereof: let us thenceforth make no scruple to admit of such just *restraints* in the outward exercise of it, as *Christian Sobriety*, *Charity*, and *Duty* shall require. For we must know, that the *Liberty* of a Christian is *not* in *eating*, and *wearing*, and *doing*, *what* and *when*, and *where* and *how* he list; but in being assured that it is all one before God, (in the things themselves barely considered,) whether he *eat* or not eat, *wear* or not wear, *doe* or not doe, this or that: and that therefore, as he may upon just cause *eat* and *wear*, and *doe*; so he may upon just cause also refuse to *eat*, or *wear*, or *doe* this thing or that. Indeed otherwise, if we well consider it, it were but the *empty* name of liberty, without the thing: for how is it *liberty*, if a man be determinately bound the one way, and tied *ad alterum partem contradictionis* precisely: and not left *indifferent* and equal to either? If then the regards of *Sobriety*, *Charity*, or *Duty*, do not require a forbearance, thou knowest *every creature of God is good, and nothing to be refused*: thou hast thy *liberty* therefore, and mayest according to that *liberty* freely use that

Crea-



A *Creature*. But if any of those former respects require thou shouldst forbear; thou knowest that *the Creature still is good*, and as not to be refused, so not to be imposed: thou hast thy *liberty* therefore here, as before, and oughtest according to that *liberty*, freely to abstain from that *Creature*. Both in using and refusing, *the Conscience* is still free: and as well *the use* as *the refusal*, and as well *the refusal* as *the use*, doe equally and alike belong to the true *liberty* of a Christian.

We have seen now, what *liberty* God hath allowed us: and therein wee may see also his great goodnesse and bounty towards us, in making such a world of *Creatures*, and all of them good; [*Every Creature of God is good*]; and not envying us the free use of any of those good *Creatures*; [*Nothing to be refused*]. But where is our *Duty*, answerable to this *Bounty*? Where is our *thankfulness*, proportionable to such *receipts*? Let us not rejoyce too much in *the Creatures goodness*, nor glory too much in our *freedom* thereunto: unlesse there be in us, withall, a due care and conscience to perform *the Condition*, which God requireth in lieu thereof; neither can their *goodness* do us good, nor our *freedom* exempt us from *evil*. And that condition is, *the Duty of Thanksgiving*: expressed in the last clause of the verse [*If it be received with thanksgiving*]. Forget this *premise*, and we undoe all again, that we have hitherto done, and destroy all that we have already established concerning both *the goodness* of the *Creature*, and our *liberty* in the use thereof: for without *thanksgiving*, neither can we partake their *goodness*, nor use our own *liberty*, with comfort. Of this therefore in the next place: wherein *the weight* of the duty considered, together with our *backwardness* thereunto, if I shall spend the remainder of my time, and meditations; I hope my labour (by the  *blessing* of God, and your *prayers*;) shall not be unprofitable, and my purpose therein shall find, if not *allowance* in your judgements, at least in your *Charity Excuse*. To speak of which *Duty of thanksgiving* in the full extent, and by way of common place; were to enter into a spacious field, indeed a very sea of matter without bottom. For mine own ease therefore and yours, I shall confine my self to that branch of it, which is most immediately pertinent to my *Text*, viz. that tribute of *Thanks*, which we owe unto God for the free use of his *good Creatures*: forbearing to meddle with the other branches thereof, otherwise than as they fall within the reach of this, by way either of *Proportion* or *Inference*.

E And first we are to know, that by *Thanksgiving* in my *Text* is not meant only that *subsequent* act, whereby we render unto God *praise* and *thanks* for the *Creature*, after we have received it, and enjoyed the benefit of it; which yet is most properly *Thanksgiving*: but we are to extend the word farther, even to those *prece-*

(a) Verſ. 5. hic.

(b) Luke 22.  
17, 19.(c) 1 Cor. 11.  
24.

(d) Mat. 26. 27.

(e) Mark 14.  
22, 23.

(f) Mat. 15. 36.

Mark 8. 6.

John 6. 11.

Acts 27. 35.

(g) Mat. 14. 19.

Mark 6. 41.

Luke 9. 16.

(h) See Caſaub.  
exercit. 16. in  
Baron. ſett. 33.ευχαρις η βασι  
ευλογη βασι

5. 35.

(i) 1 Cor. 10.  
30.(k) Mat. 14. 19.  
and 15. 36.(l) Mark 6. 41.  
and 8. 6.

(m) Luk. 9. 16.

(n) Joh. 6. 8.

dent acts of *prayer* and *Benediction*, whereby we beſeech God to give his bleſſing to the *Creature*, and to ſanctifie the uſe of it to us. For what in this verſe is called *Thankſgiving*, is in the next verſe comprehended under the name of (a) *Prayer*. And we ſhall accordingly find in the Scriptures elſewhere, the words *ευλογία*, and *ευχαρις*, the one whereof ſignifieth properly *Bleſſing*, the other *Thankſgiving*, uſed oftentimes promiſcuouſly the one for the other. The *bleſſing* which our bleſſed Saviour Jeſus Chriſt uſed at the conſecration of the *Sacramental bread*, (b) S. *Luke* and (c) S. *Paul* expreſſe by the word *ευχαρις*: (d) S. *Matth.* and (e) S. *Mark*, by *ευλογητας*. And the *Prayer* of bleſſing, uſed before the eating of *common bread*, is by (f) every of the *four Evangeliſts* in ſome places deſcribed by the word *ευχαρις*: And by *three* of them in other ſome places, by *ευλογην*. And the name (b) *ευλογία* is ſometimes found in the writings of the *Ancients*, for the *Sacrament of the Lords Supper*; the more uſual name whereof is *ευχαρις*, or the *holy Eucharist*. And we in our ordinary manner of ſpeech, call as well the *Bleſſing before meat*, as the *Thankſgiving after*, by the common name of *Grace*, or ſaying of *Grace*. Both theſe then together, *Grace before meat*, and *Grace after meat*; a *Sacrifice of Prayer* before we uſe any of the good *Creatures* of God, and a *Sacrifice of Praise* after we have uſed them; the *Bleſſing* wherewith we bleſſe the *Creature* in the *Name of God*, and the *Bleſſing* wherewith we bleſſe the *Name of God* for the *Creature*: both theſe I ſay together, is the juſt extent of that *Thankſgiving*, whereof my *Text* ſpeaketh, and we are now to entreat.

Concerning *Meats* and *Drinks*, unto which our Apoſtle hath ſpecial reference in this whole paſſage: this duty of *Thankſgiving*, hath been ever held ſo congruous to the partaking thereof, that long and ancient cuſtome hath eſtabliſhed it in the common practice of *Chriſtians*; not only with *inward thankfulneſſe* of heart to recount and acknowledge *Gods goodneſſe* to them therein, but alſo *outwardly* to expreſſe the ſame in a vocal ſolemn form of *Bleſſing* or *Thankſgiving*, that which we call *Grace*, or ſaying of *Grace*. Which very phraſes, whether or no they have ground, (as to me it ſeemeth they have,) from thoſe words of our Apoſtle, 1 Cor. 10. (i) (For if I by *Grace* be a partaker, why am I evil ſpoken of, for that for which I give thanks.) I ſay, howſoever it be with the *phraſe*; ſure we are the thing it ſelf hath ſufficient ground from the examples of *Chriſt*, and of his holy Apoſtles. From whom, the cuſtome of *giving Thanks* at meals, ſeemeth to have been derived, throughout all ſucceeding ages, even to us. Of *Chriſt* himſelf we read often, and in every of the *Evangelists*, that he bleſſed and gave thanks in the name of himſelf and the people, before meat; in the 14. and 15. of (k) *Matthew*, in 6. and 8. of (l) *Mark*, in 9. of (m) *Luke*, and in 6. of (n) *John*. And in *Matthew*

A *them 26. that after meat also, when Supper was ended, he and his Disciples (a) sang an hymne, before they departed the room. And S. Luke relateth of S. Paul, Acts 27. when he and his company in the ship, who were well toward 300 persons, were to refresh themselves with food after a long fast, that he took bread, and first (b) Gave thanks to God in the presence of them all, and then after brake it, and began to eat: yea S. Paul himself so speaketh of it, Rom. 14. as of the known practice of the Church among Christians of all sorts, Weak, and Strong. He that was strong in the faith, and knew the liberty he had in Christ to eat indifferently of all kinds of meats,*  
 B *flesh as well as herbs; did eat of all indifferently, and gave God thanks for all. The weak Christian too, who made scruple of some kinds of flesh or other meats, and contented himself with herbs and such like things, yet gave God thanks for his herbs, and for whatsoever else he durst eat. (c) He that eateth, eateth to the Lord*  
 C *(saith he there, at verse 6.) for he giveth God thanks: and he that eateth not, to the Lord he eateth not, and giveth God thanks too. Notwithstanding they differed in their judgements and opinions, and consequently in their practice, concerning the lawfull or unlawfull use of some meats: yet they consented most sweetly, and agreed both in their judgement and practice, in the performance of this religious service of Thanksgiving.*

(a) *Memorabilia*  
 1st. Mat. 26.  
 30.

(b) Acts 27.  
 35.

(c) Rom. 14. 6.

So then *giving of Thanks for our meats and drinks before and after meales, in an outward and audible form, is an ancient, a commendable, an Apostolical, a Christian practice: ordinarily requisite as an outward testimony of the inward thankfulness of the heart; and therefore not to be omitted ordinarily, neither but in some few cases. There being the like necessity of this duty, in regard of inward thankfulness, as there is of vocal prayer, in regard of inward Devotion; and of outward Confession, in regard of inward belief: and look what exceptions those other outward duties may admit; the very same, mutandis mutatis, and in their proportion, are to be admitted here. But not only meats and drinks, but every other good Creature also of God, whereof we may have use, ought to be received with a due measure of thankfulness. And if in these things also, so often as in good discretion it may seem expedient for the advancing of Gods glory, the benefiting of his Church, or the quickning of our own Devotion, we shall make some outward and sensible expression of the thankfulness of our hearts for them: we shall therein do an acceptable service unto God, and comfortable to our own souls. For, for this cause God instituted of old among his own people, divers solemn feasts and sacrifices, together with the Sanctifying of the first fruits, and of the first born, and divers other ordinances of that nature: as on the other side to be fit remembrancers unto them of their duty of thankfulness; so to be as well good testimonies, and fit expressions of their performance of that duty.*

S. 36.

But



§. 37.

(a) Col. 3. 17.

(b) Phil. 4. 6.

(c) Psal. 103.  
1, 2.

But if not alwayes, the outward manifestation thereof; yet God ever expecteth at least the true and inward thankfulness of the heart, for the use of his good creatures. (a) whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him, Col. 3. (b) Be carefull for nothing: but in every thing by prayer and supplication with thanksgiving, let your request be made known unto God, Phil. 4. (c) Bless the Lord, O my soul, (saith David in Psal. 103.) and all that is within me, praise his holy name; Praise the Lord, O my soul, and forget not all his benefits. Forget not all his benefits: as much as to say, by an ordinary Hebraism, forget not any of all his benefits. He summoneth all that is in him, to bless God for all he hath from him: he thought it was necessary for him, not to receive any of the good Creatures of God, without Thanksgiving. Which necessity of Thanksgiving will yet more appear; if we consider it, either as an act of Justice, or as an act of Religion: as it is indeed and truly both.

§. 38.

(d) Cic. 2. de  
invent. 13.  
& 36.(e) Quid tam  
contra officium,  
quam non red-  
dere quod ac-  
ceperis? Am-  
bro. 1. Offi. 31.  
Nullum offi-  
cium esse enda  
gratia magis  
necessarium est.  
Cic. 1. de Offi.(f) Erunt ho-  
micide, tyran-  
ni, fures, adul-  
teri, raptores,  
sacrilegi, pro-  
ditores: infra  
ista omnia in-  
gratus est.Senec. 1. de  
benef. 10.(g) Non solum  
is gratus debet  
esse, qui accepit  
beneficium; ve-  
rum etiam is,  
cui potestas ac-  
cipiendi fuit.  
Cic. de Pro-  
vinc. Consul.  
Tamen teneor do-  
no, quam si de-  
mittar onustus.Horat. 1.  
Epist. 7.

It is first, an Act of Justice. The very law of Nature, which containeth the first seeds and principles of Justice, bindeth every man that receiveth a benefit, to a thankfull acknowledgement of it first, and then withall (ability and opportunity supposed,) to some kind of retribution. The best Philosophers therefore make gratitude (d) a branch of the Law of Nature; and so account of it as of a thing, than which there is (e) not any office of vertue more necessary: as nor any thing on the contrary more detestable, than Ingratitude. You cannot lay a (f) fouler imputation upon a man, nor by any accusations in the world render him more odious to the opinions of all men; than by charging him with unthankfulness. Ingratam dicas, omnia dixeris: do but say, he is an unthankfull wretch; you need say no more, you can say no worse, by any mortal creature. Verily, every benefit carrieth with it the force of an obligation; and we all confesse it: if we receive but some small kindness from another, we can readily and complementally protest our selves much bound to him for it. Indeed when we say so; we often speak it but of course, and think it not: but yet when we do so; we speak more truth than we are aware of. For, if it be in truth a kindness in him, we are in truth and equity bound to him thereby. The common saying is not without ground, Qui beneficium accepit, libertatem vendidit. Some men therefore refuse kindnesses and courtesies at other mens hands; because forsooth they will not be beholden to them. Which though it be a perverse and unjust course, and indeed a high degree of unthankfulness, (for there is unthankfulness, as well in (g) not accepting a kind offer, as in not requiting a good turn;) and therefore also a high degree of folly, (for it is a foolish thing for a man, out of the bare fear of unthankfulness one way, to become wilfully unthankfull another?) though I say, it be a fond and perverse course in

- A in them : yet it argueth withall in them a strong apprehension of the equity of that principle of *Nature* and *Justice*, which bindeth men that receive benefits, *ad aris apz*, to a necessity of *requital* and retribution. Truth it is ; to God our heavenly Father first, and then to our earthly (a) *Parents*, none of us can *reddere paria* : none is able to make a *full requital* to either of them ; especially not to God. But that freeth us not from the debt of *thankfulness*, as not to our *Parents*, so neither to God : it rather bindeth us the faster thereunto. The same *Law of Nature*, which teacheth us to *requite* a good turn to the uttermost, where there is wherewithall to do it, and
- B withall a fair opportunity offered ; teacheth us where there wanteth either *ability* or *opportunity*, to endeavour by the best convenient means we can to testify at least the *thankfulness* of our hearts, and our unfeigned *desires* of requital. Which (b) *desire* and *endeavour*, if every ingenuous man, and our earthly *Parents*, do accept of, where they find it, as of the deed it felt : can we doubt of (c) God's acceptance of our unfeigned desire herein, though infinitely and without all proportion short of a *just requital* and retribution : *David* knew right well, that when a man hath done all he can, he is but (d) *an unprofitable servant*, and (e) *cannot be profitable unto God*.
- C as he that is wise may be profitable to himself and his neighbours ; and that (f) his goodnesse, though it might be pleasurable to the *Saints* that are on the earth, yet it could not extend unto the Lord. All this he knew : and yet knowing withall that God accepteth the will for the deed, and the desire for the performance ; he doubted not to raise up his language to that key, in *Psal.* 116. *Quid retribuam ?* What requital shall I make ? What shall I render unto the Lord, for all his benefits towards me ? I will take the Cup of salvation, and call upon the Name of the Lord. This thankfull heart he knew God valued as a *Sacrifice* : nay, (g) preferred before *Sacrifices*. For having rejected them at *Verse* 8. (h) [ *I will not reprove thee for thy sacrifices, &c.* ] He exacteth this at *Vers.* 14. of *Psal.* 50. [ *Offer unto God thanksgiving, &c.* ] God respecteth not so much the *Cakes* out of our stalls, or the fruits from off our grounds : as these (i) *Vitulos labiorum*, these calves of our lips, as the Prophet ; and these (k) *Fructus labiorum*, these fruits of our lips, as the Apostle calleth them. [ *Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his Name, Heb. 13.* ] More than this, in his Mercy he will not desire : lesse than this, in all reason we cannot give. *Thankfulness* is an *Act of Justice* : we are unjust, if we receive his
- E good Creatures, and not return him thanks for them.

(a) Sirac. 7. 28.

(b) In beneficio reddendo, plus animus, quam verus operis effectus magisque respondeat benevolentie, quam possibilitas referendi munus. Ambrosius, de Gen. 32.

(c) Ut desint vires, tamen est laudanda voluntas. Hac ego contentos aut non esse Deos. Ovid. de Pen.

(d) Luk. 17. 10.

(e) Job 22. 7.

(f) Psal. 133.

Nulla ex nobis utilitas Deo speranda est.

Senec. 4. de ben. cap. 3.

Nec ille collato ceter, nec nos ei quicquam conferre possumus.

Ibid. cap. 9.

(g) Psal. 116.

12. 17.

(h) πλὴν τούτου, ὡς τίς ποσὶν οἱ θεοὶ τοῖς δικαίοις

τὸ δὲ δικαίους

τὸ δὲ δικαίους

τὸ δὲ δικαίους

τὸ δὲ δικαίους

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ἐκαστὸν ἑαυτοῦ. Xpo. 1. 2. 3. 4. (i) Psalm 50. 8, 14. (k) Osee 14. 2. (l) Heb. 13. 15.

It is not only an *Act of Justice* : it is an act of *Religion* too ; and a branch of that service whereby we do God worship and honour.

(a) who

S. 39.

(a) Psal. 50. 23.

(b) 1 Sam. 2. 30.

(c) Ver. 5. hic.

S. 40.

(d) Deut. 8. 3.  
Matth. 4. 4.

(e) Psal. 104. 15.

(f) Psal. 33. 9.

(g) Heb. 1. 3.

(a) *who so offereth praise, he honoureth me*, Psal. 50. ver. last. Now look what *honour* we give unto God, it all redoundeth to our selves at the last with plentiful advantage; (b) [*Them that honour me, I will honour*, 1 Sam. 2.] Here then is the fruit of this religious Act of *thanksgiving*; that it *sanctifieth* unto us the use of the good *Creatures* of God, which is the very reason Saint Paul giveth of this present speech in the next verse. *Every Creature of God is Good*, saith he here, *and nothing to be refused, if it be received with Thanksgiving*: for, saith he there, (c) *it is sanctified by the word of God, and prayer*. Understand not by the word of God there, his written word, or the *Scriptures*; as some yet give the sense, not without violence to the words, though the thing they say be true: but, more both naturally to the construction of the words, and pertinently to the drift & scope of our Apostle therein, understand rather the word of his eternal counsell and decree, and of his power and providence, whereby he ordaineth and commandeth his *Creatures* in there several kinds, to afford us such service & comforts, as he hath thought good. Which *sanctifying* of the *Creatures* by the word of Gods decree and providence, implyeth two things: the *own*, respecting the *Creatures*, that they do their *kindly office* to us; the *other*, respecting us, that we reap *holy comfort* from them. For the plainer understanding of both which, instance shall be given in the *Creatures* appointed for our *nourishment*: and what shall be said of them, we may conceive of, and apply unto, every other *Creature* in the proper kind thereof.

First then, the *Creatures* appointed for food are *sanctified by the word of God*; when together with the *Creatures*, he giveth his  *blessing*, to go along with it: by his powerfull word, *Commanding* it, and by that command *enabling* it, to feed us. Which is the true meaning of that speech in Deut. 8. alleged by our Saviour against the Tempter, (d) [*Man liveth not by bread only, but by every word that proceedeth out of the mouth of God.*] Alas, what is *Bread* to nourish us without his word? unless he say the word, and command the *Bread* to do it, there is no more sap or strength in *Bread*, than in *stones*. The power and nutritive vertue which the *Bread* hath, it hath from his decrees, because the word is already gone out of his mouth, that (e) *bread* should *strengthen mans heart*. As in the first *Creation*, when the *Creatures* were produced in *actu primo*, had their beings given them, and natural powers and faculties bestowed on them, all that was done by the word of Gods powerfull decree, (f) [*He spake the word, and they were made; he commanded, and they were Created.*] So in all their operations in *actu secundo*, when they do at any time exercise those natural faculties, and doe those *Offices* for which they were created; all this is still done, by the same powerfull word and decree of God, (g) [*He upholdeth all things by the word of his power.*] As we read of *bread*, so we often



A often read in the Scriptures of (a) *the staff of bread*: God sometimes threatneth he will *break the staff of bread*. What is that? *Bread* indeed is *the staff* of our strength; it is the very stay and prop of our lives: if God break this *staff*, and deny us *bread*, we are gone. But that is not all, *bread* is our *staff*: but what is the *staff of bread*? Verily, *the word of God*, blessing our *bread*, and commanding it to feed us, is *the staff* of this *staff*: sustaining that vertue in *the bread*, whereby it sustaineth us. If God break this *staff of bread*, if he withdraw his *blessing* from *the bread*, if by his countermaund he inhibit or restrain the vertue of *the bread*; we are as far to seek *with bread*, as *without* it. If *sanctified* with Gods word of blessing; a little *pulse* (b) and *water*, hard and homely fare shall feed Dannel as *fresh*, and *fat*, and *fair*, as the Kings dainties shall his Companions: a (c) *cake* and a *cruse of water*, shall suffice Eliab nourishment enough to walk in the strength hereof *forty daies and nights*: a few (d) *lost loaves* and *small fishes* shall multiply to the satisfying of *many thousands*, eat while they will. But if Gods word and *Blessing* be wanting; (e) *the lean* King may eat up the *Fat*, and be as thin, and hollow, and ill-liking as before: and we may, as the Prophet Haggai speaketh, (f) *eat much and not have enough, drink our fills and not be filled*.

C This first degree of the Creatures *sanctification* by the word of God, is a *common and ordinary* blessing upon the *Creatures*; whereof, as of the (g) *light* and *dew* of Heaven, the *wicked* partake as well as the *godly*, and the *thankless* as the *thankfull*. But there is a *second degree* also, beyond this; which is *proper* and peculiar to the *godly*. And that is, when God not only by the word of his Power bestoweth a *blessing* upon the *Creature*: but also causeth the *echo* of that word to found in our hearts by the *voice* of his *Holy spirit*, and giveth us a sensible taste of his *goodness* to us therein: D *filling our hearts* not only (b) *with that joy and gladness*, which ariseth from the experience of the *effect*, viz. the refreshing of our natural strength, but also *joy and gladness* more spiritual and sublime than that, arising from the contemplation of the *prime cause*, viz. the favour of God towards us in the face of his Son; that which David calleth the (i) *light of his countenance*. For as it is the *kind welcome* at a Friends Table, that maketh the *cheer good*, rather than the quaintness or variety of the dishes, (k) (*Super omnia cultus Accessere bonis*;) so as that (l) *a dinner of green herbs* with love and kindness, is *better entertainment* than a *stalled Oxe* with bad looks: so the *light of Gods favourable countenance*, shining upon us through these things, is it, which (m) *putteth more true gladness into our hearts*; than doth the *corn*, and the *wine*, and the *oyle* themselves, or any other outward thing that we do or can partake. Now this sanctified and holy and comfortable use of the *Creatures*, ariseth also from the word of Gods *decree*; even as the former de-

(a) Levit. 26.  
26.  
Psa 105. 16.  
Ezek. 4. 16.  
Firmamentum  
panis. Vulg.

(b) Dan. 1. 12,  
15.

(c) 3 Kin. 19.  
6, 8.

(d) Joh. 6. 9,  
12.

(e) Gen. 41.  
20, 21.

(f) Agg. 1. 6.  
5. 41.

(g) Matth. 5.  
45.

(b) Acts 14. 17.

(i) Psa. 4. 6.

(k) Ovid. Me-  
tamo. ph. 8.  
(l) Psa. 15. 17.

(m) Psa. 4.  
6, 7.

[a] 1 Cor. 15.

45.

[b] Gen. 3. 17.

[c] Heb. 12.

23.

[d] Deut. 21.

17.

[e] Rom. 4. 13.

[f] 1 Cor. 3.

22, 23.

[g] Vers. 3.

hic.

[h] See before

S. 14.

[i] Tit. 1. 15.

[k] Sincerum

est nisi vas,

quodcumque in-

fundus accipit.

Horat. 1 Epist.

2.

[l] Fide puri-

ficans corda.

Acts 15. 9.

S. 14.

gree did : but not from the same decree. That former issued from the decree of common providence; and so belonged unto all, as that Providence is common to all. But this later degree proceedeth from that special word of Gods decree, whereby for the merits of Christ Jesus, (a) the second Adam, he removeth from the Creature that (b) curse, wherein it was wrapped through the sin of the first Adam. And in this the wicked have no portion; as being out of Christ: so as they cannot partake of Gods Creatures, with any solid or sound comfort; and so the Creatures remain, (in this degree) unsanctified unto them. For this reason, the Scriptures stile the (c) Faithfull Primogenitos, the first born; as to whom belongeth (d) a double portion: and (e) *Heredes mundi*, heirs of the world; as if none but they had any good right thereunto. And S. Paul deriveth our Title to the Creatures, from God, but by Christ; (f) [*All things are yours, and you are Christs, and Christ is Gods:*] As if these things were none of theirs, who are none of Christs. And in the verse before my Text, he saith of meats, that (g) *God hath created them to be received with thanksgiving of them which believe, and know the truth*: as if those that wanted faith and saving knowledge, did but usurp the bread they eat. And indeed it is certain, the wicked have not right to the Creatures of God, in such ample sort, as the Godly have. A kind of Right they have, and we may not deny it them; given them by Gods unchangeable ordinance at the Creation: which being a branch of that part of Gods Image in man, which was of natural and not of supernatural grace, might be, and was foulely defaced by sin; but was not, neither could be wholly lost, as hath been (h) already in part declared. A Right then they have: but such a right, as reaching barely to the use, cannot afford unto the user true comfort, or sound peace of Conscience, in such use, of the Creatures. For, though nothing be in, and of it self unclean; for Every Creature of God is good: yet to them that are unclean, *ex accidenti* every Creature is unclean and polluted, because it is not thus sanctified unto them by the word of God. And the very true cause of all this, is the impurity of their hearts, by reason of unbelief. The Holy Ghost exprestly assigneth this cause, (i) *To the pure all things are pure: but to them that are defiled and unbelieving is nothing pure: but even their mind and Conscience is defiled*. As a (k) *nasty Vessel* sowreth all that is put into it: so a Conscience not (l) purified by faith, casteth pollution upon the best of Gods Creatures.

But what is all this to the Text, may some say: or what to the point? What is all this to the Duty of Thanksgiving? Much every manner of way: or else blame Saint Paul of impertinency; whose discourse should be incoherent and unjoynted, if what I have now last said were beside the Text. For since the sanctification of the Creature to our use, dependeth upon the powerfull and good word

A word of God, blessing it unto us : that duty must needs be necessary to a sanctified use of the *Creature*, without which we can have no fair assurance unto our consciences, that that word of blessing is proceeded out of the mouth of God. And such is this duty of *Thanksgiving* : appointed by God, as the ordinary *meanes*, and proper *instrument*, to procure that word of blessing from him. When we have performed this sincerely and faithfully ; our hearts may then, with a most cheerfull, but yet humble confidence, say *Amen*, *So be it* : in full assurance that God will joyn his *Fiat* to ours ; Crown our *Amen* with his ; and to our *So be it* of Faith and Hope, adde his of Power and Command : blessing his *Creatures* unto us, when we blesse him for them ; and sanctifying their use to our comfort, when we magnifie his goodnesse for the receipt. You see therefore how, as unseparable and undivided companions, the Apostle joyneth these two together : the one, as the *Cause*, the other, as the *Meanes* of the *Creatures* sanctification : [ *It is sanctified by the word of God, and Prayer* : ] By the word of Gods powerfull decree, as the sole efficient, and sufficient *Cause* : and by the Prayer of *Thanksgiving* ( for such Prayer he meaneth, as either hath *Thanksgiving* joyned with it, or else is a part of *Thanksgiving*, or *Thanksing* a part of it : ) by Prayer I say and *Thanksgiving*, as the proper *Meanes* to obtain it. This is the blessed effect of *Thanksgiving*, as it is an *Act of Religion*. And thus you have heard two grand *Reasons*, concluding the necessity of *Thanksgiving* unto God, in the receiving and using of his good *Creatures*. The one, considering it as an *Act of Justice* : because it is in the only acceptable discharge of that obligation of debt, wherein we stand bound unto God for the free use of so many good *Creatures*. The Other, considering it is an *Act of Religion* : because it is the most proper and convenient *means* to procure from the mouth of God a word of *Blessing*, to sanctifie the *Creatures* to the uses of our lives, & to the comfort of our consciences. This *Thanksgiving* being an Act both of *Justice* & *Religion* : whensoever we either receive or use any good *Creature* of God ; without this, we are unjust in the Receipt, and in the Use *prophane*. It is now high time, we should from the premises infer something for our farther use and Edification.

And the first *Inference* may be, shall I say for *Triall* ; or may I not rather say, for *Conviction* ? since we shall learn thereby, not so much to examine our *Thankfulness*, how true it is ; as to discover our *unthankfulness*, how foule it is. And how should that discovery cast us down to a deep condemnation of our selves for so much both *Unjustice* and *Prophaneness*, when we shall find our selves guilty of so many failings in the performance of such a necessary Duty both of *Justice* and *Religion* ? But we cannot abide to hear on this ear : We *unthankfull* to God ? far be that from us : we scarce ever speak of any thing we have, or have



[a] usu quodam magis quam sensu vel affectu, personae in ore multorum gratiarum effusionem advertere est. Bern. in Cant. serm. 13.

done, or suffered; but we send it in clause after it, *I thank God for it*. And how are we *unthankfull*, seeing we do thus? It is a true saying, which one saith; *Thanking of God*, is a thing *all men* doe, and yet *none* doe, as they should. It is often *in udo*, but seldom *in imo*: it swimmeth often upon the tip of our *tongues*, but seldom sinketh into the bottoeme of our *hearts*. *I thank God for it*, is, as many use it, rather a (a) *By-word*, than a *Thanksgiving*: so far from being an acceptable *service* to God, and a magnifying of *his name*; that it is rather it self a grievous *sin*, and a taking of *his holy name* in vain. But if we will consider duely and aright, not so much how *near* we draw unto God with our *lips*, as how far our *hearts* are from him when we say so: we shall see what small reason we have, upon such a slender *lip-labour* to think our selves discharged either of the *bond* of thankfulness, or from the *sin* of unthankfulness. *Quid verba audiam, facta cum videam!* Though we say, *I thank God*, a thousand and a thousand times over, yet if in our Deeds, we bewray foul *unthankfulness* unto him, it is but *Protestatio contraria facto*: and we doe thereby but make our selves the greater and deeper lyers.

S. 44.

Every *sin* is spacious and diffused, and spreadeth into a number of branches: this of *Ingratitude* not least. Yet we will do our best to reduce all that multitude to some few principal branches. There are required unto true Thankfulness three things; *Recognition*, *Estimation*, *Retribution*. He that hath received a benefit from another, he ought *first*, faithfully to *acknowledge* it; *secondly*, to *value* it worthily; *thirdly*, to endeavour really to *requite* it. And who so faileth in any of these, is (so far as he faileth) *unthankfull* more or less. And do not some of us fail in all; and doe not all of us fail in some of these? For our more assured, whether *Examination*, or *Conviction*; let us a little consider how we have and do behave our selves in each of the *three* respects; In every of which, we will instance but in *two* kinds; and so we shall have *six degrees* of *Ingratitude*: still holding our selves as close as we can to the present point, concerning our *Thankfulness* or *Unthankfulness*, as it respecteth the *use* we have of, and the *benefit* we have from, the *good Creatures* of God.

S. 45.

And *first*, we fail in our *Recognition*, and in the due acknowledgement of *Gods blessings*. And therein *first*, and let that be the *first degree* of our *unthankfulness*; in letting so many *blessings* of his slip by us, without any *regard*, or so much as *notice* taken of them: Whereas *knowledge* must ever go before *acknowledgement*, and *Apprehension* before *Confession*. There is a twofold *Confession* to be made unto God: the (b) *one* of our *sinnes*; the *other*, of

[b] Confessio

gemina est: aut Peccati, aut Laudis. Aug. exp. 2. in Ps. 29. ἡ τῶν ἁμαρτιῶν ἀναγνώρισις καὶ τῶν χάριτων ἀναγνώρισις. Chrysost. in Psal. 93.

his

A his goodnes. That belongeth to *Repentance*; this to *Thankfulness*. Both of them consist in an *Acknowledgement*: and in both, the acknowledgement is most *faithfull*, when it is most *punctual*: and in both, we come to make default, for want of taking such *particular information*, as we ought, and might. In our *Repentance*, we content our selves commonly with a *general Confession* of our *sins*: or at the most, possibly sometimes make acknowledgement of some one or a few *grosser falls*, which gall our Consciences, or which the world cryeth shame of: and if we doe that, we think we have made an excellent *Confession*. So in our *Thanksgivings*,  
 B ordinarily we content our selves with a *general acknowledgement*, of Gods goodnes and mercies to us; or sometimes possibly recount some one or a few notable and (a) *eminent favours*, such as most affect us, or whereof the world taketh notice: and this is all we do. But we do indeed in both these, deal unfaithfully with God, and with our own souls. If we desire to shew our selves truly *penitent*, we should take knowledge (so far as possibly we could) of *all our sins*, small and great (at least the several *species* and kinds of them, for the *individuals* are infinite:) and bring them all before GOD in the *Confession of Repentance*. And  
 C if we desired to shew our selves truly *thankfull*; we should take notice (so far as possibly we could, and in the *species* at least,) of *all Gods blessings*, small and great; and bring them all before him in the *Confession of praise*. We should even (b) *Colligere fragmenta*, gather up the very *broken meats*; and let nothing be lost, those (c) *small petty blessings*, as we account them, and as we think, scarce worth the observation. Did we so: how many *baskets full* might be taken up, which we daily suffer to fall to the ground, and be lost? Like *Swine* under the *Oaks*, we grouze up the *Akecornes*, and snout about for more, and eat them  
 D too, and when we have done, lye wroting, and thrusting our noses in the earth for more: but never lift up so much as half an eye, to the *tree* that shed them. Every *crum* we put in our *mouths*, every *drop* wherewith we coole our *tongues*, the very *ayre* we continually breath in and out through our *throats* and *nostrils*, a thousand other such things whereof the very *commonness* taketh away the *observation*, we receive from his fullness: and many of these are renewed every *morning*, and some of these are renewed every *minute*: And yet how seldome doe we so much as  
 E take notice of many of these things? How justly might that complaint with GOD maketh against the *unthankfull Israelites*, be taken up against us? (d) *The Ox knoweth his Owner, and the Ass his Masters crib: but Israel doth not know, my people doth not consider.*

The second degree of our Unthankfullness to God, and that also for want of faithfull *Acknowledgement*, is: in ascribing the good things

[a] Beneficia quaedam magnitudo non patitur excidere: sed numero plura, & temporibus diversis effluunt. Senec. 3. de beneficiis. 5.

[b] Ioh. 6. 12.

[c] Colligere fragmenta, ne pereant, id est nec minima beneficia obliviscer. Bernard in Cant. serm. 5. 1.

[d] Esay. 1. 3.

things he hath given us to our own *desires*, or *indearours*, or to any other thing or Creature, either in part or in whole, but only to him. Such things indeed we have, and we know it too (perhaps but too well) but we *bestirred* our selves for them, we *beat* our brains for them, we *got* them out of the fire, and *sweat* for them; we may thank our *good friends*, or we may thank our *good selves* for them. Thus doe we (a) *Sacrifice unto our own nets, and burn incense to our drag, as if by them our portion were sat, and our meat plenteous.* And as (b) *Pilate mingled the blood of the Galileans with their own sacrifices*: so into these spiritual (c) *Sacrifices of Thanksgiving*, which we offer unto GOD, we infuse a quantity of *our own* swinke and sweat, of *our own* wit and fore-cast, of *our own* power and friends, still some one thing or other of *our own*; and so rob God, if not of all, yet of so much of his honour. This kind of *unthankfulness* God both fore-saw and forbad in his own people, *Deu. 8.* warning them to take heed; verse 17. *left when they abounded in all plenty and prosperity, (d) They should forget the Lord, and say in their hearts, my power and the might of my hand hath gotten me this wealth.* The very laying or thinking of this was a forgetting of God. (e) *But (saith Moses there) Thou shalt remember the Lord thy God: for it is hee that giveth thee power to get wealth, &c.* The whole Chapter is none other but a *warn-word* against unthankfulness. All (f) *glorifying* in our selves, all vain *boasting* of the gifts of God, or *bearing* our selves high upon any of his blessings, is a kind of *smothering* of the receipt; and argueth in us a kind of loathness to make a free *acknowledgement* of the Givers bounty: and so is tainted with a spice of *unthankfulness* in this degree. (g) *If thou didst receive it; why dost thou glory, as if thou hadst not received it?* saith my Apostle elsewhere. He that *glorifieth* in that, for which hee *even giveth thanks*; doth by that *glorying*, as much as he dareth, reverse his *thanks*. The *Pharisee*, who (h) *thanked God* he was not like other men; did even then, and by those very *thanks*, but bewray his own wretched *unthankfulness*.

Besides a *faithfull Recognition*, in freely *acknowledging* the benefit received; there is required unto thankfulness a *just Estimation* of the benefit, in *valuing* it, as it deserveth: Wherein we make default, if either we *value it not at all*, or *under value it*. The *third Degree* then of our *Ingratitude* unto God, is the *Forgetfulness* of his benefits. When we so easily (i) *forget* them, it is a sign we *set nought* by them. Every man readily *remembreth* those things, he *maketh any reckoning* of: infomuch that although old age be naturally *forgetfull*, yet (k) *Tully* saith, He never knew any man so old, as to *forget* where he had hid his gold, or to whom

(a) Hab. 1. 16.

(b) Luk. 13. 1.

(c) Psal. 50. 14.

(d) Deut. 8. 14. 17.

(e) Ibid. 18.

(f) Est superbia, & delictum maximum, uti dicitur tanquam ianatis; & in acceptis beneficiis gloriam usurpare beneficii. Bernard de dilig. Deo. (g) 1 Cor. 4. 7. (h) Luk. 18. 11.

5. 47.

(i) Apparet illum non sepe de reddendo cogitasse, cui obrepit obligatio. Senec. 3. de ben. 1. Pervenit eo quod, ut ego existimo, pessimus quisque & ingratus pervenit; ut obliuiscantur. Ibid. 5. (k) Nec vero quoniam senum aulivi oblitum, quo loco thesaurum obruisset: Omnia, quae curant meminere: vadimonia constituta, qui sibi, quibus ipsi debeant. Cic. de Senect.

he



A he had lent his monies. In *Deut. 8.* *Moses* warneth the people, (as you heard) to (a) *beware, lest being full they should forget the Lord* that had fed them; and *David* stirreth up his soul in *Psal. 103.* to (b) *blesse the Lord, and not to forget any of his benefits.* We all condemn *Pharaohs Butler* of unthankfulness to *Joseph*, (and so we may well do; for he afterwards (c) condemned himself for it:) in that having received comfort from *Joseph*, when they were fellow-Prisoners, he yet (d) *forgat* him when he was in place where, and had power and opportunity to requite him. How *inexcusable* are we, that so condemn him? seeing wherein we judge him, we condemn our selves as much, and much more: for we do the same things, and much worse. He *forgat Joseph*, who was but a *man* like himself: we *forget God.* He had received but *one* good turn: we *many.* It is like he had none about him to put him in mind of *Joseph*; for as for *Joseph* himself, we know he lay by it, and could have no access: we have *God himself* daily rubbing up our *memories*, both by his *word* and *Ministers*, and also by new and fresh *benefits.* He, as soon as a fair occasion presented it self, confest his fault, and *remembered Joseph*; thereby shewing his former *forgetfulness* to have proceeded rather from *negligence* than *wilfulness*: we after so many fresh *remembrances* and blessed *opportunities*, still continue in a kind of *wilfull* and confirmed resolution, still to *forget.* Well may we forget these *private* and smaller blessings; when we begin to grow but too forgetfull of those great and *publick Deliverances* *GOD* hath wrought for us. Two great *Deliverances* in the memory of many of us, hath *God* in his singular mercy wrought for us of this Land; such as I think, take both together, no *Christian* age or Land can parallel: *One* formerly, from a forein *Invasion* abroad; *another* since that, from an hellish *Conspiracy* at home: both such, as we would all have thought, when they were done, should never have been *forgotten.* And yet, as if this were *Terra Oblivionis*, the land where all things are *forgotten*, how doth the memory of them fade away, and they by little and little grow into *forgetfulness*! We have lived to see *Eighty-eight* almost quite forgotten, and buried in a perpetual *Amnesty*, (*God* be blessed who hath graciously prevented, what we feared herein!) *God* grant that we, nor ours, ever live to see *Novembers* fifth forgotten, or the solemnity of that day silenced.

E A fourth Degree of unthankfulness is, in *undervaluing* Gods blessings, and lessening the worth of them. A fault whereof the murmuring *Israelites* were often guilty: who although they were brought into a (e) *good Land, flowing with milk and honey*, and abounding in all good things both for necessity and delight; yet as it is in (f) *Psal. 106.* They thought scorn of that *pleasant Land*; and were ever and anon, and upon every light occasion *repining* against

(a) *Deut. 32. 4.*(b) *Psal. 103. 2.*(c) *Gen. 41. 9.*(d) *Gen. 40. 23.*

S. 48.

(f) *Psal. 106. 24.*

gainst God and against Moses; alwayes receiving good things from God, and yet alwayes discontent at something or other. And where is there a man among us that can wash his hands in innocency, and discharge himself altogether from the guilt of *unthankfulnesse* in this kind? Where is there a man so constantly and equally content with his portion; that he hath not sometimes or other either *grudged* at the *leannesse* of his own, or *envied* at the *fatnesse* of anothers lot? We deal with our God herein, as *Hiram* did with *Salomon*. *Salomon* gave him *twenty Cities* in the land of *Galilee*: but because the Country was *low* and *deep* (and so in all likelihood the more fertile for that,) (a) *they pleased him not*; and he said to *Salomon*, *what Cities are these thou hast given me? and he called them Cabul*; that is to say, *dirty*. So we are witty to cavil and to quarrel at Gods gifts; if they be not in every respect such, as we in our vain hopes, or fancies, have ideated unto our selves. This is *dirty*; that *barren*: this too *solitary*; that too *populous*: this *ill-wooded*; that *ill-watered*; a third *ill-ayred*; a fourth *ill-neighbourred*. This (b) *grudging* and repining at our portions, and *faulting* of Gods gifts, so frequent among us, argueth but too much the *unthankfulnesse* of our hearts.

(a) Reg. 29.  
11, 13.

(b) μὴ μὴ  
μοιροῖ Jude 16.

S. 49.

(c) See be-  
toie, S. 38.

(d) 1 Sam. 9. 1.

The last thing required unto *Thankfulnesse*, (after a faithfull Acknowledgement of the receipt, and a just Valuation of the thing received:) is *Retribution* and *Requitall*. And that must be *real*, if it be possible: but at the least, it must be *votal*, in the *Desire* and *Endeavour*. And herein also (as in both the former,) there may be a double-fail: if, having received a benefit, we require it either *not at all*, or *ill*. Not to have any care at all of *Requitall*, is the *fifth degree* of *Unthankfulnesse*. To a *Requitall* (as you (c) heard) *Iustice* bindeth us: either to the *party himself* that did us the *good turn*, if it may be, and be either expedient or needfull; or at the least, to *his*. *David* retained such a gratefull memory of *Jonathans* true friendship and constant affection to him; that after he was dead and gone, he hearkened after some of *his friends*, that he might require *Jonathans* love by some kindnesse to them. [(d) *Is there yet any left of the house of Saul, that I may shew him kindnesse for Jonathans sake?*] and surely he were a very *unthankfull* wretch, that having been beholden to the *Father*, as much as his life and livelyhood is worth, would suffer the *Son* of so well-deserving a *Father* to perish for want of his *help*; and would not strain himself a little even *beyond his power* (if need were) to *succour* him. Indeed to *God*, as we heard, we can render nothing that is worthy the name of *Requitall*: we must not so much as think of that. But yet somewhat we must do, to expresse the true and unfeigned *thankfulnesse* of our hearts: which, though it be nothing lesse, yet it pleaseth him for Christs sake to interpret as a *Requitall*. And that to *Him*, and *His*: To *Him*, by seeking his glo-

ry;

A 17; to *His*, by the fruits of our Christian *Charity*. We adventure our states and lives, to maintain the honour and safety of our *Kings* in their just warrs; from whom perhaps we never received *particular favour* or benefit, other than the common benefit and protection of *subjects*. And are we not then foulely *ingratefull* to *God*, to whose goodnesse we owe all that we have or are; if for the advancement of his *glory*, and the maintenance of his *truth*, we make dainty to spend the best and most precious things we have, yea though it be the dearest *heart-bloud* in our bodies? But how much more *ungratefull*, if we think much, for his sake to forgoe liberty, lands, livings, houses, goods, offices, honours, or any of these smaller and interiour things? Can there be greater *unthankfulnesse*, than to grudge him a *small*, who hath given us *all*? In these, yet peaceable times of our *Church* and *state* (God be thanked) we are not much put to it: but who knoweth how soon a heavy *day of trial* may come, (we all know it cannot come *sooner*, or *heavier*, than our sinnes have deserved;) wherein woe, woe to our *unthankfulnesse*, if we do not freely and cheerfully render unto *God* of those things he hath given us, whatsoever he shall require of us. But yet even in these peaceable times there want not opportunities, whercon to exercise our *Thankfulnesse*; and to manifest our desires of *requital*: though not to *him*, yet to *his*. To his *servants* and *children* in their *afflictions*; to his poor distressed *members* in their manifold *necessities*. These opportunities we never did, we never shall want, according to our Saviours *prediction*, (or rather *promise*;) (a) *Pauperes semper habebitis*, *The poor you shall alwaies have with you*, as my Deputy-receivers; but *me* (in person) *ye shall not have alwaies*. And what we do, or not do, to (b) *these*, whom he thus constituted his *Deputies*, he taketh it as done or not done unto *himself*. If when God hath given us *prosperity*, we suffer these to be *distressed*, and *comfort* them not; or *vituals*, to *perish*, and *feed* them not; or *cloathing*, to *starve*, and *cover* them not; or *power*, to be *oppressed*, and *rescue* them not; or *ability* in any kind, to *want* it, and *relieve* them not: Let us make what *shewes* we will, let us make what *profession* we will of our *thankfulnesse* to *God*, what we deny to *these*, we deny to *him*; and as we deal with *these*, if his case were *theirs*, (as he is pleased to make their case *his*;) we would so deal with *him*. And what is to be *unthankfull*, if this be not?

(a) Mar. 26. 11.

(b) Mar. 25. 50

E And yet behold *unthankfulnesse*, more and greater than this: *unthankfulnesse* in the *sixth*, and last, and highest, and worst *degree*. We require him *evil* for good. In that other we were *unjust*; not to require him at all: but *injuriously* also in this, to requite him with *ill*. It sticketh upon *King Iosab* as a brand of infamy for ever, that he slew (c) *Zachary* the son of *Iehoiada* the High Priest, who had been true and faithfull to him both in the

S. 50.

(c) 1 Chr. 24. 22, 23.



getting of the kingdom; and in the administration of it : recorded to A  
all posterity, 2 Chron. 24. Thus *Joash* the King remembred not the  
kindnesse which *Iehoiada* the Father had done him, but slew his sonne :  
and when he died, he said ; The Lord look upon it, and require it. And  
it was not long, before the Lord did indeed look upon it, and require  
it : the very next verse beginneth to lay down the vengeance that  
God brought upon him for it. And yet compared with ours,  
*Joash* his ingratitude was nothing. *Iehoiada* was bound as a sub-  
ject to assist the right heir : God is not bound to us ; he is a debtor to  
none. *Joash* had right to the Crown before *Iehoiada* set it on his  
head : we have no right at all to the Creature, but by Gods gift. B  
*Joash* though he dealt not well with the son, yet he evermore es-  
teemed the father so long as he lived, and was advised by him in  
the affaires of his Kingdome : we rebel even against God himself,  
and cast all his counsels behind our backs. *Joash* slew the son ;  
but he was a mortal man and his subject, and he had given him ( at  
least as he apprehended it ) some affront and provocation : we by  
our finnes and disobedience crucifie the sonne of God, (a) the  
Lord and giver of life, by whom, and in whom, and from whom  
we enjoy all good blessings, and of whom we are not able to say C  
that ever he dealt unkindly with us, or gave us the least provoca-  
tion. But as *Israel* ( whom God calleth (b) *Ieshurun*, and com-  
pareth to an Heifer fed in large and fruitfull pastures, ) going al-  
wayes at full bit, grew fat and wanton, and kicked with the heel :  
so we, the more plentifully God hath heaped his blessings upon  
us, the more wantonly have we followed the swinge of our own  
hearts, and the more contemptuously spurned at his holy Com-  
mandements. It was a grievous bill of complaint, which the Pro-  
phet in the name of God preferred against *Israel* in *Osee* 2. that  
his (c) corn, and wine, and oyl, and the silver and gold which D  
he had given them, they imployed in the service of *Baal* an abo-  
minable Idol. If when God giveth us wit, wealth, power, authority,  
health, strength, liberty, every other good thing ; in stead of using  
these things to his glory, and the comfortable relief of his servants,  
we abuse them, some or all, to the service of those Idols which we  
have erected to our selves in our hearts ; to the maintenance of  
our pride and pompe, making *Lucifer* our God ; of our pelf and  
profits, making *Mammon* our God ; of our swinish pleasures and  
sensuality, making our (d) Belly our God : Are we not as deep in  
the bill as those *Israelites* were ? as unjust, as they ? as prophane, as  
they ? as unthankful every way, as they ? Flatter we not our selves : E  
Obedience to Gods Commandements, and a sober and charitable use  
of his Creatures, is the best, and surest evidence of our thankful-  
nesse to God, and the fairest requital we can make for them. If we  
withdraw our obedience, and fall into open rebellion against God ;  
if we abuse them, in making them either the occasions or instru-

ments

(a) Symo. Ni-  
cen.(b) Deut. 32.  
15.

(c) Osee 2. 8.

(d) Phil. 3. 9.

A *ments* of sin to the dishonour of God, and damage of his *servants* : we repay him *ill* and unworthily for the *good* we have received, and are guilty of *unthankfulness* in this foulest and highest degree.

Now we have seen what we are : let us say the worst we can by *unthankfull ones* ; call them *wretches*, *caytiffes*, *churles*, any thing ; load them with infamies, disgraces, contumelies ; charge them with injustice, prophaneesse, Atheism ; condemn them, and with them the vice it self, *Unthankfulness* to the pit of Hell : do all this, and more, and spare not ; and as David did at *Nathans* parable, when we hear any case or example of *ingratitude* in any of the former degrees, whether *really* done, or but in a *parable*, pronounce sentence upon the guilty, (a) *The man that hath done this thing shall surely dye*. But withall let us remember, when we have so done, that our hearts instantly prompt us what *Nathan* told *David*, b) *thou art the man*. We, we are the men, We are these *unthankfull ones* : *Unthankfull* to God, first in passing by so many of his blessings without taking any *consideration* of the; *Unthankfull* secondly, In ascribing his blessings wholly or partly to our selves, or any other but him ; *Unthankfull*, thirdly, In valuing his blessings so lightly as to forget them ; *Unthankfull*, fourthly, In diminishing the worth of his blessings, and *repining* at our portion therein ; *Unthankfull*, fifthly, In not *rendering* to him and his according to the good he hath done for us ; but sixthly, and most of all *unthankfull* in *requiting* him evil for good, and hatred for his good will. Dealing thus with him, let us not now marvel, if he begin to deal something strangely, and otherwise than he was wont with us. If he deny us his *Creasures*, when we want them ; if he take them from us when we have them ; if he withhold his blessing from them, that it shall not attend them ; if we find small comfort in them, when we use them ; if they be unanswering our *expectations*, when we have been at some *paines* and cost with them ; if as the Prophet speaketh, (c) *We sow much and bring in little, we eat and have not enough, we drink and are not filled, we cloath us and we are not warm, and the wages we earn we put into a bag with holes* : if any of these things befall us ; let us cease to wonder thereat : our selves are the causers of all our woe. It is our great *unthankfulness* that blasteth all our endeavours ; that leaveneth with *sourness* whatsoever is *sweet*, and turneth into *poysen* whatsoever is *wholesome* in the good *Creasures* of God. It is the (d) *word of God*, and *Prayer* that *sanctifie* them to our use ; and they are then *good*, when they are received with *thanksgiving* ; so long as we continue *unthankfull* ; we are vain if we look for any *sanctification* in them, if we expect any *good* from them.

I have now done with my first Inference, for trial, or rather *Conviction* : I adde a second of *Exhortation*. The duty it self being

S. 51.

(a) 1 Sam. 12. 5

(b) Ibid. 7.

(c) Agg. 1. 6.

(d) Ver. 5. hūc.

S. 52.

so necessary as we have heard *Necessary*, as an Act of *Justice* for the receipt of the Creature: and necessary, as an Act of *Religion* for the sanctifying of the Creature: how should our hearts be enflamed with an holy *desire*, and all our powers quickned up to a faithfull *endeavour*, conscionably to perform this so *necessary* a duty? One would think that very *necessity*, together with the consciousness of our former *unthankfulness*, should in all reason be enough to work in us that both *desire* and *endeavour*. In all reason, it should so: but we are unreasonable; and much ado there is to persuade us to any thing that is good, even when we are *persuaded*. Wherefore to enforce the *exhortation* more effectually, I must have leave to press the performance of this duty upon our consciences, with some farther *Inducements*, and important *Considerations*.

9. 53.

Consider first, the *Excellency* of the Duty. There are but three heads, whereto we refer all that is called good; *Jacundum*, *Utile*, *Honestum*; Pleasure, Profit and Honesty. There is nothing desirable or lovely, but in one or other of these three respects. Each of these singly we account good, but that excellently good, wherein they all concur. We love things that will give us *delight*; sometimes when there is neither *profit*, nor *credit* in them: we love things that will bring us *profit*; though possibly neither *delightfull* greatly, nor *seemly*: and we love things that we think will do us *honesty*, oftentimes without regard either of *pleasure* or *profit*. How should we then be affected to this duty of *giving thanks*, and singing praises unto our GOD; wherein all these doe joyntly concur, and that also in an excellent measure? *David* hath wrapped them all together in one verse, in the beginning of *Psal. 147*, (a) *Praise ye the Lord, for it is good; yea it is a pleasant thing, and praise is comely*. It is good, it will bring you *profit*; it is pleasant, it will afford you *delight*; and it is comely, it will do you *honesty*: and what can heart wish more? Again, many good *virtues* and *graces* of God in us shall *expire* together with us: which though they be *eternal* in their *fruit* and reward, yet are not so as to their *proper Acts*; which after this life shall cease, because there shall be neither *need*, nor *use* of them then, (b) *whether there be Prophecies, they shall fail; or whether there be tongues, they shall cease: or whether there be knowledge, it shall vanish away*. There shall be no use of taming the flesh by *Fasting*, or of supplying the want either of others by *Almes*, or of our selves by *Prayer*. Nay even *Faith* and *Hope* themselves shall have an end: for we shall not then need to *believe*, when we shall see: nor to *expect*, when we shall enjoy. But *giving of Thanks*, and praise, and honour, and glory unto God, shall remain in the *Kingdome of heaven* and of glory. It is now the continual blessed (c) *exercise* of the glorious *Angels* and *Saints* in Heaven: and it shall be ours, when we shall be translated thither. O that we would learn often to

(a) Psal. 147.  
1.(b) 1 Cor. 13.  
8.(c) Rev. 4.8.  
11. & 7, 11,  
12.

practice



A practice here, what we hope shall be our eternal exercise there ! O that we would accustom our selves, being (a) *Filled in the spirit* to speak to our selves in Psalms and Hymns and spiritual Songs, singing and making melody in our hearts to the Lord: giving thanks alwaies for all things unto God and the Father, in the name of our Lord Jesus Christ : as speaketh our Apostle, Ephes. 5.

(a) Eph. 5. 18, 20.

Consider secondly, the multitude and variety and continuance of Gods blessings : and let that provoke thy thankfulness. If thou hadst received but one or a few benefits : yet thanks were due even for those few, or for that one, more than thou art able to return.

§. 54.

B But what canst thou allege, or how excuse thy unthankfulness : when his mercies are renewed every morning, nay every (b) moment; when he is ever (c) opening his hand, and powring out his blessings, and (d) loading and even overwhelming thee with his benefits : as if he did vie with thee, and would have thee see, how easily he can overcome thy evil with his goodness, and infinitely out-strip thine infinite ingratitude with his more infinite munificence ! His Angels are about thee, though thou knowest it not : from a thousand unknown dangers he delivereth thee, which thou suspectedst not : he still continueth his goodness unto thee, and reproveth thy destruction, though thou deservedst it not. What should I say more, thy very life and being thou owest to him. (e) In whom we all live and move, and have our being : thence resolve with holy David, to sing praise unto the Lord, (f) As long as thou livest; and to sing praise unto thy God, whilest thou hast thy being. Many and continual receipts, should provoke many and continual thanks.

(b) *Omni momento me tibi obligas, dum omni momento mihi tua magna beneficia præstas.*

August. Solil. ca. 18. Tot munerâ, quæ sine intermissione diebus (Dii) fundunt. Senec. 4. de benef. 3.

(c) Psal. 145. 16.

(d) Psal. 68. 29.

(e) Acts 17. 28.

(f) Psal. 104. 33.

Consider thirdly, thy future necessities. If thou wert sure of that thou hast, that thou and it should continue together forever, and never part; and that thou couldest make pretty shift to live upon the Old Stock hereafter, and never stand in need to him for more : there might be so much less need to take care for giving thanks for what is past. But it is not so with any of us : of what we have, we are but Tenants at Courtesie, and we stand continually upon our good behaviour, whether we should hold of him any longer, or no : and much of our future happiness standeth upon our present thankfulness. And with what face can we crave to have more, (and yet more we must have, or we cannot subsist,) if we be not thankfull for what we have ? (g) *Peremptoria res est ingratitude*, saith Saint Bernard, it cutteth it of all kind-

§. 55.

E (h) *Ventus urens & exiccans* : like that (i) strong Eastwinde which in a night dryed up the Red-sea; it holdeth off the streams of Gods bounty from flowing, and dryeth up those Channels whereby his mercies were wont to be conveyed unto us. Certainly this is one special cause why God so often saith us Nay, and sendeth us away empty when we aske; even because we are so little

(g) Bern. Ser. 77.

(h) August. Soliloq. c. 18.

(i) Exod. 14. 21.

Gratiarum cessat decursus, ubi recusus non fuerit. Bern. serm. 50.

[a] Eccl. 1. 7  
sue reddantur.  
origini fluen-  
te gratie, ut  
uberius fluant.  
Bern. lcr. 89  
[b] Alioquin,  
nisi ad fontem  
redeant, exic-  
cantur. Bern.  
Ibid.

[c] Gen. 28.  
12.

[d] Horat. 1.  
Epist. 1.

[e] ἰὰν ἐπὶ  
τοῖς φάσαι-  
σιν ἐυχάεσθαι  
γενόμεθα,  
καὶ πρὸς τὸ τῶν  
μεζόνων τυχῶν  
ἐαυτοῖς πολλὰν  
πενυτερίσωμεν  
τῷ παρρησίᾳ  
Chryl. in Gen.  
hom. 26. ἐυλόγησας  
καὶ θεὸν, ὁρμήτιν  
αὐτὸν καλίστησι  
μεζόνων ἐνεργείας.  
Ibid. hom. 25.

s. 56.

[f] οἱ γὰρ  
κακοὶ γνάμαι-  
σι, τὰ γὰρ ὁδὸν  
χρεῖν ἔκον-  
τες ἐκ ἰσασί,  
πεῖν τις ἐκ  
βάλλει. Tum  
deniq; homines  
nostra intelli-  
mus bona,  
Quum, que in  
potestate habui-  
mus, ex amifi-  
mus. Plaut. in  
Captiv. 1. 2.

little *thankfull* to him for former *receptis*. The (a) *Rivers* return all their waters to the Sea, from whence they had them: and they gain this by the return, that *the Sea* feedeth them again, and so by a continual fresh supply preserveth them in perpetual being and motion. If they should (b) withhold that *tribute*, *the Sea* would not long suffice them *nourishment*. So we by giving, *re-ceive*: and by true paying *the old debt*, get credit to run upon a *new score*; and provoke *future blessings*, by our *thankfulness* for former: as *the Earth* by sending up vapours back to *Heaven* from the *dew* she hath received thence, filleth *the bottels of Heaven* with new *moysture*, to be powred down upon her again in due season in kindly and plentiful showers. By our *Prayers* and *Thanksgiving*, we erect a *Ladder*, like that which (c) *Jacob* saw, whereon the *Angels* ascended and descended; we preserve a mutual *entercourse* betwixt Heaven and earth; and we maintain a kind of continual *trading* as it were betwixt *God* and us. The *Commodities* are brought us in, they are *Gods blessings*: for these we *traffique* by our *Prayers* and *Thanksgivings*. Let us therefore deal *squarely*, as wise and *honest Merchants* should do. Let us keep *touch*, and pay: it is as much as our credit is worth. Let us not think to have *commodities* still brought us in, and we send none out, (d) *omnia te adversum spectantia*: this dealing cannot hold long. Rather let us think, that *the quicker* and *speedier* and *more* returns we make, our gains will be *the greater*: and that (e) *the oftner we pray* and *praise God* for his blessings, the more we secure unto our selves both *the continuance* and *the increase* of them.

Consider *fourthly* thy *mifery*, if thou shouldst want those things which *God* hath given thee. (f) *Carendo magis quam fruendo*. Fools will not know that true worth of things but by *wan-ting*, which wiser men had rather learn by *having* them. Yet this is the common folly of us all: We will not *prife* *Gods* blessings as we should, till he for our *unthankfulness* take them from us, and teach us to value them better before we have them again. We *repine* at *Gods* great *blessings*; we *grudge* at his gentle *corrections*, judging these too *heavy*, those too *light*. We think our very *peace* a burden, and complain of *plenty* as some would do of *scarcity*; and undervalue the blessed *liberty* we have of treading in his *Courts*, and partaking his holy *Ordinances*: and all this, because by his great goodness we have so long *injoyed* them: and this is our guife in every other thing proportionably.

Did

Did we but *feel* a while the miseries of our Neighbour Countries, who want the  *blessings* which we thus *slight*; or could we but *fore-think* what our misery should be, if we (as they) had our Throats ever before the *sword*, or were wasted with extreme *famines* and *pestilences*, or lived either in *thick darkness*, without the *Gospel*, or under *cruel persecution* for it. Did we thus; though our hearts were as *hard* and *cold* as *stones*, it could not be but those thoughts would *soften* them, and *enflame* them to magnific and bleis the holy name of *God* for our long and present *peace*, for that measure of *plenty* what ever it be which we yet have, and for the still continued *liberty* of his glorious *Gospel* and sincere *worship* among us. God grant, that from our wretched *unthankfulness*, he take not just occasion, by taking these great  *blessings* from us, to teach us at once both how to *use* them better, and how to *value* them better.

Consider *fifthly*, thy *Importunity* with God, when thou *wantest* any thing, and according to that, proportion thy *thanks* when thou *hast* it. I remember what *Bernard* writeth of the Popes servants and Courtiers in his time: (a) *Importuni ut accipiant iniqui et donec acceperint, ubi acceperint ingrati*. When Suiters come to the *Popes Court* with their *businesses*, the *Courtiers* and *Officers* lie in the wind for them, greedily offering their service, and never quiet with them till they have got something: but by that they have got the money, they have *forgot the man*; and having first served their own turn, they then leave the business to go which way it will. Not much unlike is our dealing with God. When we (b) would have something, some *outward blessing* conferred, or some *outward calamity* removed, (for *thankless devotions* seldom look farther, than after these *outward things*;) we are as Saint *Chrysostome* speaketh, (c) *αποδοσι τινος* very eager and earnest with God, we must have no *Nay*; we *wrestle* with him, and that stoutly, as if we would *outwrestle* (d) *Jacob* for a blessing, and we will *not let him go* till we have obtained it. But *μετὰ τὸ λαβεῖν ἀναπαύομεθα*, saith *Chrysostome* there. When our turn is served, and we have what we would have, by and by, all our *devotion* is at an end; we never think of *thanks*. All the *ten Lepers* begged hard of *Christ* for a cleansing: the Text saith, (e) *They lift up their voices*; they were all lowd enough, whilest they were *suitors*. *Sed ubi vocem?* there returned not to *give God thanks* for their cleansing, of the whole *ten* any more than barely *one* single man. It is our case just. When we want any of the good Creatures of God for our necessities, we (f) *open our mouths wide*, till he (g) *open his hand*, and fill them with *plenteousness*: but after, as if the *filling* of our mouths were the *stopping* of our Throats, so are we *speechless* and *heartless*. Shame

S. 57.

(a) Bern. lib. 4. de consid. ad Eugen.

(b) Multos videmus usque hodie satis importune petentes, quo sibi deesse cognoverint, sed paucos ad modum rogamus qui dignas super acceptis beneficiis gratias agere videantur. Bernard. serm. de diversis. 27.

(c) Chrysost. in Psal. 137.

(d) Gen. 32. 25. 26.

(e) Luk. 17. 13. 17.

(f) Psal. 81. 10.

(g) Psal. 145. 16.



§. 58.  
(a) Bern. in  
Psal. Qui habi-  
tat. Sermon. 14.

(b) Gen. 32.  
10.

(c) Rom. 11.  
35.

(d) Nulla Deo  
dandi beneficii  
causa est Sen.  
4. de benet. 3.  
Ego rebar spon-  
taneas esse nu-  
merum benig-  
niae es ultro-  
que ab his fla-  
ere inexpectata  
benevolentiae  
munera. Ar-  
nob. contr.  
Gent. lib. 3.  
Deus nulli de-  
bet aliquid:  
quia omnia  
gratuito præ-  
stat. Et si quis-  
quam dicet, ab  
illo aliquid de-  
beri meritis su-  
is, certe ut ef-  
fet non ei debe-  
batur: non e-  
nim erat, cui  
deberetur.

Aug. 3. de lib.  
arb. 16.

(e) Prov. 12.  
24. & 13. 4.

(f) 1 Thes. 3.  
10.

(g) Deut. 8.  
18.

(h) see before.  
Ser. 3. ad cler.  
§. 18.

§. 59.

we to be so *clamorous*, when we crave from him; and so *dumb* when we should give him thanks.

Consider *lastly*, how *freely* God hath given thee, what he hath given thee. (a) *Dupliciter gratis*, saith Bernard: *Sine merito, sine labore*. Freely both waies: freely without thy *desert*; and freely without so much as thy *pains*. Freely *first*, without thy *desert*.

*Jacob*, a man as well deserving as thou, yet confest himself. (b) *Not worthy of the least of all Gods mercies*. And Saint Paul cutteth off all challenge of desert, by that interrogatory, (c) *who hath first given him, and it shall be recompenced him?* as who should say, No man can challenge God, as if he owed him ought.

If he have made himself a *debtor* to us by his *Promise*, (and indeed he hath so made himself a *debtor* to us,) yet that is still *gratis*, and for nothing: because the *promise* it self was *free*, without either (d) *debt* in him, or *desert* in us. Nay more, God hath been good to us, not only when we had *not deserved it*; but (which is still more magnifieth his bounty, and bindeth us the stronger to be *thankfull*,) when we had *deserted* the quite contrary. And how is it possible we should forget such his unspeakable kind-

ness, in giving us *much good*, when we had done *none*, nay in giving us *much good*, when we had done *much ill*? And as he gave it *sine merito*; so *sine labore* too; the Creature being *freely* bestowed on us, as on the one side not by way of *reward* for any *desert* of ours; so neither on the other side by way of wages, for any *labour* of ours.

To shew that God giveth not his  *blessings* for our labour meerly; he sometimes *giveth* them not, where they are *laboured for*; and again he *giveth* them sometimes, where they are *not laboured for*. If in the ordinary dispensation of his Providence, he bestow them upon them that labour, as Solomon saith, (e) *The diligent hand maketh rich*; and seldom otherwise, for (f) *(He that will not labour, it is fit he should not eat:)* yet that labour is to be accounted but as *the means*, not as a sufficient *cause* thereof. And if we dig to the *root*, we shall still find it was *gratis*: for even that power to labour was the *gift* of God; (g) *It is God that giveth thee power to get wealth*. Yea in this sense, (h) *nature* it self is *grace*; because given *gratis* and freely, without any labour, preparation, disposition, desert, or any thing at all in us.

All these considerations; the *Excellency* of the Duty, the *Continuance* of Gods blessings, our future *Necessity*, our *Misery* in wanting, our *Importunity* in Craving, his free *Liberality* in bestowing, should quicken us to a more conscionable performance of this to *necessary*, so *just*, so *religious* a Duty. And thus having seen our *unthankfulness* discovered in six points: and heard many *Considerations* to provoke us to *thankfulness*: it may be we have seen enough in that to make us *hate the fault*, and we would fain *amend* it; and it may be we have heard enough in this to make us *affect* the duty, and we would fain *practise* it, may some say; but we are

A are yet to learn how. *The Duty* being hard, and our *backwardness* great; what good course might be taken, effectually to reform this our so great *backwardness*, and to perform that so hard a *Duty*? And so you see, my *second* Inference for *exhortation*: breedeth a *third*, and that is for *direction*; which for satisfaction of those men that pretend willingness, but plead ignorance, I should also prosecute, if I had so much time to spare. Wherein should be discovered, what be the principal *causes* of our so great *unthankfulness*; which taken away, the effect will instantly and of it self cease. Now those *Causes* are especially, as I conceive, these five, viz. 1. *Pride*, and Self-love; 2. *Envy*, and Discontentment; 3. *Riotousness*, and Epicurism; 4. *Worldly Carefulness*, and immoderate desires; 5. *Carnal Security*, and forflowing the time. Now then, besides the application of that which hath already been spoken in the former *Discoveries* and *Motives*; (for every *Discovery* of a fault, doth virtually contain some *means* for the correcting of it; and every true *Motive* to a duty, doth virtually contain some *helps* unto the practice of it;) besides these, I say, I know not how to prescribe any better *remedies* against *unthankfulness*, or *helps* unto *thankfulness*; than faithfully to strive for the casting out of those *sins*, and the subduing of those *Corruptions* in us, which *cause* the one, and *hinder* the other. But because the time, and my strength are near spent; I am content to ease both my self and you, by cutting off so much of my provision, as concerneth this Inference for *Direction*: and desire you that it may suffice for the present, but thus to have pointed at these *Impediments*, and once more to name them. They are *Pride*, *Envy*, *Epicurisme*, *Carefulness*, *Security*.

"I place *Pride*, where it would be; *the formist*, because it is  
 "of all other (a) the principal *impediment* of *Thankfulness*.  
 D "Certainly there is no one thing in the World, so much as  
 "Pride, that maketh men *unthankfull*. He that would be truly  
 "thankfull, must have his eyes upon both; the one eye upon  
 "the *Gift*, and the other upon the *Giver*: and this the proud  
 "man never hath. Either through (b) *self-love* he is stark-  
 "blind, and seeth neither: or else through *Partiality*, he wink-  
 "eth on one eye, and will not look at both. Sometimes he seeth  
 "the *Gift*, but too much, and boasteth of it: but then he forget-  
 "teth the *Giver*; he (c) *boasteth*, as if he had not received it. Some-  
 "times again he over-looketh the *Gift*, as not good enough for  
 E "him; and so repineth at the *Giver*, as if he had not given him  
 "according to his worth. Either he *undervalueth* the *Gift*, or else  
 "he *overvalueth* himself; as if he were himself the *Giver*, or at least  
 "the *deserver*: and is in both *unthankfull*. To remove this *Impedi-*  
 "ment, who ever desireth to be *thankfull*, let him *humble* himself,  
 "nay *empty* himself, nay *deny* himself, and all his *deserts*; confess

T t

him-

§. 60.

(a) Maxime  
 facit ingratos  
 nimius sui sus-  
 pectus, & infi-  
 tum mortali-  
 tati vitium se  
 suaq; m. audi.  
 Senec. 2. de  
 benef. 26.

(b) Cacus a-  
 mo sui, Horat.  
 1. Carm. od.  
 18.

(c) 1 Cor. 4.7

(a) Gen. 32.

(b) Sacrilagus

invasor gloriae.

Bein. in

Cant. Serm.

13.

S. 61.

(c) Superbia

prima soboles

inanis gloria

— mox invidiam gignet.

Greg. 31.

Mor. 31.

(d) Non potest

quisquam, &amp;

invidere, &amp;

gratias agere

Senec. 3. de

benef. 3.

(e) Vehemens,

&amp; importunum

malum invidi-

dia: quæ nos

inquietat, dum

comparat. Hoc

mibi præstet:

sed illi plus,

sed illi matur-

rius. Senec.

2. de benef. 28.

(f) Illis non

tam jucundum

est, multos

post se videre;

quàm grave,

atque onere e-

se. Senec. E-

pist. 73.

(g) Matth. 20.

15

(h) ὁ τοῦ ἡ-

γενοῦ μέγα πλεονέ-

κτην

ἐνδοξίαν

ὅτι τὸ μέγιστον

μὲν αὐτὸν

ἐπισκοποῦν,

καὶ τὰ κατ'

ἐαυτὸν.

Plutarch. de

tranquil. 2.

nim. Nulli ad

aliena respi-

cienti, sua pla-

cent. Senec. 3.

de ira 10.

(i) Quodq;

aliis capella

per te detentius ubi r,

Tabescat, neque se majori pauperiorum Turba comparet? Horat. 1. Serm. Satyr. 1.

Εἰ δὲ μὴ, τὰς ὑποδείξεις θεωρεῖν, καὶ μὴ καθάπερ ἐν πολλοῖς περὶ τὰς ἐπιτοχὰς ἀνίστα-

σθῆναι. Plutarch. ubi supra. (k) Nec ea intuemur, qua nos aliis praeponere, sed ea sola

qua fortuna praecedentium ostendat. Senec. 3. de benef. 3. (l) See S. 49. (m) Matth. 26. 11.

himself with Jacob (a) less than the least of Gods mercies, and con-

demn his own heart of much sinfull (b) sacrilege, if it dare but

think the least thought tending to rob God of the least part of his

honour.

Envy followeth Pride; the (c) Daughter the Mother: a se-

cond (d) great impediment of thankfulness. The fault is, that

men not content only to look upon their own things and the

present; but (e) comparing these with the things of other

men, or times: instead of giving thanks for what they have,

(f) repine that others have more or better; or for what they now

have, complain that it is not with them as it hath been. These

thoughts are Enemies to the tranquillity of the mind: breed-

ing many discontents, and much unthankfulness; whilst our

(g) eyes are evil, because God is good to others, or hath been so

to us. To remove this impediment; who ever desireth to be

truly thankfull, let him look upon (h) his own things, and not on

the things of other men; and therein consider, not so much

what he wanteth, and fain would have, as what he hath, and

could not well want. Let him think, that what God hath gi-

ven him, came from his free bounty, he owed it not; and

what he hath denied him, he with-holdeth it either in his Justice

for his former sins, or in his Mercy for his farther good: that

God giveth to no man all the desire of his heart in these out-

ward things, to teach him, not to look for absolute content-

ment in this life, least of all, in these things. If he will

needs look upon other mens things, let him compare himself ra-

ther (i) with them that have lesse, than those that have

more: and therein withall consider, not so much what

(k) himself wanteth which some others have, as what he hath which

many others want. If a few, that enjoy Gods blessings in

these outward things in a greater measure than he, be an eye-

sore to him: let those many others, that have a scarier portion,

make him acknowledge that God hath dealt liberally and

bountifully with him. We should do well to understand

that saying of Christ, not barely as a Prediction, but as a

kind of Promise too, (as I have partly intimated (l) before,)

The (m) poor you shall alwaies have with you: and to think that every

Beggard that seeketh to us, is sent of God, to be as well a Glass

wherein to represent Gods bounty to us, as an Object whereon

for us to exercise ours. And as for former times: let us not so much

think how much better we have been, as how well we are; that

we are not so well now, impute it to our former unthankfulness;

and fear, unless we be more thankfull for what we have, it



A "will be yet and every day worse and worse with us.  
 "Counsell very needfull for us in these declining times :  
 "which are not ( God knoweth, and we all know ) as the  
 "times we have seen: the leprous humour of *Poperie* secret-  
 "ly stealing in upon us, and as a *leprosie* spreading apace  
 "under the skinn; and penury, and *poverty*, as an ulcerous  
 "sore, openly breaking out in the very face of the Land.  
 "Should we murmur at this ; or repiningly complain that  
 "it is not with us, as it hath been? God forbid: that is  
 "the way, to have it yet, and yet worse. Rather let us  
 B "humble our selves for our former *unthankfulness*, whereby  
 "we have provoked GOD to with-draw himself in some  
 "measure from us: and *blesse* him for his great *mercy*, who  
 "yet continueth his goodnesse in a comfortable and graci-  
 "ous measure unto us, notwithstanding our so great *unwor-*  
 "thinesse, and *unthankfulness*. Thousands of our brethren in the  
 "world, as good as our selves, how *glad* would they be,  
 "how *thankfull* to God, how would they rejoyce and sing,  
 "if they enjoyed but a small part of that *peace* and *prosperi-*  
 "ty in outward things, and of that *liberty* of treading in *Gods*  
 C "Courts, and partaking of his *ordinances*, which we make so  
 "little account of, because it is not every way as we have  
 "known it heretofore?

"The *third Impediment* of Thankfulness, is *Riot*, and *E-*  
*picurism*: that which the Prophet reckoneth in the Ca-  
 "talogue of *Sodoms* sins, (a) *Fulnesse of bread, and abundance* (a) Ezek. 16.  
 "of *Idleness*. This is both a *Cause* and a *Sign* of much 49.  
 "unthankfulness. *πλησμονή*, and *ἠσυχασμονή*, *Fulnesse*, and *For-*  
 "getfulness; they are not more near in the sound of the  
 "words, than they are in the sequel of the things :  
 D "(b) *when thou hast eaten, and art full, Then beware lest thou* (b) Deut. 8.  
 "forget the Lord thy God, Deut. 8. It much argueth, that we 10, 11.  
 "make small account of the good Creatures of God, if we will  
 "not so much as take a little paines to get them: but much  
 "more, if lavishly and like prodigal fooles we make *waste*  
 "and havock of them. He that hath received some *token*  
 "from a dear friend, though perhaps of little value in it  
 "self, and of lesse use to him; yet if he retain any grate-  
 "full memory of his friend, he will (c) value it the more, (c) Quod non  
 "and set greater store by it, and be the more carefull to me movet esti-  
 E "preserve it, for his friends sake: but if he should make matione: Ve-  
 "it away causelessly, and the rather, because it came so ea- rium est  
 "sily, (as the *Ding-thriftis* proverb is, *Lightly come, lightly go*;) *ἐνταμιόσυνον*  
 "every man would interpret it as an evidence of his un- met sodales.  
 "friendly and unthankfull heart. But *riot* is not only a sign; it Catull.  
 "is also a Cause, of unthankfulness: in as much as it wa-

"keth us value the good things of *God*, at too low a rate. A  
 "For we usually value *the worth* of things, proportionably to  
 "their *use*; judging them more or lesse good, according to  
 "the good they do us, be it more or lesse. And how then  
 "can the *Prodigal* or *Riotous* Epicure, that consumeth *the good*  
 "Creatures of *God* in so short a space, and to so little pur-  
 "pose; set a *just price* upon them, seeing he reapeth so little  
 "good from them? A pound, that would do a *Poor man* that  
 "taketh paines for his living a great deal of good, main-  
 "tain him and his family for some weeks together, per-  
 "haps put him into fresh trading, set him up on his legs,  
 "and make him a man for ever; what good doth it to a B  
 "prodigal Gallant, that will set scores and hundreds of them fly-  
 "ing at one afternoones sitting in a Gaming-house? Shall  
 "any man make me believe, he *valueth* these good gifts of  
 "God as he should do, and as every truly *thankfull* Chri-  
 "stian man would desire to do; that in the *powdering* and  
 "perfuming of an excrement that never grew from his own  
 "scalp, in the *furnishing* of a Table for the pomp and luxu-  
 "ry of a few houres, in making up a *rich Suit* to case a  
 "rotten carcase in, in the pursute of any other lustfull *vanity* C  
 "or *delight*, expendeth beyond the proportion of his reve-  
 "nue or *condition*, and the exigence of *just occasions*? To re-  
 "medy this, whoever would be truly thankfull, let him live  
 "in some honest *Vocation*, and therein bestow himself *faith-*  
 "fully and *painfully*, bind himself to *Sober, discreet, and mo-*  
 "derate use of *Gods* Creatures; remember that *CHRIST*  
 "would not have the very *broken meats* lost; think that if for  
 "every word idly spoken; then by the same proportion for e-  
 "very penny idly spent; we shall be accountable to *God* at  
 "the day of Judgement.

§. 63.

(a) Non pati-  
 tur auiditas  
 quenquam esse  
 gratum. Senec.  
 2. de benef. 27.  
 Nullum habet  
 malum cupidi-  
 tas majus,  
 quam quod est  
 ingrata. Id E-  
 pist. 73.

(b) Novis sem-  
 per cupiditati-  
 bus occupati,  
 non quid ha-  
 beamus, sed quid  
 petamus, inspicimus.

Quicquid domi est, vile est. Sequitur autem, ut ubi quid ac-  
 ceperis leve novorum cupiditas feceris, auctor quoque eorum non sit in pretio. .... Ideoque caduca  
 memoria est, futuro imminetium. Id. 3. de benef. 3.

" which

A "which we hope from it from the *inconveniencies* that go  
 "therewith, and looking only upon that, never so much as  
 "to think of these. But having *obtained* the thing we desi-  
 "red, we find the one as well as the other; and then the in-  
 "conveniencies we never thought of before, (a) abateth much  
 "of the weight and the price we formerly set thereupon, and  
 "taketh off so much from the estimation we had of the good:  
 "whereby it cometh to passe, that by how much we over-  
 "valued it in the pursuit, by so much we undervalue it in the posses-  
 "sion. And so instead of giving thanks to God for the good we  
 B "have received; we complain of the inconveniences that adhere  
 "thereunto, and so much underprise it, as it falleth short of our ex-  
 "pectation: and look how farre we do underprise it, so farre  
 "are we unthankfull for it. To remove this Impediment: who  
 "ever would be thankfull, let him moderate his desires after these  
 "outward things; fore-cast as well the inconveniences that follow  
 "them, as the commodities they bring with them; lay the one a-  
 "gainst the other, and prepare as well to digest the one, as to  
 "enjoy the other.

(a) Nihil æque  
 adeptis, & con-  
 capiscentibus  
 gratum. Plin.

"The last Impediment of thankfulness is Carnal security joyned  
 C "ever with Delays and Procrastinations. When we receive any  
 "thing from God, we know we should give him thanks for it,  
 "and it may be we think of doing such a thing: but we  
 "think withall another day will serve the turn, and so we  
 "put it off for the present, and so forwards from time to time, till in  
 "the end we have quite forgotten both his benefit, and our own  
 "Duty, and never perform any thing at all. My Text doth  
 "after a sort meet with this corruption: for here the Apostle  
 "saith, the Creature should be received with thanksgiving; as if the  
 "thanks should go with the receipt, the (b) receipt and the  
 D "thanks both together. To remove this Impediment: consider,  
 "how in every thing delays are hurtfull and dangerous; how  
 "our affections are best and hottest at the first, and do in pro-  
 "cess of time insensibly deaden, and at last dye, if we do not  
 "take the opportunity, and strike (as we say) whilst the iron  
 "is hot; how that, if pretensions of other businsses or occasions  
 "may serve the turn to put off the tendering of our devotions,  
 "and rendering of our thanks to God, the Devil will be sure  
 "to suggest enow of these pretensions into our heads, and to  
 "prompt us continually with such allegations, that we shall sel-  
 E "dome or never be at leisure to serve God, and to give him  
 "thanks.

§. 64.

(b) Qui gratus  
 futurus est,  
 statim dum ac-  
 cepit, de red-  
 dendo cogitat.  
 Sen. 2. de be-  
 nef. 25.

"Let us remember these five Impediments, and beware of  
 "them; Pride, Envy, Epicurism, Worldly Carefulness, and Delay.  
 "All which are best remedied by their contraries. Good  
 "helps therefore unto thankfulness are, 1. Humility, and Self-

§. 65.



"denial; 2. Contentednesse, and Self-sufficiency; 3. Painfulnesse, A  
 "and Sobriety; 4. The Moderation of our desires after earthly  
 "things; 5. Speed and Maturity. And so much for this third  
 "Inference of Direction. I should also have desired, if the time  
 would have permitted, although my Text speaketh of our  
 Thanksgiving unto God precisely as it respecteth the Creature;  
 yet to have improved it a little farther by a fourth Inference:  
 that if we be thus bound to give God thanks for these outward  
 blessings, how much more ought we then to abound in all  
 thankfulness unto him for his manifold (a) Spiritual blessings in B  
 heavenly things in Christ; for Grace and Election, for Mercy and  
 Redemption, for Faith and Iustification, for Obedience and San-  
 ctification, for Hope and Glorification. If we ought to pray  
 for, and to give thanks for our (b) daily bread, which nour-  
 isheth but our bodies, and then is (c) cast into the draught, and  
 both it and our bodies perish: how much more for that  
 (d) Bread of life which came down from Heaven, and feedeth  
 our Soules unto eternal life, and neither they nor it can pe-  
 rish? If we must say for that, Give us this day our daily bread:  
 shall we not much more say for this, (e) Lord evermore give C  
 us this bread. But I have done. Beseech we now Almighty  
 God, to guide us all with such holy discretion and wisdom,  
 in the free use of his good Creatures; that keeping our selves  
 within the due bounds of Sobriety, Charity, and civil Duty, we  
 may in all things glorifie God: and above all things, and  
 (f) for all things give thanks alwayes unto God and the Father in  
 the name of our Lord Jesus Christ. To which our Lord Jesus  
 Christ, the blessed Sonne of God, together with the Father,  
 and the Holy Spirit, three Persons, and one onely wife, gra-  
 cious, and everliving God, be ascribed (as is most due) by D  
 us and his whole Church, all the Kingdome, the Power, and the  
 glory, both now and for evermore. Amen. Amen.

(1) Ephes. 1. 3.

(2) Matth.  
6. 11.(c) Matth.  
13. 17.

(d) Joh. 6. 51.

(e) Joh. 6. 34.

(f) Ephes. 5.  
20.

THE

E



B

THE SIXTH  
SERMON  
AD POPULUM.

C

At S. Pauls Crosse London, April. 15. 1627.

GEN. 20. 6.

D

And God said unto him in a dream; Yea, I know that thou didst this in the integrity of thine heart: For I also withheld thee from sinning against me; therefore suffered I thee not to touch her.



E

Or our more profitable understanding of which words, it is needfull we should have in remembrance the whole story of this present Chapter; of which story these words are a part. And thus it was. Abraham commeth with Sarah his Wife, and their family, as a Stranger, to sojourn among the Philistims in Gerar: covenanteth with her beforehand, thinking thereby to provide for his own safety, because she was beautifull, that they should not be to know that they were any more than Brother and Sister. Abimelech King of the place heareth of their comming, and of her beauty; sendeth for them both; enquireth whence and who they were; heareth no more

S. I.

more from them, but that she was his *Sister*; dismisseth him; *take* her into his House. Hereupon God *plague*th him and his House with a strange *Visitation*; *threatneth* him also with *Death*; giveth him to understand, that all this was for *taking another mans Wife*. He *answereth* for himself: *G O D replyeth*. The *Answer* is in the two next former Verses: *the Reply* in this, and the next following Verse.

5. 2.

(a) Verse 4, 5.

His Answer is by way of *Apology*: he pleadeth first *Ignorance*; and then, and thence, his *Innocence*. (a) [ *And he said, Lord wilt thou slay also a righteous Nation? Said not he unto me, She is my Sister? and she, even she herself said, He is my Brother: in the integrity of my heart, and innocency of my hands, have I done this.* ] That is his *Plea*. Now God replyeth: of which *reply*, letting pass the remainder in the next Verse, which concerneth *the time to come*, so much of it as is contained in this Verse, hath reference to what was already done and *past*; and it meeteth right with *Abimelechs Answer*. Something he *had done*; and something he *had not done*: he had indeed (b) *taken Sarah* into his House, but he had (c) not yet *come near* her. For that which he *had done*, in *taking her*; he thought he had a *just excuse*, and he pleadeth it: he did not know her to be *another mans wife*; and therefore, as to any intent of doing wrong to the *Husband*, he was altogether *Innocent*. But for that which he *had not done*, in *not touching* her; because he took her into his House with an *unchaste purpose*, he passeth that over in silence, and not so much as mentioneth it. So that his *Answer*, so far as it reached, was *just*: but, because it reached not home, it was not *full*. And now Almighty God fitteth it with a *Reply*, most convenient for such an *Answer*: *admitting* his *Plea*, so far as he alleged it, for what he *had done*, in *taking Abrahams Wife*, having done it simply out of ignorance, [ *Yea I know thou didst this in the integrity of thy heart:* ] and withall *supplying* that which *Abimelech* had omitted, for what he *had not done*, in *not touching* her; by assigning the *true cause* thereof, *viz.* his powerfull restraint, [ *For I also withheld thee from sinning against me, therefore suffered I thee not to touch her.* ]

(b) Verse 2.

(c) Verse 4.

5. 3.

In the whole Verse we may observe, *First* the *manner of the Revelation*; namely, by what means it pleased God to convey to *Abimelech* the knowledge of so much of *his will*, as he thought good to acquaint him withall: it was even the same, whereby he had given him the first information, at Verse 3. it was by a dream, [ *And God said unto him in a dream:* ] and then after, *the substance of the Reply*; whereof again the general parts are two. The former, an *Admission* of *Abimelechs Plea*, or an *Acknowledgement* of the integrity of his heart, so far as he alleged it, in that which he had done, [ *yea I know that thou didst it in the integrity of thine heart.* ] The later, an *Instruction* or *Advertisement* to *Abimelech*,



A to take knowledge of Gods goodnesse unto, and providence with him, in that which he had not done: it was God that over-held him from doing it, [ For I also with-held thee from sinning against me, therefore suffered I thee not to touch her. ]

By occasion of those first words of the Text, [ And God said unto him in a dream; ] if we should enter into some enquiries, concerning the nature and use of *divine Revelations* in general, and in particular of *Dreams*: the Discourse as it would not be wholly impertinent, so neither altogether unprofitable. Concerning all which these several *Conclusions* might be easily made good. First, that God revealed himself and his will frequently in old times, especially before the sealing of the *Scripture-Canon* (a) in sundry manners: as by *Visions*, *Prophecies*, *Extacies*, *Oracles*, and other supernatural means, and namely, and among the rest, by (b) *Dreams*. Secondly, that God imparted his Will by such kind of *supernatural Revelations*, not only to the godly and faithful (though to them most frequently, and especially:) but sometimes also to *Hypocrites* within the Church, as to (c) *Saul* and others: yea and sometimes even to *Infidells*

C too out of the Church, as to (d) *Pharaoh*, (e) *Balaam*, (f) *Nebuchadnezzar*, &c. and here to *Abimelech*. Thirdly, that since the writings of the Prophets and Apostles were made up, the *Scripture-Canon* sealed, and the Christian Church by the preaching of the Gospel become *Oecumenical*; *dreams*, and other *supernatural Revelations*, as also other things of like nature, as *Miracles*, and whatsoever more immediate and extraordinary manifestations of the will and power of God, have ceased to be of ordinary and familiar use: so as now, we ought rather to suspect delusion in them, than to expect direction from them. Fourthly, that although God

D have now (g) ryed us to his holy written word, as unto a perpetual infallible Rule, beyond which we may not expect, and against which we may not admit, any other direction, as from God: yet he hath no where abridged himself of the power and liberty, even still to intimate unto the sonnes of men the knowledge of his will, and the glory of his might, by *Dreams*, *Miracles*, or other like supernatural manifestations; if at any time, either in the want of the ordinary means of the Word, Sacraments, and Ministry, or for the present necessities of his Church, or of some part thereof, or for some other just cause perhaps unknown to us, he shall see it expedient so to do. He hath prescribed us: but he hath not limited himself. Fifthly, that because the Devil and wicked spirits may suggest *Dreams*, probably foretell future events foreseen in their causes, and work many strange effects in nature, applicando activa passivis; which because they are without the sphere of our comprehension, may to our seeming have fair appearances of Divine

Reve-

§. 4.

I.

(a) πολυμερὲς  
& πολυτρό-  
πος. Heb. 1. 1.

(b) Numb. 12.

6.

Joel 2. 28.

Job 33. 14.

16.

καὶ ὁ δὲ τ' ὄρα  
ἐν Διδῷ 151

Homer. Iliad.

a.

2.

(c) 1 Sam. 10.

10.

(a) Gen. 41.

25, 28, 18, 45.

(e) Numb. 14.

2, 4. &amp;c.

(f) Dan. 2. 28,

45.

3.

4.

(g) Esa. 8. 30.

5.

#

(a) See Deut. 13. 1, &c. 6.

(b) contra onirocriticos, See Aquin. 2. 2. qu. 95. 6. 1oh. Sarisb. 2. Polycr. 17. Petr. Bles. Epist. 65.

7.

(c) Secundum morum & humorum varietates, variantur & somnia. Alia namq; videntur sanguinei, alia choleric, alia flegmatici, alia melancholici. Auctor. de spir. & anim. cap. 25. apud Augustin. Tom. 3.

(d) Juxta etiam infirmitatum diversitates, diversa accidunt somnia. Ibid.

(e) ἡμεῖς οὐκ ἴσμεν τίς ἐστιν ἡ αἰτία τῆς ἐν ὕπνῳ φαντασίας. Arist. cap. 1. de divinar. ex insom. (f) A dream cometh through the multitude of business, Eccles. 5. 2. Res, quas in vita usurpant homines, cogitant, curant, vident, Quae agunt vigilantes, agitant; ea si cui in somnis accidunt, minus mirum est. Aretius. Quaecumq; mentis agitat infestus vigor, Ea per quietem sacer & arcanus refert Veloxq; sensus. Senec. in Octav. Act. 4. See Delt. ibid. (g) 1 Joh. 3. 16.

Revelations or Miracles, when they are nothing less: for the avoiding of strong delusions in this kind, it is not safe for us to give casie credit to *Dreams*, *Prophecies*, or *Miracles*, as Divine, untill upon due tryal there shall appear, both in the *End* whereto they point us, a direct tendance to the advancement of Gods *Glory*; and in the *Means* also they propose us, a (a) conformity unto the revealed will of God in his written word. Sixthly, that so to observe our ordinary *Dreams*, as thereby to (b) *divine* or *foretell* of future contingents, or to *forecast* therefrom good or ill-luck (as we call it) in the success of our affairs; is a silly and groundless, but withall an *unwarranted*, and therefore an *unlawfull*, and therefore also a *damnable* superstition. Seventhly, that there is yet to be made a *lawfull*, yea and a very *profitable* use, even of our ordinary *Dreams*, and of the observing thereof: and that both in *Physick* and *Divinity*. Not at all by *foretelling* particulars of things to come: but by taking from them, among other things, some reasonable *conjectures* in the general, of the present estate, both of our *Bodies* and *Souls*. Of our *Bodies* first. For since the predominancy of (c) *Choler*, *Bloud*, *Flegm*, and *Melancholy*; as also the differences of *strength*, and *health*, and (d) *diseases*, and *distempers*, either by *diet* or *passion* or otherwise, do cause impressions of different forms in the *fancy*: our (e) ordinary *dreams* may be a good help to lead us into those discoveries, both in time of *health*, what our natural *constitution*, complexion, and temperature is; and in times of *sickness*, from the rankness and tyranny of which of the *humours* the malady springeth. And as of our *Bodies*; so of our *Souls* too. For since our *Dreams*, for the most part (f) look the same way, which our *freest thoughts* encline; as the *Voluptuous* beaſt dreameth most of *pleasures*, the *Covetous* wretch most of *profits*, and the proud or *ambitious* most of *praises*, *preferments*, or *revenge*: the observing of our ordinary *Dreams* may be of good use for us unto that discovery, which of these three is our *Master sin* (for unto one of the three every other sin is reduced,) (g) *The Lust of the flesh*, *the Lust of the eyes*, or *the Pride of Life*.

S. 5.

But concerning *Revelations* and *Dreams*, it shall suffice to have only proposed these few *conclusions* without farther enlargement: the manner of Gods revealing his will here to *Abimelech* by *Dream*, being but an incidental *circumstance* upon the bye, and not belonging to the main of the present story. We will therefore without more ado proceed to the substance of Gods reply, in the rest of the verse: and therein begin with the former general part, which

is





sin against the light of his own Conscience, by committing adultery with anothers wife.

1. The meaning of the words thus cleared: we may observe in them *three* things. *First*, the fact for which *Abimelech* pleadeth; and that was, the taking of *Sarah*, who was anothers wife, into his house. *Secondly*, the ground of his plea; and that was his Ignorance: he knew not when he took her, that she was anothers wife. *Thirdly*, the thing he pleadeth upon that ground; and that was his Innocency and the Integrity of his heart. Each of these three will afford us some observable instruction for our use. And the first thing we will insist upon from these words shall be, The grievousnesse of the sin of Adultery, hatefull even in the judgement of those men, who made small or no conscience at all of Fornication. See how this is raised from the Text. *Abimelechs* heart never smote him for taking *Sarah* into his house, so long as he supposed her to be but a single Woman: led with the common blindness and custome of the Gentiles, he either knew not, or considered not, that such fornication (though in a King) was a Sin. But the very frame of his Apology sheweth, that if he had known her to be another mans Wife; and yet had taken her, he could not then have pretended the integrity of his heart, and the innocency of his hands, as now he doth, and God alloweth it: but he should have been *avoxatines*, his own heart would have condemned him for it, and he should therein have sinned grossly against the light of his own Conscience.

It cannot be doubtful to us, who by the good blessing of God upon us, have his holy word to be *b* A light unto our feet, and a lanthorn unto our paths, from the evidence whereof we may receive more perfect and certain information, than they could have from the glimmering light of depraved Nature; I say, it cannot be doubtfull to us, but that all fornication, how simple soever, is a sin foul and odious in the sight of God, and deadly to the committer. As *first* being opposite directly to that *c* holinesse and honour and sanctification, which God prescribeth in his will. *Secondly*, causing usually consumption of *d* estate, rottenness of *f* bones, and losse of *g* good-name. *Thirdly*, *h* stealing away the heart of those that are once ensnared therewith, and bewitching them even unto perdition, in such powerful sort, that it is seldom seen, a man once brought under by this sin, to recover himself again and to get the victory over it. *Fourthly*, putting over the guilty to the severe *k* immediate judgement of God himself; who for this sin slew of the Israelites in one day *l* 23 or *m* 24 thousand. And having *n* *fixibly* one singular deformity above all other sins in all other kindes, that it is a direct sin *n* against a mans own body; in depriving it (by making it the instrument of filthinesse, and the *p* members of an harlot,) of that honour whereunto

1. c1 Thef. 4. 3. 4.
2. d Prov. 5. 10; 6. 26. Job 31. 12.
- f Prov. 5. 11.
- g Prov. 6. 33.
- h Pro. 7. 22, 23.
3. b Hof. 4. 11.
4. k Heb. 13. 14.
- l 1 Cor. 10. 8.
- m Num. 25. 9.
5. n 1 Cor. 6. 18.
- p 1 Cor. 6. 15.

**A** unto God had ordained it, to be a *b* member of Christ, and *c* the Temple of the Holy Ghost.

*b* 1 Cor. 6. 15.  
*c* 1 Cor. 6. 19.

But yet of this foul sin the Gentiles made no reckoning: So long as they abstained from *d* married persons, it never troubled their Consciences to defile themselves with those that were single by fornication; because they esteemed it either as *no sin*, or as one of the least. It was not on'y the fond speech of an indulgent and doating old Father in the excuse of his licentious son in the Comedy, *f* *Non est flagitium mihi crede adolescentulum scortari*; (and yet he spake but as the generality of them then thought:) but **B** it was the serious plea also of the grave Roman Oratour, in the behalf of his Client, in open Court, before the severity of the sage and Reverend bench of Judges, *g* *Quando hoc non factum est? quando reprehensum? quando non permissum?* and, *Datur omnium concessu*, &c. *h* Nor in the lust of concupiscence, (saith St. Paul) as the Gentiles which know not God. An error, so universally spread, and so deeply rooted in the mindes and in the lives of the Gentiles; who *k* having their understanding darkned through the ignorance that was in them, because of the blindness of their hearts, wrought such uncleanness not only without remorse, but even with greedinesse: that the Apostles had much adoe with those men, whom by the preaching of the Gospel they had converted from Gentilism to Christianity, before they could reclaim them from an Error so inveterate both in the judgement and practise. Saint Paul therefore, as it both became and concerned him being *l* the Apostle and Doctor of the Gentiles, often toucheth upon this string in his *m* Epistles written unto the Churches of the Gentiles. But no where doth he set himself more fully and directly, with much evidence of reason and strength of argument, against this Sin and error, than in the *n* first Epistle he wrote to the **D** Corinthians: because among them this sin, was both it self most rife in the practise, (the *p* Corinthians being notably infamous for lust and wantonnesse;) and it was also as much *q* slighted there as any where: many of them thinking that the *r* body was made for fornication, as the belly for meats; and that fornication was as fit and convenient for the body, as meats for the belly. Out of which consideration, the Apostles in that first General Councel holden at Jerusalem, Acts 15. thought it needfull by Ecclesiastical Canon, among some other indifferent things for the Churches peace, to lay this restraint upon the converted Gentiles,

*d* Viri licet se errare credunt, si solo abstinere adulterio: meretricios autem usum tanquam legi naturae a suppetere putant. Ambros. 2. de Abraham. 11. Solo stupro sique adulterio condamnato, passim per lupanaria et ancillulas libido permittitur.

Heronym. Epist. 30. usum scortorum reuera ritus licitum iustitiam fecit.

Augustin. 14. de Civitate. 18.

*f* Mitio apud ceteros. in Adelphi. 1. 2. *g* Cicero. pro Galio.

*h* 1 Thes. 4. 5. *k* Ephes. 4. 18.

*l* Rom. 11. 13; Gal. 2. 7; 1 Tim. 2. 7; & 1 Tim. 1. 11.

*m* 1 Rom. 1. 19; & 13. 13; 2 Cor. 12. 31; Gal. 5. 19; Ephes. 4. 19; & 5. 3. &c.

*n* Col. 3. 5; 1 Thes. 4. 3; &c.

*o* 1 Cor. 5. 19. -- 11. 6. 9. -- 18. 7. 1.

*p* Hinc Koer διαζεν pro scortari. Hadr. Jun. in Adag. & εναγας Koer διαζεν habet Aristoph. in Pluto. A. G. 1. Sc. 2. Quas supra mille prostare ad sanum Veneru qd. est in Corinthio scribit Strab. 8 Geog. aph. Atq; hinc natam paramiam. 'Ου παντός ανδρος ες Κορινθους εδ' ο πλους. -- Κακός ανθρωπος [εστι Κορινθιος] & διαβαλλοντες επι τη πορνεία & αμαρτία μετ' τας ανδρας ιδοντες. Boudain. in Comment. ad Aristoph. Thesmophor. *q* -- Libidinis, que nusquam gentium regnabat i. punitiōis, quam Corinthi. *r* Erasim. Paraphras. in 1 Corinth. in Argumen.

b Act. 15. 28.  
29.

c Quod aliquando qui continent, nescio qua peruersitate contemunt; & nescio unde sibi testimonia nulla & vana conquirunt, dicentes, Peccata carnis Deus non turat. Augult. Serm. 16. de verb. Domin. cap. 1. Ista puniuntur & nimium gravia mala, ideo a multis vitiis sine ulla timore Domini committuntur, quia ita a pluribus in consuetudinem missa sunt, & ita vilia vel levia ducuntur, ut nec jam inter gravia crimina putentur. Serm. de Temp. 143.  
d Durand. 4. distinct. 33. q. 2 & alii. f Mysterium iniquitatis 2 Thel. 2. 7. g 1 Cor. 7. 2. h Understand that in this passage concerning Abimelech, I use the word Fornication, as it doth include concubinitum also.

that they should *b* abstain from Fornication. Not, as if Fornication were in it self an *indifferent thing*, as those other things were; nor, as if those other things were in themselves and simply *unlawfull*, as Fornication was: but the Apostles did therefore joyn Fornication, and those other *indifferent things* together in the same Canon; because the Gentiles accounted fornication a thing as *indifferent*, as what was most indifferent. Some remainders of the common error there were, it seemeth, among some Christians in S. Augustine's daies: who both *c* relateth the opinion, and confuteth it. And some in the Popish Church have not come far behinde herein: so many of them I mean as hold that *d* simple fornication is not *intrinsically*, and in the proper nature of it, a sin against the Law of Nature; but only made such, by divine *positive Law*. A strange thing it is, and to my seeming not lesse than a *f* mystery, that those men that speak so *harshly* of Marriage which God hath ordained, should withall speak so *favourably* of fornication which God hath forbidden: preposterously preferring the disease which springeth from our corruption, before the *g* remedy which God himself hath prescribed in his word. But howsoever, if some Christians have spoken, and witten, and thought so favourably of fornication, as (to their shame) it appeareth they have done: the lesse may we marvell, to see Abimelech, a King and an Infidel, allow himself the liberty to continue in the sin of *b* Fornication; and yet notwithstanding such allowance, stand so much upon his own *innocency*, and *integrity* as he doth.

b Eph. 5. 3.

c Eph. 4. 18.

d ἐνυκτερεύοντες ἵνα μὴ κοιμηθῶμεν ἐν ἡμέρᾳ. Basil.

f Rom. 1. 18.

g Heb. 13. 4.

God forbid any man that heareth me this day, should be so either *ignorant* or *uncharitable*, as to conceive all, or any of that I have yet said, spoken to give the least shadow of liberty or excuse, to Fornication or any uncleanness, which Saint Paul would not have so much as *b* named among the Saints; --not named with allowance, not named with any *extenuation*, not named but with some *detestation*. But the very thing for which I have spoken all this, is to shew, how inexcusable the Adulterer is: when even those of the Gentiles, who (by reason of the *c* darknesse of their understandings, and the want of Scripture-light,) could espy no obliquity in Fornication; could yet through all that darknesse see something in Adultery, deservedly punishable (even in their judgments) with death. They could not so far quench that *d* spark of the light of nature which was in them, nor *f* hold back the truth of God in unrighteousnesse: as not by the glimpse thereof, to discern a kinde of reverend Majesty in Gods holy ordinance, or Wedlock; which they knew might not be *g* dishonoured, nor the bed



A bed defiled by Adultery, without guilt. They saw *Adultery* was a *mixt crime*, and such as carried with it the face of *Injustice* as well as *Uncleanesse*; nor could be committed by the *two* offending parties, without wrong done to a *third*. And therefore if any thing might be said colourably to excuse *Fornication*, (as there can be nothing said justly;) yet if any such thing could be said for *Fornication*, it would not reach to excuse *Adultery*: because of the injury that cleaveth thereunto. Against *Fornication* God hath ordained *b Marriage* as a Remedy: what a *beast* then is the *Adulterer*, and what a *Monster*, whom that remedy doth no good upon?

B In the marriage knot, there is some expression and representation of the Love-covenant betwixt *c Christ*, and his *Church*: but what good assurance can the *Adulterer* have that he is within that Covenant, when he breaketh this Knot? Every married person hath *ipso facto* surrendered up the right and interest he had in and over *d his own body*, and put it out of his own into the power of another: what an arrant Thief then is the *Adulterer*, that taketh upon him to dispose at his pleasure that which is none of his? But I say too well by him, when I compare him but to a thief, *Solomon* maketh him worse than a Thief. [ *f Men do not despise a thief if he steal to satisfy his soul, when he is hungry, &c.* But whoso committeth adultery with a *Woman*, lacketh understanding: he that doth it destroyeth his own soul, &c.] Where he maketh both the injury greater, and the reconciliation harder, in and for the *Adulterer*, then for the Thief. Nay God himself maketh him worse than a Thief in his Law: in his *Moral Law*, next after murder placing *g Adultery* before *Theft*, as the greater sin; and in his *Judicial Law*, punishing *h Theft* with a mulct, but *k Adultery* with *Death*, the greater Punishment. To conclude this first point: *Abimelech*, an *Heathen man*, who had not the knowledge of the true God of Heaven to direct him in the right way; and withall a *King*, who had therefore none upon earth above him, to controul him if he should transgress: would yet have abhorred to have defiled himself knowingly by *Adultery* with another mans Wife, although the man were but a stranger, and the woman exceeding beautiful. Certainly *Abimelech* shall one day rise up in judgement, and condemn thy filthiness and injustice, whosoever thou art, that committest, or causest another to commit adultery: *l Who knowing the judgement of God, that they which do such things are worthy of death*, either doest the same things thy self, or hast pleasure in them that do them; or being in place and office to punish incontinent persons, by *easy commutations* of publick penance for a private pecuniary mulct, dost at once both beguile thine own conscience with sordid *Bribery*, and embolden the adulterer to commit that sin again without fear, from which he hath once escaped without shame, or so much as valuable loss.

b 1 Cor. 7. 2.

c Ephes. 5. 23.

d 1 Cor. 7. 4.

f Prov. 6. 30, &amp;c.

g Ex 20. 13, 15.

h Ex 22 1, &amp;c.

k Lev. 20 10.

Deut. 22. 21.

l Rom 1 32.

And

And thus much for that *first Observation*. The next thing, we shall observe from Gods approving of *Abimelechs* answer, and acknowledgement of the integrity of his heart, is, *That some Ignorance hath the weight of a just excuse*. For we noted before, that *Ignorance* was the ground of *his Plea*. He had indeed taken *Sarah* into his house, who was *another mans Wife*: but he hopeth that shall not be *imputed* to him as a fault, because he knew not she was a *married woman*; the parties themselves (upon inquiry) having informed him otherwise. And therefore he appealeth to God himself, the trier and judger of mens hearts, whether he were *innocent* in this matter: and God giveth sentence with him, [*Yea I know that thou diddest this in the integrity of thy heart.*] Where you see his *ignorance* is allowed for a sufficient *excuse*. A

For our clearer understanding of which point, (that I may not wade farther into that great *question* so much mooted among Divines, than is pertinent to this story of *Abimelech*, and may be usefull for us thence, *viz.* whether or no, or how far, *Ignorance* and *Error* may *excuse*, or lessen sinfull Actions proceeding therefrom, in point of Conscience,) let us first lay down one general, certain, and *fundamental ground*, whereupon indeed dependeth especially the *resolution* of almost all those difficulties, that may occur in this, and many other like Questions. And that is this. It is a condition so essential to every *sin* to be *Voluntary*; that all other circumstances and respects laid aside, every *sin* is simply and absolutely by so much *greater or lesser*, by how much it is *more or lesse* voluntary. For whereas there are in the reasonable soul three prime faculties, from whence all humane Actions flow; *the Understanding*, *the Will*, and *the sensual Appetite* or Affections: all of these concur indeed to every Action properly Humane; yet so, as *the Will* carrieth the greatest sway, and is therefore the justest measure of the *Moral goodnesse*, or *badnesse* thereof. In any of the three there may be a fault, all of them being depraved in the state of *corrupt Nature*; and the very truth is, there is in every sin (every *complex sin*) a fault in every of the three. And therefore *all sins*, by reason of the *blindnesse* of the Understanding, may be called *Ignorances*; and by reason of the *impotency* of the Affections, *Infirmities*; and by reason of the *perverseenesse* of the will, *Rebellions*. But for the most part it falleth out so, that although all the three be faulty, yet the *obliquity* of the sinful Action springeth most immediately and chiefly from the *special default* of some one or other of the three. If the main defect be in the *Understanding*, not apprehending that good it should, or not aright: the sin arising from such defect we call more properly a *sin of Ignorance*. If the main defect be in the *Affections*, some passion blinding or corrupting the Judgement: the sin arising from such defect we call a *sin of Infirmitie*. If the main defect be in the *Will* B

A Will with perverse resolution bent upon any evil: the sin arising from such wilfulness we call a *Rebellion*, or a *sin of Presumption*. And certainly these sins of *Presumption* are the *b* greatest of the three; because *the wilfullest*: and those of *Ignorance* the least; because there is in them the least disorder of *the will*, which doth its office in some measure, in *following* the guidance of *the understanding*: the greater fault being rather in *the understanding*, for *misguiding* it. And of sins of *Ignorance*, compared one with another, that is ever *the least*, wherein the defect is greater in *the understanding*, and in *the will* lesse.

b Gravius quidem infirmitate, quam ignorantia; sed multo gravius studio, quam infirmitate peccatur.  
De pœnit. d. 3. ex Gregor.

B From this *Principle* do issue sundry material *conclusions*: and namely, amongst many other, most pertinently to our purpose these *two*. *The one*; that all *Error* and *Ignorance* doth not *alwaies* and *wholly* excuse from sin. *The other*; that yet some kinde of *Ignorance* and *Error* doth excuse from sin, sometimes *wholly*, but very often at least *in part*. The whole truth of *both* these *conclusions*, we may see in this *one* action of *Abimelech*, in taking *Sarah* into his house. In him there was a *twofold Error*; and thence also a *twofold Ignorance*. *The one* was an *Error in universali*, (*Ignorantia a furis*, as they call it;) concerning the nature of *Fornication*: which being an *heinous sin*, he took to be either *none* at all, or a very *small one*. *The other* was an *error in particulari*, (*Ignorantia facti*;) concerning the personal condition and relation of *Sarah* to *Abraham*: whose *sister* he thought her to be, and not *wife*, though she were *both*.

C That former *Ignorance* (*Ignorantia juris*) in *Abimelech*, was in some degree *voluntary*. For *Abimelech* had in him the common *Principles* of *the Law of nature*; by the light whereof, if he had been careful to have improved it, but even so far as *right reason* might have led a prudent and dispassionate *naturall man*, he might have discerned in the most *simple Fornication* such *incongruity* with those *Principles*, as might have sufficiently convinced him of *the unlawfulness* thereof. It is presumed, that all *Ignorance* of that, which a man is *bound* to know, and *may* know if he be not wanting to himself, is so far forth *wilful*. Now *Abimelech* was *bound* to know, that all *carnal knowledge* of man and woman out of the state of *Wedlock* was simply *unlawful*; and so much, if he had not been wanting to himself in the use of his *Naturals*, he *might* have known: and therefore it was a kinde of *wilful ignorance* in him in some degree, that he did not know it. And therefore further, he cannot be *wholly* excused from sin, in taking *Sarah*, notwithstanding both *that*, and his *other* *ignorance*: for although he did not know her to be *Abrahams wife*, yet he knew well enough she was not *his own wife*; and being not so to *him*, whatsoever she was to *Abraham* it skilled not, he should certainly not have *taken* her. To plead *Ignorance*, that he



he knew not *Fornication* to be a *sin*, would little help him in this case. For men must know, they stand answerable unto God for their *Actions*; not meerly according to the present *knowledge* they *actually* have: but according to the *knowledge* which they *ought* and *might* to have had, those *means* considered, which he had afforded them of knowledge. Those *means*, even where they are scantest, being ever *sufficient*, at the least thus farre, *bis ὅτι ἦν αὐτῷ ἀναπόλογος*, as the Apostle speaketh, *Rom. 1.* to leave the transgressor without *excuse*, and to make void all pretensions of *Ignorance*.

b Rom. 1. 20.

That *Error* then did not *wholly* excuse *Abimelech* from sin; because his *Ignorance* was *partly* wilful: yet we may not deny, but even that *error* did lessen and *extenuate* the sinfulness of the Action something, and so *excuse* him in part: a *tanto*, though not *atito*. Because it appeareth by many evidences, that his *ignorance* therein was not *grossly* affected and wilful: and look how much *measure* you abate in the wilfulness, so much *weight* you take off from the *sin*. The *light of Nature*, though to a man that could have made the best of it, it had been *sufficient* to have discovered the *vicious deformity*, and consequently the *moral un-lawsfulness* of *Fornication*; yet was it nothing so *clear* in this particular, as in many other things that concerned common *equity*, and commutative *Justice*. Besides common *Opinion*, and the *Custom* of the times, and *Consent* (though corrupt *consent*) of most nations, in making but a *light matter* of it; might easily carry him with the *stream*, and make him adventure to do as most did, without any *scruple*, or so much as *suspicion* of such foul wickedness, in a course so *universally* allowed and practised. These respects make his *wilfulness* lesse, his *ignorance* more pardonable, and his *sin* more excusable. And I make no question, the premises considered, but that *Abrahams sin* in denying *Sarah* to be his wife (notwithstanding c the *equivocating* trick he had to help it) was by many degrees *greater*, than was *Abimelechs* in taking her: as being done more *against knowledge*, and therefore more *wilfully*. *Abimelechs sin* in taking her, though with some degrees of *wilfulness*, being yet a *sin* rather of *Ignorance*: whereas *Abrahams sin* in denying her, was a *sin* of *Infirmity* at the least, if not much rather a *sin* of *Presumption*.

c Veri. 12.

Now although this former *Error* (*Ignorantia Juris*;) could not *wholly* excuse *Abimelech* from sin in what he had done, but in *part* only; for he sinned therein, by giving way to *unchaste* desires and purposes, against the *seaventh* Commandment: yet that other *Error* of his (*Ignorantia facti*, in mistaking a married woman for a single) doth *wholly* excuse his fact from the sins of *injustice*, in *coveting* and *taking* another mans Wife, against the *eighth* and the *tenth* Commandments. He had not the

A the least *injurious* intent against *Abraham*, in that kinde and degree: and therefore though he took *his wife* from him indeed, yet not knowing any such matter by her, especially having withall made ordinary and requisite *enquiry* thereafter, it must be granted he did it *unwittingly*, and therefore *unwilfully*: and therefore also *unfinsfully*, as to that *species* of sin. *St. Augustine* saith truly, *Peccatum ita est voluntarium, ut si non sit voluntarium, non est peccatum*: without some consent of the will, no compleat *actual* sin is committed. Such *ignorance* therefore, as preventeth *à toto*, and cutteth off all consent of *the will*, must needs also *excuse*, and that *à toto*, the Actions that proceed there-from from being sins. It is clear from the words of my Text, that *Abimelechs* heart was sincere in this action of taking *Sarah*, from any injury intended to *Abraham* therein; although *de facto* he took his wife from him: because he did it *ignorantly*.

By what hath been spoken we may see in part, what kinde of *Ignorance* it is, that will *excuse* us from sin, either *in whole*, or *in part*; and what will not. Let us now raise some profitable *Inferences* from this observation. *First*, our *Romish* Catholiques often twit us with our fore-elders, [*What*, say they, *were they not all down-right Papists? believed, as we believe? worshipped, as we worship? You will not say, they all lived and dyed in Idolatry, and so are damned. And if they were saved in their faith, why may not the same faith save us? and why will not you also be of that religion that brought them to Heaven?*] A motive more plausible, than strong: the Vanity whereof our *present Observation* duly considered and rightly applyed fully discovereth. We have much reason to conceive good hope of *the salvation* of many of our *Fore-fathers*: who led away with *the common superstitions* of those blinde times, might yet by those *general truths*, which by the mercy of God were *preserved* amid the foulest overspreadings of *Popery*, agreeable to the Word of God, (though clogged with an *addition* of many superstitions and *Antichristian* inventions withal,) be brought to true *Faith* in the Son of God; unfeigned *Repentance* from dead works; and a sincere desire and endeavour of new and holy *Obedience*. This was *the Religion*, that brought them to Heaven; even *Faith*, and *Repentance*, and *Obedience*. This is *the true*, and *the Old*, and *Catholique Religion*: and this is *our Religion*, in which we hope to finde *salvation*; and if ever any of you that miscale your selves *Catholiques* come to Heaven, it is *this Religion* must carry you thither. If together with this true Religion, of *Faith*, *Repentance*, and *Obedience*, they embraced also your *additions*, as their blinde guides then led them; prayed to our *Lady*, kneeled to an *Image*, crept to a *Cross*, flocked to a *Mass*, as you now do: these were

their spots and their blemishes; these were their *a bay* and their *stubble*; these were their *Errors* and their *Ignorances*. And I doubt not, but as *S. Paul* for his blasphemies and persecutions, so they obtained mercy for these sins, because they did them *ignorantly* in misbelief. And upon the same ground, we have cause also to hope charitably of many thousand poor souls in *Italy*, *Spain*, and other parts of the Christian World at this day: that by the same blessed means they may obtain mercy and *salvation* in the end, although in the mean time through *ignorance* they defile themselves with much foul *Idolatriy*, and many gross *Superstitions*.

But the *Ignorance* that excuseth from sin, is *Ignorantia facti*, according to that hath been already declared: whereas theirs was *Ignorantia juris*, which excuseth not. And besides, as they lived in the practise of that worship which we call *Idolatriy*, so they dyed in the same *without repentance*: and so their case is not the same with *Saint Pauls*, who saw those his sins, and *sorrowed* for them, and *forsook* them: But how can *Idolaters*, living and dying so *without repentance*, be saved? It is answered, that *ignorance* in point of *fact*, so conditioned as hath been shewed, doth so excuse *à toto*; that an *Action* proceeding thence, though it have a *material inconformity* unto the Law of God, is yet not *formally a sin*. But I do not so excuse the *Idolatriy* of our Forefathers, as if it were not *in it self* a sin, and that (without repentance) *damnable*. But yet their *Ignorance* being such as it was: nourished by *Education*, *Custom*, *Tradition*, the *Tyranny* of their leaders, the *Fashion* of the times, not without some shew also of *Piety* and *Devotion*; and themselves withall, having such slender means of better knowledge: though it cannot *wholly excuse* them from *sin* without repentance *damnable*, yet it much *lesseneth* and *qualifieth* the sinfulness of their *Idolatriy*; arguing that their continuance therein was more from other *prejudices*, than from a *wilful contempt* of Gods holy Word and Will. And as for their *Repentance*, it is as certain, that as many of them as are *saved*, did *repent* of their *Idolatries*, as it is certain no *Idolater*, nor other sinner can be saved without *Repentance*. But then, there is a *double difference* to be observed, between *Repentance* for *Ignorances*, and for *known sins*. The one is, that *known sins* must be confessed, and repented of, and pardon asked for them *in particular*, every one singly by it self, (I mean for the *kindes*, though not ever for the *individuals*;) every *kinde* by it self, at least where God alloweth time and leisure to the *Penitent*, to call himself to a *punctual* examination of his life past, and doth not by *sudden death*, or by some *disease* that taketh away the use of reason deprive him of opportunity to do that: Whereas for *Ignorances*, it is enough to wrap them up all together in a *general* and *implicite* confession, and to crave pardon for them by



A *the lump*, as David doth in the 19. Psalm, [<sup>a</sup> *Who can understand all his Errors? Lord, cleanse thou me from my secret sins.*] The other difference is, that *known sins* are not truly repented of, but where they are <sup>b</sup> *forsaken*; and it is but an hypocritical semblance of penance without the truth of the thing, where is no care, either endeavour of reformation. But *ignorances* may be faithfully repented of, and yet still continued in. The reason; because they may be repented of in *the general* and in *the lump*, without special knowledge that they are sins: but without such special knowledge they cannot be reformed. Some of our fore-fathers then, might not only live in Popish Idolatry, but even dye in an Idolatrous act, breathing out their last with their lips at a *Crucifix*, and an *Ave-Mary* in their thoughts: and yet have truly repented, (though but in *the general*, and in *the croud* of their unknown sins,) even of those very sins; and have at the same instant true Faith in Jesus Christ, and other Graces accompanying salvation.

But why then may not I, will some *Popeling* say, continue as I am, and yet come to heaven, as well as they continued what they were, and yet went to heaven? If I be an *Idolater*, it is out of my Error and Ignorance: and if that general Prayer unto God at the last, to forgive me all my Ignorances, will serve the turn, I may run the same course I do without danger or fear: God will be merciful to me for what I do ignorantly. Not to preclude all possibility of mercy from thee, or from any sinner: Consider yet, there is a great difference between *their state* and *thine*, between *thine ignorance* and *theirs*. They had but a very small enjoyment of *the light* of Gods Word, <sup>a</sup> *hid* from them under *two bushels* for sureness: under the bushel of a *tyrannous Clergy*, that if any man should be able to understand the books, he might not have them; and under the bushel of an *unknown tongue*, that if any man should chance to get the books, he might not understand them. Whereas to thee, *the light* is holden forth, and set on a Candlestick; *the books* open; *the language* plain, legible, and familiar. They had eyes, but saw not: because the *light* was kept from, and the land was dark about them, as the <sup>b</sup> *darkness* of Egypt. But thou livest as in a *Goshen*, where *the light* encompasseth thee in on all sides; where there are <sup>c</sup> *burning and shining lamps* in every corner of the land. Yet is thy blindness greater, (for who so blinde, as he that will not see?) and more *inexcusable*: because thou *shuttest* thine eyes against *the light*, lest thou shouldst see and be converted, and God should heal thee. Briefly, they wanted the light, thou *shunnest* it: they lived in darkness; thou *delightest* in it: their ignorance was *simple*; thine *affected* and wilful. And therefore although we doubt not, but that the times of their ignorance God <sup>e</sup> *winked* at; yet thou hast no warrant to presume, that God will

<sup>a</sup> Psalm. 19. 12.<sup>b</sup> Prov. 28. 13.<sup>a</sup> Matth. 5. 15.<sup>b</sup> Exod. 18. 21.  
23.<sup>c</sup> Joh. 5. 35.<sup>d</sup> Mar. 13. 15.<sup>e</sup> Act. 17. 30.

f Luke 7. 30.  
g 2 Thel. 2. 10.  
11

also in these times *wink* at thee, who *rejectest* the counsel of God against thine own soul, and for want of *love* and affection to the *truth*, art justly given over to *strong delusions*, to believe *fables*, and to put thy confidence in things that are *lies*. So much for that matter.

*Secondly*, here is a needful *admonition* for us all, not to flatter our selves for our *ignorance* of those things, that concern us in our *general* or *particular* Callings; as if for that *ignorance* our reckoning should be *easier* at the day of judgement. *Ignorance* indeed *excuseth* sometimes, sometimes *lesseneth* a fault; but yet not all *ignorance*, all faults: not wilful and affected *ignorance* any fault.

Nay, it is so far from doing that, that on the contrary it maketh the *offence* much more grievous, and the *offender* much more *inexcusable*. A *heedless servant*, that neither knoweth, nor doth his Masters will, *deserveth* *some stripes*. A *stubborn servant* that knoweth it, and yet transgresseth it, *deserveth* *more stripes*. But worse than them both is that *ungracious servant*, who fearing his Master will appoint him something he had rather let alone, *keepeth* himself out of the way before hand, and *hideth* in a corner out of

a ignorantia directæ & per se voluntaria augeat voluntarium, & per consequens peccatum. Ag in 1. 2. qu. 76. 4.  
b Luke 12. 48.

c Prov. 2. 3, 4.

7. 3. 23

d 11. 1. 4. 1.

e See Prov. 1.

24, &c.

f 1. 36. 3.

g John 3. 20.

h Ephel. 5. 11.

i imbia mens

odit etiam ipsum

in illu-

clum; & homo

aliquando nimium mente per-

versâ timet in-

telligere ne cogatur quod in-

telligat facere

Aug. de ver.

Apost. 1. 13.

k Psal. 58. 4, 5.

l Ex intentione

voluntatis ad

peccandum pro-

venit, quod ali-

quis vult subire

ignorantie

damnum, prop-

ter libertatem

precandi

Aqu. 1. 2. 76. 4.

m 70. 1. 1. 1.

n Bernard. e

13. grad. hu-

mi.

o 1. Cor. 14. 38.

sight, of purpose that he might not know his Masters will; that so he may after stand upon it when he is hidden, and say, *He knew it not*: such an unoward servant *deserveth* yet *more stripes*. Would the Spirit of God, think you, in the Scripture so often call upon us to *get* the knowledge of Gods will, and to *increase* therein; or would he *commence* his *suitor* against a land, and *enter* his *action* against the people thereof; for want of such knowledge, if *ignorance* were better or safer? O it is a fearful thing for a man to *shun* instruction, and to say he *desireth* not the knowledge of God.

*Non tuerunt intelligere, ut bene agerent.* When men are once come to that pass, that they *will* not understand nor seek after God; when they *hate* the light, because they take pleasure in the *works* of darkness; when they are afraid to *know* too much, lest their hearts should *condemn* them for not doing thereafter; when like the dead Adder they *stop* their ears against the voice of the charmer, for fear they should be *charmed* by the power of that voice out of their crooked and Serpentine courses; when they are so *resolved* to take freedom to sin, that they *chuse* to be still *Ignorant*, rather than hazard the foregoing of any part of that freedom: what do they, but even run on *blindfold* into hell? and through *inner*, pass along unto *murther* and *knives*, where shall be weeping and gnashing of teeth? *Frustra sibi de ignorantia blandiuntur*, saith S. Bernard, *qui ut liberiùs peccent libenter ignorant.* Saint Paul so speaketh of such men, as if their case were desperate; [ *o If any man be ignorant, let him be ignorant* : ] as who say; if he will needs be *wilful*, at his peril be it. But as many as desire to walk in the *fear* of God with upright and sincere hearts, let them *thirst* after the knowledge

of

A of God and his will, as *the p Hart* after the rivers of waters; let them *cry* after knowledge, and *lift up* their voices for understanding; let them *seek* it as silver, and *dig* for it as for hid treasures; let their feet *tread* often in Gods Courts, and even *wear* the thresholds of his house; let them *delight* in his holy Ordinances, and *rejoyce* in the light of his Word; depending upon *the ministry* thereof with *unsatisfied* ears, and *unwearied* attention, and feeding thereon with *uncloyed* appetites: that so they may *see*, and *hear*, and *learn*, and *understand*, and *believe*, and *obey*, and *increase* in wisdom, and in grace, and in favour with God and all good men.

B But then in *the third* place consider, that if *all ignorance* will not *excuse* an offender, (though some do:) how canst thou hope to find any colour of *excuse* or *extenuation*, that sinnest wilfully wth knowledge, and against *the light* of thine own conscience? *The least sin* thus committed, is in some degree a *Presumptuous sin*, and carryeth with it a *contempt of God*: and in that regard is *greater*, than any sin of *Ignorance*. *To him that knoweth to do good, and doth it not, to him it is a sin*, saith Saint James: *Sin* beyond all plea of *excuse*. Saint Paul though he were a *Persecutor* of the Truth, a *Blasphemer* of the Lord, and *injurious* to the Brethren; yet he obtained *Mercy*, because he did all that *ignorantly*. His bare *ignorance* was not enough to *justify* him: but he stood need of *Gods mercy*, or else he had perished in those sins for all his *ignorance*. But yet who can tell, whether ever he should have found that *mercy*, if he had done the same things and not in *ignorance*? *Ignorance* then, though it do not *deserve* pardon, yet it often *findeth* it: because it is not joyned with open *contempt* of him, that is able to pardon. But he that sinneth against knowledge, doth *Ponere obviam*, (if you will allow *the phrase*, and it may be allowed in this *sense*;) he doth not only *provoke* the *Justice* of God by his *sin* (as every other sinner doth,) but he doth also *dumb up the Mercy* of God by his *contempt*, and doth his part to *shut* himself out for ever from all possibil ty of *pardon*; unless the boundless *overflowing* mercy of God come in upon him with a *strong* tide, and with an *unresisted current* break it self a passage through. Do this then my beloved Brethren. Labour to *get* knowledge, labour to *increase* your knowledge, labour to *abound* in knowledge: but beware you *rest* not in your knowledge. Rather *give* all diligence, to *adde* to your knowledge *Temperance*, and *Patience*, and *Godliness*, and *brotherly kinacness*, and *Charity*, and other good graces. Without these, your knowledge is *unprofitable*; nay, *damnable*. *Qui apponit scientiam, apponit dolorem*; is true in this sense also. He that *increaseth knowledge*, unless his care of *obedience* rise in some good proportion with it, doth but lay more *rods* in steep for his own back, and *increase* the number of his *stripes*, and *adde* to the weight and measure

p Psalm 41. 2.

q Prov. 2. 3, 4.

a Quò quisque melius sapit, o deterius delinquit. Greg. in pastorali.  
b Jam. 2. 17.  
c 1 Tim. 1. 13.

d 2 Pet. 1. 5, 7.

e Ecclesi. 1. 18.



measure of his own most just *condemnation*. Know this, that although *Integrity of heart* may stand with some *ignorances*, as *Abimelech* here *pleadeth* it, and *God alloweth* it: yet that mans heart is devoid of all singleness and sincerity, who *alloweth* himself in any course he knoweth to be sinful, or taketh this *liberty* to himself, to continue and persist in any known ungodlinesse. And thus much for our *second Observation*.

I adde but a *Third*: and that taken from the very thing which *Abimelech* here *pleadeth*, viz. *the integrity of his heart*; considered together with his present *personal estate* and condition. I dare not say, he was a *Cast-away*: for what knoweth any man, how God might after this time, and even from these beginnings, deal with him in the riches of his mercy? But at the time, when the things storied in this chapter were done, *Abimelech* doubtlesse was an *unbeleever*, a stranger to the covenant of God made with *Abraham*, and so in the state of a carnal and meer natural man. And yet both he *pleadeth*, and God *approveth*, the innocency and integrity of his heart in this businesse, [*Yea, I know that thou diddest this in the integrity of thine heart.*] Note hence, That in an *unbeleever* and natural man, and therefore also in a wicked person and a *cast-away*: (for as to the present state, *the unregenerate* and *the Reprobate*, are equally incapable of good things;) there may be *truth* and *singleness*, and *integrity of heart* in some particular *Actions*.

We use to teach, and that truly, according to the plain evidence of *Scripture*, and the judgement of the ancient *Fathers*, against the contrary tenet of the later *Church of Rome*; that all the works of *unbelievers* and *natural men*, are not only stained with sin, (for so are the best works of *the faithful* too;) but also are *really* and *truly* sins: both in their own nature, because they spring from a corrupt fountain, for <sup>a</sup> *That which is born of the flesh is flesh*, and it is impossible that a <sup>b</sup> *corrupt tree* should bring forth good fruit; and also in *Gods estimation*, because he beholdeth them as out of *Christ*, <sup>c</sup> *in and through whom alone he is well pleased*. *St. Augustines* judgement concerning such mens works is well known, who pronounceth of the best of them, that they are but *splendida peccata*, glorious sins: and the best of them are indeed no better. We may not say therefore, that there was in *Abimelechs* heart, as nor in the heart of any man, a *legal integrity*; as if his person, or any of his actions were innocent, and free from sin, in that *perfection* which *the Law* requireth. Neither yet can we say, there was in his heart, as nor in the heart of any *unbeleever*, an *Evangelical integrity*; as if his person were accepted, and for the persons sake all or any of his actions approved with God, accepting them as perfect, through the supply of the abundant perfections of *Christ* then to come. That first and *legall integrity*, supposeth the righteousness of works, which no man hath; this latter and *Evangelical integrity*, the

<sup>a</sup> Joh. 3. 6.

<sup>b</sup> Mat. 7. 18.

<sup>c</sup> Mat. 3. 17.

A the righteousness of *Faith*, which no *unbeliever* hath: no mans heart being, either *legally* perfect, that is in *Adam*; or *Evangelically* perfect, that is *out of Christ*. But there is a *third* kinde of integrity of heart, inferiour to both these, which *God* here acknowledgeth in *Abimelech*, and of which only we affirm, that it may be found in an *unbeliever*, and a *Reprobate*: and that is, a *Natural* or *Moral integrity*; when the heart of a *meer natural man* is careful to follow the direction and guidance of *right reason*, according to that light (of *Nature*, or *Revelation*) which is in him, without holownesse, halting, and hypocrisie; *Rectus usus Naturalium* we might well call it: the term were fit enough to expresse it; had not the *Papists* and some other *Sectaries*, by sowing it with the leaven of their *Pelagianism*, rendred it suspicious. The *Philosophers* and learned among the *Heathen*, by that which they call a *good conscience*, understand no other thing, then this very *Integrity* whereof we now speak. Not that an *Unbeliever* can have a *good conscience*, taken in *strict propriety* of truth, and in a *spiritual* sense. For the whole man being corrupted through the fall of *Adam*; the conscience also is wrapped in the common pollution: so that <sup>d</sup> to them that are defiled and unbelieving nothing is pure, but even <sup>e</sup> their minde and conscience is defiled, as speaketh *S. Paul*, *Tit. 1.* and being so defiled, can never be made good, till <sup>f</sup> their hearts be sprinkled from that pollution, *by the blood of Christ*, who through the eternal spirit offered himself without spot to *God*, and till the Conscience be purged by the same blood from dead works to serve the living *God*, as speaketh the same Apostle, *Heb. 9.* and *10.*

<sup>d</sup> Tit. 1. 15.

<sup>e</sup> Heb. 10. 22.

<sup>f</sup> Heb. 9. 14.

But yet a *good Conscience* in that sense as they meant it, a Conscience *morally* good, many of them had; who never had *Faith* in *Christ*, nor so much as the least inckling of the *Doctrine* of Salvation. By which, <sup>a</sup> Not having the Law, they were a Law unto themselves, doing by nature many of the things contained in the Law: and chusing rather to undergo the greatest miseries, as shame, torment, exile, yea death it self, or any thing that could befall them, than wilfully to transgresse those rules, and notions, and dictates of piety and equity, which the *God of Nature* had imprinted in their Consciences. Could heathen men and unbelievers have taken so much comfort in the testimony of an *excusing Conscience*, as it appeareth many of them did; if such a Conscience were not in the kinde, (that is *Morally*) Good? Or how else could <sup>b</sup> *St. Paul* have made that protestation he did in the Council, *[Men and Brethren, I have lived in all good conscience before God untill this day:]* At least, if he meant to include, (as most of the learned conceive he did) the whole time of his life, as well before his conversion, as after? *Balaam* was but a cursed *Hypocrite*, and therefore it was but a copy of his countenance, and no better, (for

<sup>a</sup> Rom. 2. 14.

<sup>b</sup> Act. 23. 1.

2 Pet. 2. 15.

Num. 32. 18.

a Rom. 2. 14.

(for his heart even then hankered after *the wages of unrighteousnesse,*) when he looked a squint upon *Balaks* liberal offer, with this answer. *d If Balak would give me his house full of gold and silver, I cannot go beyond the word of the Lord my God, to do lesse or more.* But I assure my self, many thousands of *unbeleivers* in the world, free from his *hypocrisie* would not for ten times as much as he there spake of, have gone beyond the *Ruls* of the *Law of Nature* written in their hearts, to have done either lesse or more. *Abimelech* seemeth to be so affected; at least, in *this particular action* and passage with *Abraham*: wherein God thus approveth his integrity, *Yea, I know that thou diddest this in the integrity of thy heart.* A

*The Reason* of which *moral integrity* in men unregenerate and meerly *natural*, is that *Imperium Rationis*, that power of *natural Conscience* and *Reason*, which it hath, and exerciseth over the whole man: doing the office of a *Law-giver*, and having the strength of a *law*; [*a They are a law unto themselves,*] saith the Apostle, *Rom. 2.* As a *Law*, it *prescribeth*, what is to be done: as a *Law*, it *commandeth*, that what is prescribed be done: as a *Law*, it *proposeth* rewards and punishments, accordingly as what it *prescribeth* and *commandeth* is done or not done. *Abimelechs* own *Reason*, by the light of *Nature* informed him, that to take *another mans wife* from him was injurious; and *enjoyneth* him therefore, as he will avoid the horrors and upbraidings of a condemning heart, by no means to do it. Resolved accordingly to do, and to obey *the law of Reason* written in his heart, before he durst take *Sarah* into his house, he maketh *inquiry* first, whether she were a *single woman* or a wife: and therefore, although (upon mis-information) he took another mans wife, *unwitting* that she was so, he pleadeth here, and that justly, *the integrity of his heart.* And from obedience to the same *Law* especially, spring those many rare examples of *Justice*, *Temperance*, *Gratitude*, *Beneficence*, and other *moral virtues*, which we read of in *Heathen* men, not without admiration: which were so many strong evidences also of this *moral integrity* of their hearts. C

A *point* that would bear much enlargement, if we intended to amplify in by *Instances*; and did not rather desire to draw it briefly into use, by *Inferences*. A just condemnation, it may be *first*, to many of us, who call our selves *Christians*, and *Beleivers*, and have many blessed means of direction and instruction for the due ordering of our hearts and lives which those *Heathens* wanted: yet come so many paces, nay leagues short of them, both in *the detestation* of vicious and grosse enormities, and in the conscionable *practise* of many offices of vertue. Among them what strictnesse of *Justice*? which we either slack or pervert. What zeal of *the common good*? which we put off each man to other, as an unconcerning E



A cerning thing. What remission of *private injuries*? which we pursue with implacable revenge. What contempt of *honours*, and *riches*? which we so pant after, so adore. What *temperance* and *frugality* in their provisions? wherein no excess satisfieth us. What *free beneficence* to the poor, and to pious uses? whereto we contribute penuriously and with grudging. What conscience of *oaths* and *promises*? which we so slight. What reverence of their *Priests*? whom we count as the scum of the people. What loathing of swinish *drunkenness*? wherein some of us glory. What detestation of *usury*, as a monster in nature? whereof some of ours make a *trade*. Particularities are infinite, but what should I say more? Certainly, unlesse our *righteousnesses* exceed theirs, we shall never come to *heaven*: but how shall we escape the nethermost *hell*, if our *unrighteousnesses* exceed theirs? <sup>a</sup> *Shall not Vncircumcision which is by nature, if it keep the law, judge thee, who by the Letter and Circumcision dost transgresse the law?* said S. Paul to the Jew: make application to thy self, thou that art *Christian*.

<sup>a</sup> Rom. 2. 27.

C Secondly, if even in unbelievers, and Hypocrites, and Cast-aways there may be, in *particular Actions*, integrity and singleness of heart: then it can be but an *uncertain Rule* for us to judge of the true state of our own or other mens hearts, by what they are in some few *particular actions*. Men are indeed that, not which they shew themselves in some *passages*, but what they are in the more general and *constant tenor* of their lives. If we should compare *Abimelech* and *David* together, by their different behaviour in the same kinde of temptation, in *two particulars* of the sacred History, and look no farther: we could not but give sentence upon them quite contrary to right and truth. We should see *Abimelech* on the one side, though *allured* with *Sarahs* beauty; yet free from the least *injurious* thought to her husband, or *adulterous* intent in himself. We should behold <sup>a</sup> *David* on the other side, enflamed with lust after *Bathsheba*, whom he knew to be another mans Wife: *plotting* first, how to *compasse* his filthy desires with *the Wife*, and then after how to *conceal* it from *the Husband*, by many wicked and politick fetches; and, when none of those would take, at last to have him *murthered*, being one of his principal <sup>b</sup> *Worthies*, in a most base and unworthy fashion, with *the losse* of the lives of a number of *innocent* persons more; besides *the betraying* of Gods cause, *the dis-heartning* of his people, and *the encouragement* of his and their enemies. When we should see and consider all this on both sides, and lay the one against the other: what could we think but that *Abimelech* were the Saint, and *David* the Infidel; *Abimelech* the man after Gods own heart, and *David* a stranger from *the Covenant* of God? Yet was *David* all this while, within that *Covenant*: and (for any thing we know, or

<sup>a</sup> 2 Sam. 11. 2, &c.

<sup>b</sup> 2 Sam. 23. 39.

is likely,) *Abimelech* not. *Particular actions* then, are not good evidences either way: as wherein both an *unbeleever* awed sometimes by *the law* of natural *Conscience*, may manifest much simplicity and *integrity* of heart; and the true *Childe of God*, swayed sometimes with *c the law* of sinful *concupiscence*, may bewray much foul *Hypocrisie*, and infidelity. But look into the more *constant course* of both their lives: and then may you finde the *Hypocrite* and the *unbeleever* wholly *distinguished* from the godly, by the want of those right *marks of sincerity* that are in the godly: no *Zeal* of Gods glory; no *sense* of original corruption; no *bemoaning* of his privy *hypocrisie* and secret *Artheisme*; no *suspicion* of the deceitfulness of his own heart; no *tenderesse of Conscience* in smaller duties; no faithful *dependence* upon the providence or promises of God for *outward things*; no *self-denial*, or poverty of spirit; no *thirst* after the salvation of his brethren, and the like: none of these I say, to be found in any *constant manner* in the *general course* of his life; although there may be some sudden light *flashes* of some of them now and then in some *particular Actions*. Measure no mans heart then, especially not thine own, by those rarer discoveries of moral integrity in *particular actions*: but by the powerful manifestations of *habitual grace*, in the more *constant tenor* of life and practice.

We may learn hence *thirdly*, not to flatter our selves too much upon every *integrity of heart*; or to think our selves *discharged* from sin in the sight of God, upon every *acquittal* of our own *Consciences*: when as all this may befall an *Hypocrite*, an *Unbeleever*, a *R. probate*. When men *accuse* us of *hypocrisie* or *unfaithfulness*, or *a lay to our charge things we never did*: it is, I confesse, a very comfortable and a blessed thing, if we can finde *protection* against their *accusations* in our own hearts, and be able to plead *the integrity* thereof in barre against their calumniationes. Our *integrity*, (though it be but *Moral*, and though but only in those *actions* wherein they charge us wrongfully,) and *the testimony* of our own consciences, may be of very serviceable use to us thus farre, to make us *regardlesse* of the accusations of unjust men: that *one testimony within* shall relieve us more, than a *thousand false witnesses without* can injure us. *b With me it is a very small thing*, saith Saint Paul, *that I should be judged of you, or of mans judgement*: as if he should have said, I know my self better than you do; and therefore so long as I know *nothing by my self* of those things, wherein you *censure me*, I little reckon what either you, or any others shall think or say by me. We may by his example make use of this; *the inward testimony* of our hearts being sufficient to *justify* us against the *accusations of men*: but we may not rest upon this; as if the *acquittal* of our hearts were sufficient to *justify* us in the sight of God. S. Paul knew it, who durst not rest there

c Rom. 7. 23.

a Psal. 35. 11.

b 1 Cor. 4. 3.

A thereupon : but therefore addeth in the very next following words,  
*Yea, I judge not mine own self; for I know nothing by my self,*  
*yet am I not hereby justified: but he that judgeth me, is the Lord.*

c 1 Cor. 4. 3, 4.

Our hearts are close, and false; and nothing so <sup>d</sup> *deceitful* as they:  
 and who can know them perfectly, but he that *made* them, and  
 can search into them? *Other men* can know very little of them:  
*our selves* something more: but *God* alone all. If therefore  
 when *other men* condemn us, we finde our selves agrieved:  
 we may remove our cause into an *Higher Court*; appeal from  
 them to our own *Consciences*, and be relieved there. But

d Jer. 17. 9, 10

B that is not *the Highest Court* of all; there lyeth yet an ap-  
 peal further and higher than it, even to *the Judgement seat*, or  
 rather to the *Mercy seat* of *God*: who both can finde just mat-  
 ter in us, to condemn us, even in those things wherein our own  
 hearts have acquitted us; and yet can withall finde a gracious  
 means to justify us, even from those things wherein our own  
 hearts condemn us. Whether therefore our hearts condemn us,  
 or condemn us not: *God is greater than our hearts, and knoweth*  
*all things.* "To conclude all this point, and therewithal the

e 1 Job. 3. 20.

C "first general part of my Text; Let no *Excusations* of our own  
 "Consciences on the one side, or *confidence* of any integrity in our  
 "selves, make us presume we shall be able to stand just in the sight  
 "of *God*, if he should enter into judgement with us: but let us ra-  
 "ther make suit unto him, that since we cannot *understand* all  
 "our own errors, he would be pleased to cleanse us from our secret  
 "sins. And on the other side, let no *accusations* of our own Con-  
 "sciences, or *guiltiness* of our manifold frailties and secret hy-  
 "pocrisies, make us despair of obtaining his favour and righte-  
 "ousness: it denying our selves, and renouncing all integrity in  
 "our selves, as of our selves, we cast our selves wholly at the foot-  
 D "stool of his mercy, and seek his favour in the face of his only be-  
 "gotten Son *Jesus Christ* the righteous.

f Psal. 19. 19.

Of the former branch of *Gods* rep'y to *Abimelech*, in those former  
 words of the Text, [*Yea I know that thou didst this in the integrity*  
*of thy heart*] hitherto. I now proceed to the latter branch thereof, in  
 those remaining words [*For I also with-held thee from sinning*  
*against me: therefore suffered I thee not to touch her.*] *τοκναι*. The  
 word signifieth properly to hold in, or to keep back; <sup>a</sup> *Retinui*, or  
<sup>b</sup> *Cohibui*, or as the Latine hath it, <sup>c</sup> *Custodivi* &c: implying *Abime-*  
*lechs forwardness* to that sin; certainly he had been gone, if *God*  
 E had not kept him in, and held him back. The Greek rendereth it,

a Vatablus in

Schol. hic.

b Iunius hic.

c Vulgar. hic.

d Septuag. hic.

<sup>d</sup> *ἐκείνην ἡμέραν* I spared thee: and so the Latine *Parcere*, is some-  
 times used for *impedire*, or *prohibere*, to hinder, or not to suffer;  
 as in that of <sup>e</sup> *Virgil*, *Parcite oves nimium procedere*. Or taking  
*parcere* in the most usual signification, for *sparing*; it may very  
 well stand with the purpose of the place; for indeed *God spareth*

e Virg. Eclog.

3.



f Psal. 51. 4.

g Septuag. hic.  
h Vulg. hic.

i ק'חתי.

k H. A. hic.

l Psal. 16. 10.  
m Gen. 31. 73.  
Exod. 3. 19. &  
12. 23. Num.  
22. 13. Jud. 1.  
24. & 15. 1.  
Ester. 9. 14.

#

us no less, indeed he *spareth* us much more, when he maketh us forbear to *sin*, than when having sinned he forbeareth to *punish*; and as much cause have we to acknowledge his *mercy*, and to rejoyce in it, when he holdeth *our hands* that we *sin* not, as when he holdeth his *own hands* that he *strike* not. For I also with-held thee from *sinning against me*. How? Did not *Abimelech* sin in taking *Sarah*, or was not that as *f* every other sin is, a sin *against God*? Certainly, if *Abimelech* had not *sinned* in so doing, and that *against God*; God would not have so *plagued* him as he did, for that deed. The meaning then is; not, that God *with-held* him wholly from *sinning* at all therein; but that God *with-held* him from sinning *against* him in that *foul* kinde, and in that high degree, as to defile himself by *actual filthiness* with *Sarah*, which but for Gods *restraint* he had done: [Therefore suffered I thee not] *g in æt'na. h Non dimisit*, that is, I did not let thee go: I did not leave thee to thy self: or most agreeably to the letter of the Text in the *Hebrew*, *Non dedi*, or *non tradidi*; I did not deliver, or give. That may be, *non dedi potestatem*, I did not give thee *k leave* or *power*, and to giving is sometimes used for *suffering*, as *Psal. 16. l Non dabis sanctum tuum, Thou wilt not suffer, &c.* and *m* elsewhere. Or *non dedi te tibi*, I gave thee not to thy self. A man cannot be put more desperately into the hands of any *enemy*, than to be left in *manu consilii sui*, delivered into his own hands, and given over to the lust of his own heart. Or as it is here translated, *I suffered thee not*. We should not draw in *God* as a *party*, when we commit any *sin*, as if he *joyned* with us in it, or lent us his helping hand for it: we do it so *alone*, without his *help*, that we never do it, but when he letteth us *alone*, and leaveth us destitute of his *help*. For the *kinde*, and *manner*, and *measure*, and *circumstances*, and *events*, and other the appurtenances of *sin*; God *ordereth* them by his Almighty *power* and *providence* so, as to become serviceable to his most *wise*, most *just*, most *holy* purposes: but as for the very *formality* it self of the *sin*, God is (to make the most of it,) but a *sufferer*; [Therefore suffered I thee not, *To touch her.*] Signifying that God had so *far restrained* *Abimelech* from the accomplishment of his wicked and unclean purposes, that *Sarah* was preserved *free* by his good providence, not only from *actual adultery*, but from all unchaste and wanton *dalliance* also with *Abimelech*.

It was Gods great *mercy* to all the three parties, that he did not suffer this evil to be done: for by this means he graciously preserved *Abimelech* from the *sin*, *Abraham* from the *wrong*, and *Sarah* from both. And it is to be acknowledged the great *mercy* of God, when at any time he doth, (and he doth ever and anon more or less,) by his gracious and powerful restraint *with-hold* any man, from running into those extremities of *sin* and *mischiefs*, where-

A whereinto his own corruption would carry him headlong, especially when it is set a gog by the cunning persuasions of *Satan*, and the manifold temptations that are in *the world* through lust. The *Points* then that arise from this part of my Text, are these. 1. Men do *not* always commit those evils, their own *desires*, or outward *temptations* prompt them unto. 2. That they do it not, it is from *Gods restraint*. 3. That *God restraineth* them, it is of his own gracious goodness and *mercy*. The common subject matter of the whole *three points*, being one, *viz. Gods restraint of mans sin*; we will therefore wrap them up all *three* together, and  
 B so handle them, in this *one* entire *Observation*, as the *total* of all three. *God in his mercy oftentimes restraineth men from committing those evils, which, if that restraint were not, they would otherwise have committed.*

This *Restraint*, whether we consider *the Measure*, or *the Means* which God useth therein; is of great variety. For *the Measure*; God sometimes *restraineth* men *à Toto*, from *the whole sin*, whereunto they are tempted; as he with-held *Joseph* from consenting to the persuasions of his Mistress: sometimes only *à Tanto*, and that more or less, as in his infinite wisdom he seeth expedient;  
 C *suffering* them perhaps but only to *desire* the evil, perhaps to *resolve* upon it, perhaps to *prepare* for it, perhaps to begin to *act* it, perhaps to *proceed* far in it, and yet keeping them back from falling into *the extremity* of the sin, or accomplishing their whole desire in the full and final *consummation* thereof; as here he dealt with *Abimelech*. *Abimelech* sinned against *the eighth* Commandement, in taking *Sarah* injuriously from *Abraham*, say he had been but her brother; and he sinned against *the seventh* Commandement in a foul degree, in harbouring such wanton and *unchaste thoughts* concerning *Sarah*, and making such way as he did, (by taking her  
 D into his house,) for *the satisfying* of his *lust* therein: but yet God *with-held* him from plunging himself into *the extremity* of those sins, not suffering him to fall into *the act* of uncleanness. And as for *the Means* whereby God with-holdeth men from sinning; they are also of wonderful *variety*. Sometimes he taketh them off, by *diverting* the course of the corruption, and turning *the affections* another way. Sometimes he awaketh *natural Conscience*; which is a very tender and tickle thing, when it is once stirred, and will *boggle* now and then at a very small matter in comparison, over it will do at some other times. Sometimes he *af-*  
 E *frighteth* them with apprehensions of *outward Evils*; as shame, infamy, charge, envy, loss of a friend, danger of humane lawes, and sundry other such like discouragements. Sometimes he *cooleth* their resolutions, by presenting unto their thoughts *the terrors of the Law*, the strictness of the last *Account*, and the endless unsufferable torments of *Hell-fire*. Sometimes, when all things

\* Quosdam  
presens Deus  
multa peccare  
posse, flagellat  
eos infirmitate  
corporis, ne  
peccent, ut eis  
utilius sit frangi  
languoribus ad  
salutem, quam  
remanere inco-  
lumes ad domi-  
nationem, Hug.  
2. de Anim.

a See Gen. 31.  
23, &c.

b Gen. 31. 29.

c Gen. 27. 41.

d Ibid. v. 44, 45.

e Gen. 31. 38.

f Gen. 32. 6.

g Ibid. v. 7, 8.

h Gen. 33. 4, &c.

things are ripe for execution, he denyeth them *opportunity*, or casteth in some unexpected *impediment* in the way, that quasheth all. Sometimes he \* *disables* them, and weakeneth the arm of flesh wherein they trusted, so as they want *power* to their *will*; as here he dealt with *Abimelech*. And sundry other ways he hath, more than we are able to search into, whereby he layeth a *restraint* upon men, & keepeth them back from many sins and mischiefs, at least from the *extremity* of many sins and mischiefs, whereunto otherwise *Nature* and *Temptation* would carry them with a strong current. Not to speak yet of that sweet, and of all other the most blessed and powerful *restraint*, which is wrought in us by the *Spirit of Sanctification*, renewing the soul, and subduing the *corruption* that is in the *Flesh* unto the *Obedience* of the *Spirit*: at which I shall have fitter occasion to touch anon.

In the mean time, that there is something or other, that *restrains* men from doing some *evils*, unto which they have not only a *natural proneness*, but perhaps withal an *actual desire* and purpose; might be shewn by a world of *instances*: but because every mans daily *experience* can abundantly furnish him with some, we will therefore content our selves with the fewer. <sup>a</sup> *Laban* meant no good to *Jacob*, when taking his Brethren with him, he pursued after him seven days journey in an hostile manner; and he had *power* to his will, to have done *Jacob* a mischief, *Jacob* being but *imbellis turba*, no more but himself, his wives and his little ones, with his flocks and herds, and a few servants to attend them, unable to defend themselves, much more unmeet to resist a prepared enemy: yet for all his power, and purpose, and preparation, *Laban* when he had overtaken *Jacob*, durst have nothing at all to do with him, and he had but very little to say to him neither: The worst was but this, [*Thus and thus have you dealt with me.* And <sup>b</sup> *It is in the power of mine hand to do you hurt: but the God of your father spake unto me yesternight, saying; Take thou heed that thou speak not to Jacob either good or bad:*] See the story in Gen. 31. The same *Jacob* had a Brother, as unkinde as that *Uncle*, nay much more despightfully bent against him than he; for he had vowed his destruction, (<sup>c</sup> *The days of mourning for my Father are at hand, and then I will slay my Brother Jacob;*) and although the <sup>d</sup> *Mother* well hoped, that some few days *time* and *absence* would appease the fury of *Esau*, and all should be forgotten; yet <sup>e</sup> *twenty years* after the old grudge remained, and upon *Jacobs* approach <sup>f</sup> *Esau* goeth forth to meet him with 400. men, armed (as it should seem) for his destruction: which cast <sup>g</sup> *Jacob* into a terrible fear, and much distressed he was good man, and glad to use the best wit he had, by dividing his Companies, to provide for the safety at least of some part of his charge. And yet behold at the encounter, no use at all of the 400. men, unleis to be spectators and witnesses of the joyful <sup>h</sup> *em- braces*,



A *braces*, and kinde loving *complements* that passed between the two brothers, in the liberal *offers* and modest *refusals* each of others courtesies; in the 32. and 33. of *Genesis*. A good *Probatum* of that *Observation* of *Solomon*, 'When a mans ways please the Lord, he maketh even his enemies to be at peace with him. Balaam the Conjuror, when the King Balac had cast the hook before him, baited with ample *rewards* in hand, and great *promotions* in reversion, if he would come over to him and curse *Israel*; had both *Covetousness* and *Ambition* enough in him to make him bite: so that he was not only *willing*, but even *desirous*, to satisfy the King; for he loved the wages of unrighteousness with his heart, and therefore made *tryal* (till he saw it was all in vain,) if by any means he could wring a *permission* from God to do it. But when his eyes were opened to behold *Israel*, and his mouth open that he must now pronounce something upon *Israel*: though his eyes were full of *Envy*, and his heart of *Cursing*, yet God put a parable of *Blessing* into his mouth, and he was not able to utter a syllable of any thing other than good concerning *Israel*, in 22. & 24. of *Numbers*.

C In all which and sundry other *instances*, wherein when there was intended before-hand so much *evil* to be done, and there was withall in the parties such a forward *desire*, and such solemn *preparation* to have it done; and yet when all came to all, so little or nothing was done, of what was intended, but rather the contrary: it cannot first be imagined, that such a *stop* should be made, but by the powerful *restraint* of some superiour, and over-ruling hand; neither may we doubt in the second place, that every such *restraint*, by what second and subordinate means soever it be furthered, is yet the proper work of God, as proceeding from and guided by his Almighty and irresistible providence. As for that which happened to Balaam, that it was Gods doing, the evidence is clear; we have it from the mouth of two or three witnesses. The *Wiseard* himself confesseth it, *a The Lord will not suffer me to go with you*, Num. 22. The King that set him on work, upbraideth him with it; *b I thought indeed to promote thee to great honour: but lo the Lord hath kept thee back from honour: Num. 24.* And Moses would have *Israel* take knowledge of it; *c The Lord thy God would not harken unto Balaam, but the Lord thy God turned the curse into a blessing, because the Lord thy God loved thee, Deut. 23.* It was God then that turned Balaams curse into a *blessing*, and it was the same God, that turned Labans revengeful thoughts into a friendly *Expostulation*; and it was the same God, that turned Esaus inveterate malice into a kinde brotherly *congratulation*. He that hath set *d bounds to the Sea*, which, though the waves thereof rage horribly, they cannot pass, (*Hitherto shalt thou go, and here shalt thou stay thy proud waves;*) and did command the waters of

i Prov. 16. 7.

k Num. 22. 7.  
17.

l 2 Pet. 2. 15.

m Num. 23. 13,  
14, 17, 28.  
n Num. 24. 3,  
26.

a Num. 22. 13.

b Num. 24. 11.

c Deut. 23. 5.

d Job 38. 8, 11.

e Exod. 15. 8.

f Psal. 114. 3.

g Prov. 21. 1.

h Psal. 76. 10.

סְחָרֵי  
חַמָּה  
חַמָּה

Residuum ira-  
rum cinges.  
Varabius.

k Psal. 76. 12.

1.

a Psal. 14. 2.

2.

b Esay 1. 6.

c John 3. 6.

the <sup>e</sup> Red Sea to stay their course, and stand up as on *heaps*; and by his power could enforce the waters of the <sup>f</sup> River Jordan, to run quite against the current up the Channel; he hath <sup>g</sup> *in his hands*, and at his command *the hearts* of all the sons of men, yea though they be the greatest *Kings* and Monarchs in the world, as *the Rivers of waters*; and can winde and turn them at his pleasure, inclining them *which way* (soever he will. <sup>h</sup> The fiercenesse of man shall turn to thy praise, (saith David in Ps. 76. 10.) and the fiercenesse of them shalt thou retain: the latter clause of the verse is very significant in the *Original*, and cometh home to our purpose; as if we should translate it, <sup>i</sup> Thou shalt gird the remainder of their wrath, or of their fiercenesse. The meaning is this. Suppose a mans heart be never so full fraught with envie, hatred, malice, *wrath*, and revenge, let him be as fierce & furious as is possible; God may indeed suffer him, and he will suffer him to exercise so much of his corruption, and proceed so far in his fiercenesse, as he seeth expedient and usefull for the forwarding of other his secret and just and holy appointments, and so order the sinful fiercenesse of man by his wonderful providence, as to make it serviceable to his ends, and to turn it to his glory: but look whatsoever *wrath* and *fiercenesse* there is in the heart of a man, over and above so much as will serve for those his eternall purposes, all that surplussage, that overplus and remainder whatsoever it be he will gird; he will so binde, and hamper, and restrain him, that he shall not be able to go an inch beyond his tender, though he would fiet his heart out. The fiercenesse of man shall turn to thy praise, so much of it as he doth execute: and the remainder of their fiercenesse thou shalt refrain, that they execute it not. Be he never so great a Prince; or have he never so great a spirit: all is one; he must come under. No difference with God in this, betwixt him that sitteth on the Throne, and her that grindeth at the Mill: <sup>k</sup> He shall refrain the spirit of Princes, and is wonderful among the Kings of the earth: in the last vers. of that Psalm.

Now of the truth of all that hath been hitherto spoken in both these branches of the *Observation*, (*viz.* that first there is a restraint of evill; and then secondly, that this restraint is from God;) I know not any thing can give us better assurance, taking them both together, than to consider the generality and strength of our Natural corruption. General it is first, in regard of the Persons; overspreading the whole lump of our nature: there is not a childe of Adam free from the common infection; <sup>a</sup> They are all corrupt, they are altogether become abominable, there is none that doth good, no not one. General secondly, in regard of the subject, overrunning the whole man, soul and body, with all the parts and powers of either, so as <sup>b</sup> from the sole of the foot to the crown of the head there is no whole part. <sup>c</sup> Whatsoever is born of the flesh

A

B

C

D

E

A is flesh; and <sup>d</sup> To them that are defiled and unbeleeving nothing is pure, but even their minde and Conscience is defiled; and <sup>e</sup> All the imaginations of the thoughts of their hearts are only evil continually. General thirdly, in regard of the object: averſe from all kinde of good, (<sup>f</sup> In me, that is in my flesh, dwelleth no good thing;) and prone to all kinde of evil, (<sup>g</sup> He hath set himself in no good way, neither doth he abhorre any thing that is evill.) Adde to this generality, the strength also of our corruption; how vigorous, and stirring, and active it is, and how it carrieth us headlongly with full speed into all manner of evill, <sup>h</sup> As the horse rusheth into the battell, so as we have no hold of our selves, neither power to stay our selves, till we have run as far as we can, and without the mercy of God plunged our selves into the bottome of the bottomlesse pit. Lay all this together, and there can be no other sufficient reason given, than this *restraint* whereof we now speak, why any one man should at any one time *refrain* from any one sin being tempted thereunto; whereinto any other man at any other time hath fallen, being alike tempted. Every man would kill his brother, as <sup>i</sup> Cain did Abel; and every man defile his sister, as <sup>k</sup> Amnon did Thamar; and every man oppresse his inferiour, as <sup>l</sup> Ahab did Naboth; and every man supplant his betters, as <sup>m</sup> Zibah did Mephibosheth; and every man betray his Master, as <sup>n</sup> Judas did Christ: every man being as deep in the loynes of Adam, as either Cain, or Judas, or any of the rest. Their nature was not more corrupt than ours, neither ours lesse corrupt than theirs: and therefore every one of us should have done those things, as well as any one of them, if there had not been <sup>o</sup> something without and above nature to withhold us, and keep us back therefrom, when we were tempted, which was not in that measure afforded them, when they were tempted. And from whom can we think that *restraint* to come, but from that God, who is the Author and the Lord of nature, and hath the power and command and rule of nature; by whose grace and goodnesse we are whatsoever we are: and to whose powerful assistance we owe it, if we do any good, (for it is he that setteth us on;) and to his powerful restraint, if we eschew any evil, (for it is he that keepeth us off) Therefore I also withheld thee from sinning against me.

D

E And as to the third point in the Observation, it is not much lesse evident than the two former; namely, that this *Restraint*, as it is from God, so it is from the Mercy of God. Hence it is that Divines usually bestow upon it the name of *Grace*: distinguishing between a twofold Grace; a special renewing Grace, and a Common restraining Grace. The special and renewing Grace is indeed so incomparably more excellent, that in comparison thereof the other is not worthy to be called by the name of *Grace*, if we would speak properly and exactly: but yet the word [*Grace*] may not

d Tit. i. 15.

e Gen. 6. 5.

3.

f Rom. 7. 18.

g Psal. 36. 4.

h Jer. 8. 6.

i Gen. 4. 8.

k 2 Sam. 13. 11.

l 1 Kin. 21. 16.

m 2 Sam. 16. 3.

n Mat. 26. 15.

o Nullum peccatum est quod unquam fecerit homo, quod non possit facere alter homo, si Creator desit à quo factus est homo. Augustin. soliloqu. cap. 15.



1. unfitly be so extended, as to reach to every act of Gods providence, whereby at any time he *restraineth* men from doing those evils which otherwise they would do; and that in a *threefold* respect: of God, of themselves, of others. First, in respect of God, every restraint from sin may be called *Grace*; in as much as it proceedeth *ex mero motu*, from the meer good will and pleasure of God, without any cause, motive, or inducement in the man that is so restrained. For take a man in the state of *corrupt nature*, and leave him to himself; and think, how it is possible for him to *forbear* any sin, whereunto he is tempted. There is no power in nature, to work a restraint: nay there is not so much as any *proneesse* in nature, to desire a restraint: much lesse then is there any worth in Nature, to deserve a restraint. Issuing therefore, not at all from the Powers of Nature, but from the free pleasure of God, as a beam of his merciful providence, this *Restraint* may well be called *Grace*. And so it may be secondly, in respect of the Persons themselves: because, though it be not available to them for their everlasting salvation; yet it is some favour to them, more than they have deserved, that by this means their sins (what in number, what in weight) are so much lesser, than otherwise they would have been; whereby also their account shall be so much the easier, and their stripes so many the fewer: <sup>a</sup> Saint Chrysostome often observeth it, as an effect of the mercy of God upon them, when he cutteth off great offenders betimes with some speedy destruction: and he doth it out of this very consideration, that they are thereby prevented from committing many sins, which if God should have lent them a longer time, they would have committed. If his observation be sound; it may then well passe for a double Mercy of God to a sinner, if he both respite his destruction, and withall restrain him from sin: for by the one, he giveth him so much longer time for repentance, which is one Mercy; and by the other, he preventeth so much of the increase of his sin, which is another Mercy. Thirdly, it may be called *Grace*, in respect of other men. For in restraining men from doing evil, God intendeth, as principally his own glory, so withall the good of mankind, especially of his Church, in the preservation of humane society: which could not subsist an hour, if every man should be left to the wildenesse of his own nature, to do what mischief, the Devil and his own heart would put him upon, without restraint. So that the restraining of mens corrupt purposes and affections, proceedeth from that <sup>b</sup> φιλαδελφία (as the Apostle somewhere calleth it,) that love of God to mankind, whereby he willeth their preservation: and might therefore in that respect bear the name of *Grace*, though there should be no good at all intended thereby to the person so restrained. Just as those *χαισματα*, those spiritual gifts, which God hath distributed in a wonderful variety for the

<sup>a</sup> Chrysostome  
in Gen. hom.  
25.  
& alibi sepe.

<sup>b</sup> Tit. 3. 4.

A edifying of his Church, though they often-times bring no good to *the receiver*, are yet stiled *graces* in the Scriptures: because the distribution of them proceedeth from *the gracious love* and favour of *God* to his *Church*, whose benefit he intendeth therein. God here restrained *Abimelech*; as elsewhere he did *Laban*, and *Esau*, and *Balaam*, and others: not so much for *their own* sakes, though perhaps sometimes that also; as for *their sakes*, whom they should have injured by their sins, if they had acted them. As here *Abimelech* for his chosen *Abrahams* sake; and *Laban* and *Esau* for his servant *Jacobs* sake; and *Balaam* for his people *Israels* sake. As it is said in *Psal. 105.* and that with special reference (as I conceive it) to this very story of *Abraham*, <sup>c</sup> *He suffered no man to do them wrong, but reprov'd even Kings for their sakes*; saying, *Touch not mine anointed, and do my Prophets no harm*: He reprov'd even *Kings*, by restraining their power, as here *Abimelech*; but it was for *their sakes* still, that so *Sarah* his anointed might not be touched, nor his Prophet *Abraham* sustain any harm.

<sup>c</sup> *Psal. 105. 14.*

We see now the *Observation* proved in all the points of it. 1. Men do not alwaies commit those evils, they would, and might do. 2. That they do not, it is from *Gods restraint*, who with-holds them. 3. That *restraint* is an act of his merciful providence, and may therefore bear the name of *Grace*: in respect of *God*, who freely giveth it; of *them*, whose sins and stripes are the fewer for it; of *others*, who are preserved from harmes the better by it. The *Inferences* we are to raise from the premises for our Christian practise and comfort, are of two sorts: for so much as they may arise from the consideration of *Gods Restraining Grace*, either as it may lye upon *other men*, or as it may lye upon *our selves*.

D First, from the consideration of *Gods restraint* upon *others*; the Church, and children, and servants of *God* may learn, to whom they owe their *preservation*: even to the power and goodness of their *God*, in *restraining* the fury of his and their enemies. We live among <sup>a</sup> *Scorpions*, and <sup>b</sup> as sheep in the midst of *Wolves*; and they that <sup>c</sup> *hate* us without a cause, and are *mad* against us, are more in number than *the hairs* of our heads: And yet as *many* and as *malicious* as they are, by the Mercy of *God* still we are, and we live, and we prosper in some measure, in despite of them all. Is it any thanks to *them*? None at all. The <sup>d</sup> *seed of the Serpent* beareth a natural and an immortal hatred against *God*, and all good men: and if they had *hornes* to their curstnesse, and power answerable to their *wills*, we should not breath a minute. Is it any thanks to *our selves*? Nor that neither: we have neither *number* to match them, nor *policy* to defeat them, nor *strength* to resist them; *weak*, *filly*, <sup>e</sup> *little flock*, as we are. But to whom then is it thanks? As if a little flock of *sheep* escape, when a multitude of ravening

<sup>a</sup> *Ezek. 2. 6.*

<sup>b</sup> *Mat. 10. 16.*

<sup>c</sup> *Psal. 69. 4.*

<sup>d</sup> *Gen. 3. 15.*

<sup>e</sup> *Luk. 12. 32.*

f Psal. 115. 1.

g Prov. 12. 16.

h Psa. 80. 1.

i Psal. 95. 7.

k Psal. 107. 8.  
15. &c.

l Dan. 6. 23.

m Dan. 3. 27.

n Acts 28. 5.

o Mat. 3. 7.

*Wolves*, watch to devour them, it cannot be ascribed either in whole or in part, either to *the sheep* in whom there is no *help*, or to *the Wolf* in whom there is no *mercy*; but it must be imputed all and wholly to the good care of *the shepherd*, in safe guarding his *sheep*, and keeping off *the Wolf*: so for our safety and preservation in the midst, and in the spight of so many Enemies, *f Not unto us; O Lord, not unto us*, whose greatest strength is but weakness; much lesse *unto them*, whose tenderest *g mercies* are cruel; but *unto thy Name be the glory*, O thou *h Shepherd of Israel*, who out of thine abundant love to us, who are *the i flock* of thy Pasture, and *the sheep* of thy hands, hast made thy power glorious, in curbing and restraining their malice against us. *k Oh that men would therefore praise the Lord for his goodnesse, and declare the wonders that he doth for the children of men.* Wonders we may well call them; indeed they are *Miracles*: if things strange, and above, and against the ordinary course of Nature may be called *Miracles*. When we read the stories in the Scriptures, of *l Daniel* cast into the den among *the Lions*, and not touched; of *the m three children* walking in the midst of *the fiery furnace*, and not scorched; of a *n viper* fastning upon *Pauls* hand, and no harm following: we are stricken with some amazement; at the consideration of these strange and supernatural accidents; and these we all confesse to be *miraculous escapes*. Yet such *Miracles* as these, and such *escapes*, God worketh daily in our *preservation*: notwithstanding we live encompassed with so many *fire-brands of hell*, such *herds* of ravening *Wolves*, and *Lions*, and *Tygers*, and such numerous *o generations of vipers*: I mean wicked and ungodly men, the *spawn* of the *old Serpent*, who have it by kinde from their father, to *thirst after the destruction of the Saints* and servants of God; and to whom it is as *natural* so to do, as for *the fire* to burn, or a *viper* to bite, or a *Lion* to devour. *Oh that men would therefore praise the Lord for this his goodnesse, and daily declare these his great wonders, which he daily doth for the children of men.*

Secondly, since this *restraint* of wicked men is so only from God, as that *nothing* either they, or we, or any Creature in the world can do, can *with-hold* them from doing us mischief, unless God lay his *restraint* upon them: it should teach us so much *wisdom*, as to take heed how we *trust* them. It is best and safest for us, as in all other things, so in this, to keep *the golden mean*, that we be neither too *timorous*, nor too *credulous*. If wicked men then *threaten* and plot against thee, yet *fear* them not: God can *restrain* them if he think good, and then assure thy self they shall not *harm* thee. If on the other side they *colleague*, and make shew of much *kindnesse* to thee, yet *trust* them not: God may *suffer* them to take their own way, and not *restrain* them, and then assure thy self they will not *spare* thee. Thou maist think per-

haps



A haps of some one or other of these, that sure his own *good nature* will hold him in; or thou hast had *trial* of him heretofore, and found him faithfull as heart could wish; or thou hast some such *eye* upon him by kindred, neighbourhood, acquaintance, covenant, oath, benefits, or other *natural* or *civil* obligation, as will keep him off, it least from falling foul upon thee all at once. Deceive not thy self; these are but slender assurances for thee to abide upon. *Good nature*! alas where is it? since *Adam* fell, there was never any such thing in *verum natura*: if there be any *good* thing in any man, it is all from *Grace*; nature is all naught, even that which

B seemeth to have the preheminance in nature, <sup>a</sup> *τὸ φυσικὴ τῆς οὐχίας*, is stark naught. We may talk of this and that, of *good natured men*, and I know not what! But the very truth is, let *grace* aside, (I mean all *grace*, both *renewing* and *restraining* *grace*;) there is no more *good nature* in any man than there was in *Cain* and in *Judas*. That thing, which we use to call *good nature*, is indeed but a subordinate means or instrument, whereby *God* *restraineth* some men more than others from *their birth*, and special *constitution*, from sundry *outrageous* exorbitancies, and so is a branch of this *restraining Grace* whereof we now speak. And as for thy past *Experience*,

C that can give thee little security: thou knowest not what *fetters* *God* *laid* upon him then, nor how he was *pleased* with those *fetters*. *God* might full sore against his will, not only *restrain* him from doing thee *hurt*, but also *constrain* him <sup>b</sup> to do thee *good*: as sometimes he commanded the *Ravens* to feed *Elijah*; a bird so <sup>c</sup> *unnatural* to her young ones, that they might famish for her, if *God* did not otherwise provide for them; and therefore it is noted in the Scripture as a special argument of *Gods providence*, that he feedeth the <sup>d</sup> *young Ravens* that call upon him. But as nothing that is *constrained* is *durable*, but every thing when it is *constrained*

D against its natural inclination, if it be let alone, will at length <sup>e</sup> *return* to his own kinde, and primitive disposition, as these *Ravens* which now fed *Elijah*, would have been as ready another time to have *pecked out* his eyes: so a *Natural man* is a natural man still, howsoever *over-ruled* for the present: and if *God*, as he hath hitherto by his *restraint* with-held him, shall but another while with-held his *restraint* from him; he will soon discover the inbred  *hatred* of his heart against good things and men, and make thee at the last *besrew* thy *folly* in trusting him, when he hath done thee a *mischief* unawares. And therefore if he have done thee *seven courties*,

E and promise fair for the *eighth*; yet trust him not; for there are *seven abominations* in his heart. And as for whatsoever other *hance* thou maiest think thou hast over him, be it never so strong: unless *God* manacle him with his powerful *restraint*, he can as easily *unfetter* himself from them all, as *Sampson* from the green withs and cords wherewith the *Philistines* bound him.

All

a Rom. 8. 7.

b 3 Reg. 17. 4.  
 c τὸ ἐκείνη  
 τὰς νεοτῶν ὁ  
 νόμος.  
 Arist. 6. hist.  
 Anim. 6. Pel-  
 lunt nidu pul-  
 los sicut & cor-  
 vi. Plin. 10.  
 Nat. hist. 12.  
 d Psal. 147. 9.  
 Job 38. 41.  
 Luke 12. 24.  
 e usque recur-  
 rit Horat. 1. E-  
 pist. 10.

f Prov. 26. 25.

g Judg. 16. 9.  
 12.

b Gen. 3. 15.

i Mat. 10. 36.

a Hab. 1. 13.

b Psa. 104. 26.

c Job 41. 31, 32.

d Ibid. ver. 5.

All those fore-mentioned *relations* came in but upon *the bye*, and *since*: whereas the *b* *haired* of the wicked against goodness is of an *ancienter date*, and hath his root in (*corrupt*) *nature*: and is therefore of such force, that it maketh *void* all obligations, whether *civil*, *domestical*, or other, that have grown by vertue of any succeeding contract. It is a ruled case, *⁊ Inimici domestici*, A mans enemies may be they of his own houle. Let not any man then, that hath either *Religion* or *Honesty*, have any thing to *do* with that man; at least let him not *trust* him more than needs he must, that is an *Enemy* either to *Religion* or *Honesty*. So far as common *Humanity*, and the necessities of our lawful *Occasions* and *Callings* do require, we may have to do with them, and rest upon *the good providence* of God for the success of our affairs even in their hands, not doubting but that God will both *restrain* them from doing us harm, and *dispose* them to do us *good*, so far as he shall see expedient for us: but then, this is not to *trust* them, but to *trust* God with them. But for us to put our selves *needlest* into their hands, and to hazard our safety upon their *faithfulness* by way of *trust*; there is neither *wisdom* in it, nor *warrant* for it. Although God may do it, yet we have no reason to presume that *he will restrain* them for our sakes, when we might have *prevented* it our selves, and would not: and this we are sure of, that nothing in the world can *preserve* us from receiving mischief from them, unless God do *restrain* them. Therefore *trust* them not.

*Thirdly*, if at any time we see wickedness set aloft, bad men grow to be *great*, or great men shew themselves *bad*, sinning with an *high hand*, and an arm stretched out, and God seemeth to strengthen their hand by adding to their *greatness*, and encreasing their *power*; if we see the *a* wicked *devouring* the man that is more righteous than he, and God *hold his tongue* the whilest; if we see the ungodly *course* it up and down at pleasure which way soever the lust of their corrupt heart carryeth them without controul, like a wilde *untamed Colt* in a spacious field, God (as it were) laying *the rains* in the neck, and letting them run; in a word, when we see the whole *world* out of frame and order: we may yet frame our selves to a *godly patience*, and sustain our hearts amid all these evils with this *comfort* and consideration; that still God keepeth *the rains* in his own hands, and when he seeth his *time*, and so far as he seeth it *good*, he both *can* and *will*, check, and controul, and *restrain* them at his pleasure; as the cunning *Rider* sometimes giveth a fiery *horse* head, and letteth him *sting* and run as if he were mad; he knoweth he can give him *the stop*, when he list. The great *b* *Leviathans*, that take their *pastime* in the Sea, and with a little stirring of themselves can make *c* *the deep* to *boyl* like a *pot*, and cause *a path* to *shine* after them as they go; he can *d* *play* with them as children do

with

A *with a bird*: he suffereth them to swallow his *hook*, and to play upon the *line*, and to roll and tumble them in the *waters*; but anon he *strieth the hook* through their noses, and *fetcheth* them up, and *layeth* them upon the shore, there to *beat themselves* without help or remedy, exposed to nothing but *shame* and *contempt*. What then if God *suffer* those that hate him to *prosper* for the time, and in their prosperity to *Lord* it over his heritage! What if Princes should *sit and speak against us* *without a cause*, as it was sometimes *Dauids* case! Let us not *fret at the injuries*, nor *envy at the greatness* of any: let us rather betake us to *Dauids* refuge, to be *occupied* in the statutes, and to *meditate* in the holy Word of God. In that holy Word we are taught, that the *hearts* even of *Kings*, how much more then of *inferiour persons*, are in his rule and governance, and that he doth *dispose* and turn them, as seemeth best to his godly wisdom; that he can *restrain* the spirit of Princes, *binde* Kings in chains, and Nobles in links of Iron; and though they *rage* furiously at it, and *lay* their heads together, in consultation how to break his *bands*, and cast away his *cerds* from thē, yet they imagin but a *vain thing*; whilst they strive against him on earth, he *laugheth them to scorn* in heaven, and maugre all opposition will *establish* the Kingdom of his Christ, and *protect* his people. Say then the *great ones* of the world exercise their *power* over us, and lay what *restraints* they can upon us: our comfort is, they have not greater *power* over us, than *God* hath over them; nor can they so much *restrain the meanest* of us, but God can *restrain the greatest* of them much more. Say our enemies *curse* us with *Bell, Book, and Candle*: our comfort is, God is able to *return the curse* upon their own heads, and in despite of them too, *turn* it into a blessing upon us. Say they make warlike preparations against us to *invade* us: our comfort is, God can *break the Ships of Tarshish*, and scatter the most *invincible Armadoes*. Say they that hate us be more in number than the *hairs* of our head: our comfort is, the very *hairs* of our head are *numbered* with him, and without his sufferance nor the least *hair* of our heads shall *perish*. Say (to imagine the worst) that our Enemies should *prevail against us*, and *they* that hate us should be *Lords over us* for the time: our comfort is, he that loveth us, is *Lord* over them, and can *bring* them under us again, when he seeth time. In all our *fears*, in all our *dangers*, in all our *distresses*; our comfort is, that *God can do* all this for us: our care should be by our holy *obedience* to strengthen our interest in his *protection*, and not to make him a *stranger* from us, yea an *enemy* unto us, by our *sin* and *impenitency*; that so we may have yet more comfort, in a cheerful confidence, that *God will do* all this for us. The *Assyrian*, whose ambition it was to be the *Catholick King*, and *universal Monarch* of the world, stiling himself the *Great King*, (thus saith the

e Psal. 119. 27.  
f Ibid. ver. 161.

g Ibid. ver. 23.

h Psal. 76. 12.

i Psal. 119. 8.

k Psal. 2. 6.

l Regum commendorum in propriis greges, Reges in ipsius imperium est Jos. Hoc 3. Caem. O. 1. m Deut. 23 5.

n Psal. 48 7.

o Psal. 69. 4.

p Mt. 10 32.

q Luke 21 18.

r Psal. 1. 6 41.

s Esay 10. 7.

t Esay 36. 4.

Great



<sup>a</sup> Esay 27. 28,  
29.

<sup>x</sup> Esay 10. 12

<sup>y</sup> Esay 37 33.

<sup>z</sup> Job 41. 34.

<sup>a</sup> Ephes. 2. 2.

<sup>b</sup> Mat. 8. 31,  
32.

<sup>a</sup> Luke 6. 36.

<sup>\*</sup> Cicero.

Great King, the King of Assyria; ) when he had sent <sup>a</sup> messengers to revile Israel, and an Army to besiege and destroy Jerusalem: yet for all his rage he could do them no harm, the Lord <sup>x</sup> brought down the stout heart of the King of Assyria, ) put a hook in his nose, and a bridle in his lips, and made him return back, by the way by which he came, without taking the City, or so much as casting a bank, or shooting an arrow against it. Nay, he that is indeed <sup>z</sup> the great King over all the children of pride, and hath better title to the stile of most Catholick King than any that ever yet bare it, whose Territories are large as the Earth, and spacious as the Air, I mean the Devil, the <sup>a</sup> Prince of this world; he is so fettered with the chain of Gods power and providence, that he is not able with all his might and malice, no not though he raise his whole forces, and muster up all the powers of darkness and Hell into one band, to do us any harm in our souls, in our bodies, in our children, in our friends, in our goods, no not so much as our very <sup>b</sup> Pigs, or any small thing that we have, without the special leave and sufferance of our good God. He must have his *Dedimus potestatem* from him, or he can do nothing.

Fourthly, since this restraint is an act of Gods mercy, whom we should strive to resemble in nothing more <sup>a</sup> than in shewing mercy: let every one of us in imitation of our Heavenly Father, and in compassion to the souls of our brethren, and for our own good and the good of humane society, endeavour our selves faithfully the best we can to restrain, and withhold, and keep back others from sinning. The Magistrate, the Minister, the Householder, every other man in his place and calling, should do their best by rewards, punishments, rebukes, encouragements, admonitions, persuasions, good example, and other like means to suppress vice, and restrain disorders, in those that may any way come within their charge. Our first desire should be, and for that we should bend our utmost endeavours, that if it be possible, their hearts might be seasoned with grace and the true fear of God: but as in other things, where we cannot attain to the full of our first aims, <sup>\*</sup> *Pulchrum est* (as be saith) *in secundis tertisque consistere*; so here, we may take some contentment in it, as some fruit of our labours, in our Callings, if we can but wean them from gross disorders, and reduce them from extremely debauched courses to some good measure of Civility. It ought not to be, it is not our desire, to make men Hypocrites; and a meer Civil man is no better: yet to us, that cannot judge but by the outward behaviour, it is less grief, when men are Hypocrites, than when they are Profane. Our first aim is, to make you good: yet some rejoycing it is to us, if we can but make you less evil. Our aim is, to make you of Natural, holy and Spiritual men; but we are glad, if of dissolute, we can but make you good

A good Moral men : if in stead of planting *Grace*, we can but root out *Vice* : if in stead of *the power of Godliness* in the reformation of *the inner-man*, we can but bring you to some tolerable *stayedness* in the conformity of *the outward-man*. If we can do but this, though we are to strive for that, our labour is not altogether in vain in the Lord. For hereby, *first*, mens sins are both *less* and *fewer* : and that *secondly*, abateth somewhat both of *the number* and *weight* of their stripes, and maketh their *punishment* the easier : and *thirdly*, there is less *scandal* done to *Religion* ; which receiveth not so much soil and dis-reputation by close *hypocrisie*, as by lewd and open *prophaneness* : *Fourthly*, the Kingdome of Satan is *diminished*, though not directly in *the strength*, for he loseth never a Subject by it ; yet somewhat in *the glory* thereof, because he hath not so full and absolute command of some of his subjects, as before he had, or seemed to have. *Fifthly*, much of *the hurt* that might come by *evil example*, is hereby prevented. *Sixthly*, the people of God are preserved from many *injuries* and *contumelies* which they would receive from evil men, if their barbarous manners were not thus civilized ; as a fierce *Mastiffe* doth least hurt, when he is *chained* and *muzzled*. *Seventhly* and lastly, and which should be the strongest morive of all the rest, to make us industrious to *repress* vicious affections in others ; it may please God these sorry *beginnings* may be the *b fore-runners* of more blessed and more solid *graces*. My meaning is not, that these *Moral restraints* of our wilde corruption, can either *actually* or but *virtually* prepare, dispose, or qualifie any man for *the grace* of Conversion and Renovation ; or have in them *Virtutem seminalem*, any natural power which by ordinary help may be cherished and improved so far, as an *EGG* may be hatched into a *BIRD*, and a *kernel* sprowt and grow into a *tree* ; (far be it from us to harbour any such *Pelagian* conceits : ) but this I say, that God, being a *God of order*, doth not ordinarily work but *in order* and by degrees, bringing men from the one extreame to the other by *middle courses* ; and therefore seldom bringeth a man from the wretchednets of *forlorn nature* to the blessed estate of *saving grace*, but where first by his *restraining grace* in some good measure he doth *correct* nature, and *moralize* it. Do you then that are *Magistrates*, do we that are *Ministers*, let all *Fathers*, *Masters*, and others whatsoever, by wholesome *severity* (if fairer courses will not reclaim them) *deter* audacious persons from offending, *break* those that are under our charge of their wills and wilfulness, *restrain* them from lewd and licentious practices and company, *not* suffer sin upon them for want of *reproving* them in due and seasonable sort, *snatch* them out of the fire, and *bring* them as far as we can out of *the snare of the Devil* to God-ward ; and leave the rest to him. Possibly, when we have *faithfully done* our

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b In ip[s]sim-  
probo dum in-  
midato supple-  
cio f. anatur fa-  
cultas, invo-  
cato Deo sana-  
tur voluntas.  
August. Tom.  
2.

c Levit. 19. 17.

d Jude, ver. 23.

part, to the utmost of our power; he will set in *graciously*, and begin to do his part, in their *perfect conversion*. If by our good care, they may be made to *forbear* swearing, and cursing, and blaspheming; they may in time by his good grace be brought to *fear an Oath*: If we *restrain* them from grosse *prophanations* upon his holy-day in the mean time; they may come at length to think his Sabbath *a delight*: If we keep them from *swilling*, and *gaming*, and *revelling*, and *rioting*, and *roaring*, the while; God may frame them ere long to a *sober* and *sanctified use* of the Creatures: and so it may be said of other *sins* and *duties*. I could willingly enlarge all these points of *Inferences*, but that there are yet behinde sundry other good *Uses*, to be made of this *restraining Grace* of God, considered as it may lye upon *our selves*; and therefore I now passe on to them.

*First*, there is a root of *Pride* in us all, whereby we are apt to think *better* of our selves, than there is cause: and every *infirmity* in our brother, (which should rather be an *item* to us of our frailty) serveth as *fuel* to nourish this vanity, and to *swell* us up with a *Pharisaical conceit*, that forsooth we are *a not like other men*. Now, if at any time, when we see any of our brethren *fall* into some sin, from which by the good hand of God upon us we have been hitherto *preserved*, we then feel this *swelling* begin to rise in us, as sometimes it will do: the point already delivered may stand us in good stead, to *prick* the bladder of our *pride*, and to let our some of that *windy vanity*; by considering, that this our *forbearance* of evill, wherein we seem to excell our brother, is not from *nature*, but from *grace*; not from our *selves*, but from *God*. And here a litle let me close with thee, whosoever thou art, that pleasest thy self with *odious comparisons*, and standest so much upon terms of *besternesse*; thou art neither *Extortioner*, nor *adulterer*, *drunkard*, nor *swearer*, *thief*, *slanderer*, nor *murderer*; as such and such are. It may be thou art none of these: but I can tell thee what thou art, and that is as odious in the sight of God as any of these: thou art a *proud Pharisee*, which perhaps they are not. To let thee see thou art a *Pharisee*, do but give me a direct answer, without shifting or mincing, to that *Question* of Saint Paul, *Quis te discevit? Who hath made thee to differ from another? Was it God, or thy self, or both together? If thou sayest it was God; thou art a dissembler, and thy boasting hath already confuted thee: for what hast thou to do to glory in that which is not thine? If thou hast received it, why dost thou glory, as if thou hadst not received it? If thou sayest it was from thy self; what Pharisee could have assumed more? All the shift thou hast, is to say it was God indeed that made the difference, but he saw something in thee for which he made thee to differ: thou acknowledgedst his restraint in part, but thine own good nature did something. If this be all, thou*

e Eccles. 9. 2.

f Esay 21. 13

a Luk. 18. 11.

b 1 Cor. 4 7.

c Ibid.



A thou art a *very Pharisee* still, without all escape. That *Pharisee* never denied *God* a *part*, no nor the *chiefest part* neither, he began his *vanting prayer* with an acknowledgement of *Gods work*, (*d I thank thee, O God, that I am not like other men.*) It was not the denial of all unto *God*, but the *assuming* of any thing unto *himself*, that made him a right *Pharisee*. Go thy way then, and if thou wilt do *God* and *thy self* right; *deny thy self* altogether, and \* *give God* the whole glory of it, if thou hast been preferred from any *evill*. And from thy brothers fall, besides *compassioning* forlorn Nature in him, make a quite contrary use unto *thy self*; even to *humble* thee thereby, with such like thoughts as these, <sup>e</sup> *Considering thy self, lest thou also be tempted.* [Am I any better than he? of better mould than he? or better *temper'd* than he? Am not I a *childe* of the same *Adam*, a *vessel* of the same *clay*, a *chip* of the same *block*, with him? why then should I be <sup>f</sup> *high-minded*, when I see him *fallen* before me? why should I not rather *fear*, lest my *foot slip*, as well as his hath done? I have much cause, with all *thankfulnesse* to *blesse God*, for his *good providence* over me, in *not suffering* me to fall into this *sin* hitherto: and with all *humility* to implore the continuance of his *gracious assistance* for the future, without which I am not able to avoid this, or any other *evill*.]

Secondly, since all *restraints* from *sin*, by what second means so ever they are conveyed unto us, or forwarded, are from the *merciful providence* of *God*: whensoever we observe that *God* hath *vouchsafed* us, or doth *offer* us, any *means* of such his *gracious restraint*; it is our duty joyfully to *embrace* those means, and carefully to *cherish* them, and with all due *thankfulnesse* to *blesse* the name of *God* for them. Oh how oft have we plotted, and projected, and contrived a *course* for the expediting of our perhaps *ambitious*, perhaps *covetous*, perhaps *malicious*, perhaps *voluptuous* designs: and by the *providence* of *God* some unexpected intervening *accident* hath marred the curious frame of all our *projects*, that they have come to nothing; as a *Spiders web* spun with much art and industry is suddenly disfigured, and swept away with the light touch of a besome. How oft have we been *resolved* to *sin*, and *prepared* to *sin*, and even at the *pits brink* ready to cast our selves into *hell*: when he hath *plucked* us away, as he plucked <sup>a</sup> *Lot* out of *Sodom*, by affrightments of *natural Conscience*, by apprehensions of *dangers*, by taking away the *opportunities*, by ministering *impediments*, by shortning our *power*, by sundry other means! Have we now *blesst* the Name of *God* for affording us these *gracious means* of prevention and *restraint*? Nay have we not rather been *enraged* thereat, and taken it with much *impatience*, that we should be so *crossed* in the pursuit of our vain and sinful desires and purposes? As *wayward Children* cry and take pet, when

f Luk. 18. 11.

\* *Gratia tua depono, & quæcumq; non feci mala.* August. 2, Contest. 7.

e Gal. 6. 1.

f Rom. 11. 20.

a Gen. 19. 16.

b Hvat. 2. E.  
p 1. 1.

c 1 Sam. 25.  
32, &c.

d Psal. 19. 13

the Nurse snatcheth a knife from them, wherewith they might perhaps cut their fingers, perhaps haggie their throats; or putteth them back from *she wels mouth* when they are ready, with catching at *babies* in the water, [to type over: and as that merry mad man in the Poet, was in good earnest angry with his friends for procuring him to be cured of his madnesse, wherein he so much pleased himself, as if they could not have done him a greater displeasure, b -- *Pol me occidisti, amici, -- Non servastis* --: such is our folly. We are offended with those that reprove us; testy at those that hinder us; impatient under those crosses that disable us: yea we fret and turn again at the powerful application of the holy Word of God, when it endeavoureth to reform us, or restrain us from those evils wherein we delight. Let us henceforth mend this fault; cheerfully submit our selves to the discipline of the Almighty; and learn of Holy David with what affections to entertain the gracious means he vouchsafeth us of restraint or prevention: as appeareth by his speeces unto Abigail, when she by her wisdom had pacified his wrath against Nabal, whose destruction he had a little before vowed in his heart, c *Blessed be the Lord God of Israel which sent thee this day to meet me; and blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging my self with mine own hand.* He blessed God, as the Cause, and her, as the Instrument; and her discrete behaviour and advice, as the Means; of staying his hand from doing that evill, he had vowed with his mouth, and was in his heart purposed to have done.

Thirdly, since we owe our standing to the hand of God, who holdeth us up, without whose restraints we should fall at every turn, and into every temptation: we cannot but see what need we have to seek to him daily and hourly to withhold us from falling into those sins, whereunto either our corrupt nature would lead us, or outward occasions draw us. We may see it by the fearful falls of David and Peter, men nothing inferiour to the best of us, how weak a thing man is to resist temptation, if God withdraw his support, and leave him but a little to himself. Which made David pray to God that he would a *Keep back his servant from presumptuous sins.* He well knew though he were the faithful servant of God, that yet he had no stay of himself; but unlesse God kept him back, he must on, and he must in, and he must in deep, even as far as to presumptuous sins. No man, though he be never so good, hath any assurance, as upon his own strength, though it be never so great, that he shall be able to avoid any sin, though it be never so foul. When a Heathen man prayed unto Jupiter, to save him from his Enemies; one that overheard him would needs mend it with a more needful prayer, that Jupiter would save him from his Friends: he thought they might do him more hurt, because he trusted them; but as for his

A his *Enemies* he could look to himself well enough, for receiving harm from them. We that are *Christians*, had need pray unto the God of Heaven, that he would not *give* us up into the hands of our *professed enemies*; and to pray unto God, that he would not deliver us over into the hands of our *false-hearted Friends*: but there is another *prayer* yet more needful, and to be pressed with greater importunity than either of both, that God would save us from *our selves*, and not give us up into our *own hands*; for then we are utterly cast away. There is a wayward *old-man* that lurketh in every of our bosoms, and we make but too much of him: than whom, we have not a more *spightful* enemy, nor a more *false* friend. Alas we do not think, what a man is *given over* to, that is given over to himself: he is given over to *b vile affections*; he is given over to a *c reprobate sense*; he is given over to *d commit* all manner of wickednesse with greedinesse. It is the last and fearfullest of all other judgements, and is not usually brought upon men, but where they have obstinately refused to hear *the voice of God*, in whatsoever other tone he had spoken unto them; then to leave them to themselves, and to their own counsels: [*e My people would not hear my voice, and Israel would none of me: so I gave them up unto their own hearts lust, and let them follow their own imaginations.*] As we conceive the state of *the Patient* to be desperate, when the *Physician* giveth him over, and letteth him eat, and drink, and bave, and doe, *what, and when, and as much* as he will without prescribing him any diet, or *keeping back* any thing from him he hath a minde unto. Let us therefore pray faithfully and fervently unto God, as *Christ* himself hath taught us, that he would not by leaving us unto our selves *f lead us into temptation*, but by his gracious and powerful support deliver us from all those evils, from which we have no power at all to deliver our selves.

b Rom. 1. 16.  
c Ibid. ver. 28.  
d Eph. 4. 19.

e Psal. 81. 11,  
12.

f Mat. 6. 13.

D Lastly, since this *Restraint* whereof we have spoken, may be but a *common Grace*, and can give us no sound nor *solid comfort* if it be but a *bare restrains*, and no more: though we ought to be thankful for it, because we have *not deserved* it; yet we should not rest, nor think our selves safe enough, till we have a well grounded assurance, that we are possessed of an higher and a better grace, even *the grace of sanctification*. For that will hold out against temptations, where *this* may fail. We may deceive our selves then, (and thousands in the world do so deceive themselves;) if upon our *abstaining* from sins, from which God *with-holdeth* us, we presently conclude our selves to be in *the state of Grace*, and to have *the power* of godlinesse, and *the spirit* of sanctification. For, between this *restraining Grace*, whereof we have now spoken, and that *renewing Grace* whereof we now speak; there are sundry wide differences. They differ first, in their fountain. *Renewing grace* springeth from *the special love* of God towards those that are his

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A *habits, new qualities, new dispositions, new thoughts, new desires;*  
 maketh a *new man* in every part and faculty compleatly *New*. *f* Ephel. 4. 24.  
 Content not thy self then with a bare *forbearance* of sin, so long  
 as thy *heart* is not changed, nor thy *will* changed, nor thy *affecti-*  
*ons* changed: but strive to become a *new man*, to be *s* *transfor-*  
*med by the renewing of thy minde*, to hate *sin*, to love *God*, to  
 wraastle against thy *secret corruptions*, to take delight in *holy du-*  
*ties*, to subdue thine understanding, and will, and affections, to  
 be obedience of Faith and Godlineſſe. So shalt thou not only be  
 restrained from sinning againſt *God*, as *Abimelech* here was; but also  
 B be *enabled*, as faithfull *Abraham* was, to please *God*: and conse-  
 quently assured with all the faithfull children of *Abraham*, to be  
 h *preserved by the almighty power of God through faith unto salva-*  
*tion*. Which Grace, and Faith, and salvation, the same Almighty  
 God, the God of Power, and of Peace, bestow upon us all  
 here assembled, *i* *With all that in every place call upon the name*  
 of *Jesus Christ, our Lord, both theirs and ours*: even for the same  
 our Lord *Jesus Christ*s sake, his most dear Son, and our blessed  
 Saviour and Redeemer, to which blessed Father, and blessed Son,  
 with the blessed Spirit, *most holy, blessed, and glorious Trinity*, be  
 C ascribed by us and the whole Church, all the *Kingdome, the power,*  
 and the *glory*, from this time forth and for ever. *Amen.*

*f* Ephel. 4. 24.*g* Rom. 2. 2.*h* 1 Pet. 1. 5.*i* 1 Cor. 1. 2.

AD

A D  
P O P U L U M.

The Seventh Sermon.

At S. Pauls Cross, London, 6. May, 1632.

I PET. 2. 16.

*As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.*



Here is not any thing in the world more generally desired than *Liberty*; nor scarce any thing more generally abused. Inſomuch as even that blessed *liberty* which the eternal Son of God hath purchased for His Spoule the Church, and endowed her therewithal, hath in no age been free from *abuses*: whileſt ſome have ſinfully neglected their Chriſtian liberty, to *their own prejudice*; and other ſome have as ſinfully ſtood upon it, to the prejudice of *their brethren*. So hardly, through *pride* and *ignorance*, and other corruptions that abound in us, do we hit upon the *golden mean*, either in this, or almoſt in any thing elſe: but eaſily ſwarve into the *vitious extreems* on both hands, declining ſometimes into the *deſect*, and ſometimes into the *exceſs*. The Apoſtles therefore, eſpecially *Saint Peter*, and *Saint Paul*, the two chiefeſt planters of the Churches, endeavoured early to inſtruct believers in the *true doctrine*, and to direct them in the *right uſe* of their *Chriſtian liberty*, ſo often in their ſeveral *Epistles*, as fit occaſion was offered there-



A thereunto. Which, we may observe them to have done most frequently and fully in those *two cases*, which being very common, are therefore of the greater consequence, *viz.* the case of *Scandal*, and the case of *Obedience*.

And we may further observe concerning these two Apostles, that S. *Paul* usually toucheth upon this argument of *liberty*, as it is to be exercised in the case of *Scandal*; but S. *Peter* oftner, as in the Case of *Obedience*. Whereof, on S. *Peters* part, I conceive the reason to be this: That being <sup>a</sup> *the Apostle of the Circumcision*, and so having to deal most with *the Jews*, who <sup>b</sup> could not brook *subjection*, but were of all Nations under heaven the most impatient of a *forain yoke*; he was therefore the more careful to deliver the doctrine of *Christian liberty* to them in such a manner, as might frame them withal to yeeld such reverence and *obedience* to their *Governours*, as became them to do. And therefore S. *Peter* beateth much upon the point of *Obedience*.

But he no where presseth it more fully than in this Chapter: Wherein after *the general* exhortations of *subduing the lusts* that are in their own bosoms, *vers.* 11. and of *ordering their conversation* so as might be for their credit and honesty in the sight of others, *ver.* 12. when he descendeth to more *particular duties*, he beginneth *first* with, and insisteth *most* upon this duty of *subjection and obedience* to authority, in the greatest remaining part of the Chapter. *The first Precept* he giveth in this kinde, is set down with sundry amplifications and reasons thereunto belonging, in the next *verses* before the Text (*Submit your selves to every Ordinance of man for the Lords sake:*) And then he doth by way of *Prolepsis*, take away an *objection*, which he foresaw would readily be made against that and the following Exhortations, from the pretext of *Christian liberty*: in the words of the Text (As free and not using your liberty for a cloak of maliciousness, but as the servants of God.)

Conceive the words as spoken in *answer* to what those new converts might have *objected*. We have been taught, that the Son of God hath made us *free*, and then we are *a free indeed*: and so not bound to subject our selves to any *Masters* or *Governours* upon earth, no not to *Kings*; but much rather bound not to do it, that so we may *preserve* that freedom which Christ hath purchased for us, and *reserve* our selves the more entirely for *Gods service*, by refusing to be *the servants of men*.

E This *objection* the Apostle clearly taketh off in *the Text*, with much holy wisdom, & truth. He telleth them, that being indeed set at *liberty* by Christ, they are not therefore any more to *extral* themselves to any living soul or other creature; not to *submit* to any ordinance of man *as slaves*, that is, as if *the ordinance* it self did by any proper, direct and immediate vertue, binde *the conscience*.

B b b

But

<sup>a</sup> Gal. 2. 7.  
<sup>b</sup> Seditiosissimi  
gens. Jol. Scag.  
lig. not in  
Luc. 23. 52.

<sup>a</sup> Iohn 8. 36.

b I Cor. 7. 22.

c Exo. 20. 12.

d Rom. 13. 1.

But yet all this notwithstanding, they might and ought to *submit* thereunto as *b the Lords freemen*, and in a free manner; that is, by a voluntary and uninforced both *subjection* to their *power*, and *obedience* to their lawful *commands*. They must therefore take heed they use not their *liberty* for an *occasion to the flesh*, nor under so fair a title palliate an *evil licentiousness*, making that a *cloak* for their irreverent and undutiful carriage towards their *Superiours*. For albeit they be not *the servants of men*, but of *God*; and therefore owe no *obedience* to *men* as upon immediate tie of conscience, and for their own sake, but to *God* only: yet for his sake, and out of the conscience of that *obedience* which they owe to his command of *c honouring father and mother*, and of being *d subject to the higher powers*, they ought to give unto them such *honour* and *obedience*, as of right belongeth unto them according to the eminency of their high places. (*As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.*)

From which words thus paraphrased, I gather *three observations*: all concerning our *Christian liberty*, in that branch of it especially which respecteth *humane ordinances*, and the use of *the creatures*, and of all *indifferent things*. Either 1. in the *existence* of it, (*As free,*) or 2. in the *exercise* of it, (*And not using your liberty for a cloak of maliciousness,*) or 3. in the *end* of it, (*but as the servants of Gods.*) The first observation this; We must so submit our selves to *superiour authority*, as that we do not thereby impeach our *Christian liberty*: (*As free.*) The second this; We must so maintain our *liberty*, as that we do not under that colour either *commit* any sin, or *omit* any requisite office either of charity or duty: (*and not using your liberty for a cloak of maliciousness.*) The third this; In the whole exercise both of *the liberty* we have in *Christ*, and of *the respects* we owe unto men, we must evermore remember our selves to be, and accordingly behave our selves as those that are *Gods servants*: (*but as the servants of God.*) The sum of the whole *three points* in brief this; We must be careful without either *infringing* or *abusing* our *liberty*, at all times, and in all things to *serve God*.

Now then to the several points in that order as I have proposed them, and as they lye in the *Text*: (*ὡς ἐλεύθεροι. As free.*) Which words have manifest reference to the exhortation delivered three verses before the text; as declaring *the manner* how *the duty* there exhorted unto ought to be performed: yet so as that the force of them stretcheth to the *exhortations* also contained in the verses next after the text. *Submit* your selves to *publick governours* both supreme and subordinate; *be subject* to your own particular masters; *honour all men* with those proper respects that belong to them in their several stations: But look you do

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A all this (*ὡς ἐλεύθεροι*) not as slaves, but as free : doe it without impeachment of *the liberty* you have in Christ. Of which *liberty*, it would be a profitable labour (but that I should then be forced to omit sundry other things which I deem needful to be spoken, and more neerly pertinent to the points proposed) to discover at large *the nature*, and *parts*, and *causes*, and *effects*, and *ad juncts*; that we might the better understand the amplitude of that *dower* which *Christ* hath setled upon his *Church*, and thence learn to be the more careful to preserve it. But I may not have time to do; it shall therefore suffice us to know, that as the other

B branches of our *liberty*, whether of *glory* or *grace*; whether from *the guilt* of sin in our *justification*, or from *the dominion* of sin in our *sanctification*, with the several appendices and appurtenances to any of them: so this branch of it also which respects the use of *indifferent things*; First is *purchased* for us by the blood of a *Christ*, and is therefore usually called by the name of *Christian liberty*. Secondly, is *revealed* unto us outwardly in the preaching of *the Gospel* of God and of *Christ*, which is therefore called *the law of liberty*. And thirdly, is *converged* unto us inwardly and effectually by the operation of *the spirit* of

C God and of *Christ*, which is therefore called a *free spirit* (O stablish thou me with thy free spirit) because, *where the Spirit of the Lord is, there is liberty.* 2 Cor. 3. 17.

Now this *liberty*, so dearly *purchased*, so clearly *revealed*, so firmly *conveyed*; it is our duty to *maintain* with our utmost strength in all the parts and branches of it, and (as the Apostle exhorteth) to *stand fast in the liberty* wherewith *Christ* hath made us free, and not to suffer our selves either by the devises of other men, or by our own sloth and wilful default to be *intangled again with the yoke of bondage*. And namely in this particular branch whereof we now speak, whatsoever *serviceable offices* we do to any of our *brethren*, especially to those that are in *authority*, we must perform our duty therein with all *cheerfulness of spirit*, and for Conscience sake, but still with *freedom of spirit*, & with liberty of Conscience; as being *servants to God alone*, and not to men. We finde therefore in the Scriptures a peremptory charge both ways; that we neither usurp *mastership*, nor undergo *servitude*. A charge given by our Saviour *Christ* to his Disciples in the former behalf, that they should *not be called Rabbi*, neither Masters, *Matth.* 23. and a charge given by the Apostle *Paul* to all believers in the

E latter behalf, that they should *not be servants of men*, 1 Cor. 7.

God forbid any man of us, possessed with an *Anabaptistical spirit*, or rather frenzy, should understand either of those passages, or any other of like sound, as if *Christ* or his *Apostle* had had any purpose therein to slacken those *sinews* and *ligaments*, and to dissolve those *joynts* and *contignations*, which tye into *one body*, and claspe

1.  
a Joh 8. 36. &  
Gal. 5. 1.

2.

b Jam. 1. 25. &  
2. 12.

3.  
c Psal. 51. 12.

a Gal. 5. 1.

b Matth. 23. 8  
10.

c 1 Cor 7. 23.



\* Non venit  
Christus condi-  
tiones mutare.  
Hieron. in  
Ep. 6.

a Mat. 23. 21.  
b Rom. 13. 1.  
Sec. Eph. 6. 5.  
Col. 3. 2.

a Ephes. 6. 5.

b—secundum  
carnem: quia est  
& Dominus se-  
cundum spiri-  
tum. Ille est ve-  
rus Dominus—  
Augustin. in  
Psalm. 124.

c Mat. 13. 9.

d Ephes. 6. 7.

b—distingui-  
bant Dominum  
eternum a tem-  
porali: tamen  
subditi erant,  
propter domi-  
num eternum,  
etiam domino  
temporali. Au-  
gustin. in Psalm.  
124.

into *one structure*, those many little members and parts, whereof all *humane societies* consist: that is to say, to \* forbid all those *mutual relations* of superiority and subjection which are in the world, and so to turn all into a vast Chaos of *Anarchy* and *Confusion*. For such a meaning is contrarious to the express determination of *a Christ*, and to the constant doctrine of *b S. Paul* in other places: and we ought so to interpret the Scriptures, as that one place may consist with another, without clashing or contradiction. The true and plain meaning is this; that we must not acknowledge any our *supreme Master*, nor yeeld our selves to be *wholly* and *absolutely* ruled by the will of any, nor enthrall our *Judgements* and *Consciences* to the *sentences* or *laws* of any man, or Angel, but only *Christ* our Lord and Master in Heaven.

And this interpretation is very consonant to the *Analogy* of Scripture in sundry places. In *Ephes. 6.* (to omit other places, there are *two distinctions* implied, the one in the 5. the other in the 7. verses, both of right good use for the reconciling of sundry texts that seem to contradict one another, and for the clearing of sundry difficulties in the present argument. *a Servants* (saith *S. Paul* there) *be obedient to them that are your Masters according to the flesh*. Which limitation affordeth us the distinction of Masters *b according to the flesh* only, and of Masters *after the spirit* also. Intimating that we may have other *Masters of our flesh*, to whom we may (and must) give due reverence, so far as concerneth *the flesh*; that is, so far as appertaineth to *the outward man*, and all *outward things*. But of our *spirits*, and souls, and consciences; as we can have *no fathers*, so we may have *no Masters* upon earth, but only our *Master* and our *Father* which is in heaven. And therefore (in *Mat. 23.*) *Christ* forbiddeth the calling of any man upon earth *c Father*, as well as he doth the calling of any man *Master*. And both the prohibitions are to be understood alike, and as hath been now declared.

Again (saith *S. Paul* there) *a with good will doing service, as to the Lord, and not to men*; which opposition importeth a second distinction, and that is of Masters, into *supreme*, and *subordinate*: those are *subordinate Masters*, to whom we do service *in ordine ad alium*, and as under another. Those are *supreme Masters*, in whom our obedience resteth in *the final resolution* of it, without looking farther or higher. Men may be our *Masters*, and we their *servants*, the first way; with subordination to *God*, and *b for his sake*: And we must do them service, and that with *good will*: but with reservation ever of our bounden service to him, as our only *supreme* sovereign and *absolute Master*. But the later way, it is *high sacrilege* in any man to *challenge*, and it is *high Treason* against the sacred Majesty of *God* and of *Christ* for us to yeeld to any other but them, *the mastership*, that is, the sovereign and *absolute mastership* over us.

Briefly,

A Briefly, we must not understand those Scriptures that forbid either *Mastership* or *servitude*, as if they intended to discharge us from those mutual obligations, wherein either in *nature* or *civility* we stand tyed one to another, in the state *Oeconomical*, *Political*, or *Ecclesiastical*; as anon it shall further appear: but only to beget in us a *just care*, amidst all the offices of *love* and *duty* which we perform to men, to preserve inviolate that *liberty* which we have in Christ; and so to do them *service*, as to maintain withal our own *freedom* *is à se liberum*, as free.

A thing whereof it becometh us to have a special care, and that for sundry and weighty respects. *First*, in regard of the *trust* reposed in us in this behalf. Every <sup>a</sup> honest man taketh himself bound to discharge with faithfulness the *trust* reposed in him, and to preserve what is *committed* unto him by way of *trust*, (though it be *another mans*) <sup>b</sup> no less, if not rather much more carefully, than he would do if it were *his own*; that so he may be able to give a good account of his trust. Now these two, the *Christian Faith*, and the *Christian Liberty*, are of all other the choicest jewels, whereof the Lord Jesus Christ hath made his Church the depositary. Every man therefore in the Church ought <sup>c</sup> earnestly to contend, as for the maintenance of the *faith*, (as *S. Jude* speaketh) so also for the maintenance of the *liberty*, which was once delivered to the *Saints*: even *eo nomine*, and for that very reason, because they were both delivered unto them under such a trust. <sup>d</sup> O *Timothee*, *depositum custodi*: *S. Paul* more than once calleth upon *Timothy* to keep that which was committed to his trust. He meaneth it in respect of the *Christian Faith*: which he was bound to keep intire as it was delivered him, at his peril, and as he would answer it another day. And the like obligation lyeth upon us, in respect of this other rich *depositum*, this *Christian Liberty*: for which we shall be <sup>e</sup> answerable to Christ, from whom we received it, how we have both kept it, and used it. And if by our default, and for want either of care or courage in us (*dolo vel lata culpa*, as the Lawyers say) we lose or imbeazel it (as she said in the Canticles, *f They made me the keeper of the Vineyard, but mine own Vineyard have I not kept*;) No doubt it will lie heavy upon us, when we come to give in our accounts. Rather we should put on a resolution (like that of <sup>g</sup> *Moses*, who would not yeeld to leave so much as an *hoof* behinde him) not to part with a jot of that *liberty* wherewith Christ hath entrusted us, by making our selves the *servants of men*.

Especially since we cannot so do, *Secondly*, without manifest wrong to Christ; nor *thirdly*, without great dishonour to God. Not without wrong to Christ: *S. Paul* therefore disputeth it as upon a ground of right, *1 Cor. 7. Ye are bought with a price*, (saith he) <sup>a</sup> *be ye not the servants of men*: and in the next chapter

before

<sup>a</sup> Religiosus homo sanctusque diligenter & circumspiciet & solent tueri fides commissam. Senec. de tranquill. cap. 11.

<sup>b</sup> Nisi ad suum modum curam in deposito præstet, fraude non caret. l. 2. ff. de deposito.

<sup>c</sup> Jude, vers. 3.

<sup>d</sup> 1 Tim. 6. 20. & 2 Tim. 1. 14.

<sup>e</sup> *אני לא אהיה נאמן לאבן דינג'ל'אס ארד' & פיראצי די'אום אפוד ס'וב. Serm. 1. f Cant. 1. 6.*

<sup>g</sup> Exod. 10. 26.

<sup>a</sup> 1 Cor. 7. 23.

b 1 Cor. 6. 19,  
20.

c Mat. 20. 13.  
15.

d Mat. 6. 24.

b Ephes. 5. 15.

c Col. 3. 5.

d Phil. 3. 19.

e Rom. 16. 18.

f 2 Cor. 4. 4.

g 1 John 5. 19.

b Mat. 4. 10.

a Ephes. 4. 1.

b Gal. 5. 13.

c V. Paul ff. de  
capit. diminut.

before that, <sup>b</sup> ye are not your own, for you are bought with a price. As if he had said, Though it were a great weaknes in you to put your selves out of your own power into the power of others, by making your selves their *servants*: yet if you were *your own*, there should be no injury done thereby to any *third person*; but unto who-soever should complain as if he were wronged, you might return this reasonable answer, (<sup>c</sup> Friend I do thee no wrong, is it not lawful for me to do as I will with mine own? ) But, saith he, this is not your case: you are *not your own*, but *Christ's*. He hath bought you with his most precious blood; he hath payed a *valuable* (rather an *invaluable price*) for you: and having *bought* you and *payed* for you, you are now *his*; and you cannot dispose your selves in any *other service* without apparent wrong to him.

Neither only do we *injure Christ*, by making our selves the *servants of men*; but we *dishonour God* also: which is a *third reason*. For to whom we make our selves *servants*, him we make our *Lord and God*. The covetous worldling therefore, by <sup>a</sup> *servi*ng Mammon, maketh Mammon his *God*: which made S. Paul two several times to set the brand of *Idolatry* upon covetousnes (<sup>b</sup> the covetous man which is an *Idolater*, Ephes. 5. and <sup>c</sup> covetousnes which is *Idolatry*, (ol. 3.) And the voluptuous Epicure is therefore said to make his <sup>d</sup> belly his *God*, Phil. 3. because he <sup>e</sup> *serveth his own belly*, as the ~~the~~ phrase is, Rom. 16. Neither can I imagin upon what other ground the *Devil* should be called <sup>f</sup> the *God of this world*, than this, that <sup>g</sup> ὁ ἀντὶ τοῦ κόσμου ἐστὶν τὸ πονηρὸν, the men of this evil world by doing him *service* do so make a *God* of him. For service is a principal part of that honour that belongeth to *God* alone, and whereof in his jealousy he will not endure that any part should be given away from him to another: <sup>b</sup> *Ipsi soli servies, thou shalt worship the Lord thy God, and him only shalt thou serve*. We cannot *serve* any other, but to *his* great dishonour.

Yea and *our own* too; which may stand for a *fourth reason*. Ye see your calling brethren, saith the Apostle, 1 Cor. 1. 26. He would have men take notice of their *Christian calling*, (it is a holy and a high calling:) that so they might <sup>a</sup> *walk worthy* of it, and carry themselves in every respect answerably thereunto. Now by our calling we are *freemen*: for <sup>b</sup> brethren you have been called unto *liberty*, Gal. 5. or (which is all one) to the *service* of *God*. And being so, we infinitely abase our selves, and disparage our calling; when of *freemen* we become *slaves*; and make our selves of *Gods*, *men's servants*: incomparably more to our own dishonour, than if one that is *free* of a rich company, and hath born office in it, should for base respects binde himself *apprentice* again with a master of poor condition in some pelting trade. It is <sup>c</sup> *diminutio capitis* (as the Civilians call it,) for a man to descend from a higher to a lower condition: of the *three degrees* whereof that is esteemed the greatest,

(maxima)



A (*maxima deminutio capitis*) which is with loss of liberty. Leo the Emperor therefore by special and severe constitution (as you may see it in *d the Novels*) forbade all freemen within the Empire the sale of their liberties; calling it *facinus* in those that were so presumptuous as to buy them, and no less than folly, yea madness (*dementia* and *vesania*) in those that were so base as to sell them: not without some indignation at the former laws, for suffering such an indignity to be so long practised without either chastisement or restraint. And if he justly censured them as men of *c abject mindes*, that would for any consideration in the world willingly forgo their civil and Roman liberty: what flatness of spirit possesseth us, if we wilfully betray our Christian and spiritual liberty?

*d Leo Novell. constit. 59*

*e — qui tam ignavi & abjecti animi est — Ibid.*

Whereby, besides the dishonour, we do also (which is the fifth reason, and whereunto I will adde no more) with our own hands pull upon our own heads a great deal of unnecessary cumber. For whereas we might draw an *a easie yolk*, carry a *light burden*, observe *b commandements* that are not grievous, and so live at much hearts ease, in the service of God and of Christ: by putting our selves into the service of men, we thrust our necks into a *c hard yolk* of bondage, such as neither we nor any of our fathers were ever able to bear; we lay upon our own shoulders *φορτία βαρύνει* *βάρυνται*, heavy and imporsable burdens; and subject our selves to ordinances, which are both grievous and unprofitable, and such are so far from preserving those that use them from perishing, that themselves *d perish in the using*.

*a Mat. 23. 30.*

*b 1 John 5. 3.*

*c μαρτυρία ἡ τοῦ δαδαιῶ ἀνα- τρεῖ δὲ τὸ πῦρ ἀνδρῶν ἐστιν. Plat. apud. Stob. Ser. 46.*

*d Col. 2. 12.*

Now against this liberty, (which if we will answer the trust reposed in us, and neither wrong Christ, nor dishonour God, nor yet debase and encomber our selves, where we should not,) we must with our utmost power maintain: The offenders are of two sorts: to wit, such as either injuriously encroach upon the liberty of others; or else unworthily betray away their own. The most notorious of the former sort are the Bishops of Rome; whose usurpations upon the consciences of men, shew them to be the true successors of the Scribes and Pharisees, in *a laying heavy burdens upon mens shoulders* which they ought not, and in *b rejecting the Word of God to establish their own traditions*; rather than the successors of S. Peter, who forbiddeth *c dominatum in Cleris*, in the last chapter of this Epistle at verse 3. To teach their own judgements to be infallible; To make their definitions an universal and unerring rule of faith; To stile their decrees and constitutions oracles; To assume to themselves all power in heaven and earth; To require subjection both to their laws and persons, as of necessity unto salvation; To suffer themselves to be called by their parasites *d Dominus Deus noster Papa*, and *e Optimum, maximum, & supremum in terris nomen*; all which and much more is done and taught and professed by the Popes, and in their behalf: if all this will not reach to S. Pauls

*a Mat. 23. 4.*

*b Mark 7. 9.*

*c 1 Pet. 5. 3.*

*d Gloss. in extravag. lob. 22. e. Cum inter. e Stapleton de princip. fid. in presat.*

*f exal-*

f 2 Thel. 2. 4.  
g 1 Pet. 5. 3.

*f exaltari supra omne quod vocatur Deus:* yet certainly, and no modest man can deny it, it will amount to as much as *S. Peters & dominari in Cleris*, even to the exercising of such a *Lordship over the Lords heritage*, the *Christian Church*, as will become none but *the Lord himself*, whose heritage the Church is.

Besides these, that do it thus by *open Assaults*, I would there were not others also, that did by *secret underminings* go about to deprive us of that *liberty* which we have in Christ Jesus, even then when they most pretend the maintenance of it. They inveigh against *the Church Governours*, as if they Lorded it over *Gods heritage*; and against *the Church orders and constitutions*, as if they were contrary to *Christian liberty*. Wherein, besides that they do manifest wrong to the *Church* in both particulars: they consider not, that those very accusations, which they thus irreverently *dart* at the face of their *Mother*, (to whom they owe better respect,) but miss it, do *recoil* part upon themselves, and cannot be avoided. For whereas these *constitutions* of the Church are made for *order, decency, and uniformity* sake, and to serve unto *edification*; and not with any intention at all to lay a yoke upon *the consciences* of men, or to work their *judgements* to an opinion, as if there were some *necessity*, or inherent *holiness* in the things required thereby; neither do our *Governors*, neither ought they to press them any farther: (which is sufficient to acquit both *the Governors* from that *Lording*, and *the Constitutions* from that trenching upon *Christian liberty*, wherewith they are charged:) Alas that our *brethren* who thus accuse them, should suffer themselves to be so far blinded with prejudices and partial affections, as not see, that themselves in the mean time, *do really* exercise a *spiritual Lordship* over their disciples, who depend in a manner wholly upon their judgements, by imposing upon their consciences sundry *Magisterial conclusions*, for which they have no sound warrant from the written Word of God. Whereby, besides the great injury done to their brethren in the *impeachment* of their *Christian liberty*, and leading them into *error*: they do withall *exasperate* against them the mindes of those that being in *authority* look to be obeyed; and *engage* them in such *sufferings*, as they can have no just cause of rejoicing in.

For, beloved, this we must know, that as it is *injustice* to condemn *the innocent*, as well as it is *injustice* to clear *the guilty*, and both these are equal *abominable* to the Lord: so it is *superstition* to forbid that as *sinful*, which is in truth *indifferent*, and therefore *lawful*; as well as it is *superstition* to enjoin that as *necessary*, which is in truth *indifferent*, and therefore *arbitrary*. Doth that heavy *woe* in *Esay 5.* appertain (think ye) to them only, that out of *prophaneness* *call evil good*: and nothing at all concern them, that out of *preciseness* *call good evil*? Doth not he *decline* out of the way, that turneth aside on *the right hand*, as well as he that turneth on

a Prov. 17. 15.

b Esay 5. 20.

A on the left? They that *positively* make that to be sin, which the Law of God never made so to be: how can they be excused from symbolizing with *the Pharisees* and the *Papists*, in making the narrow waies of God yet narrower than they are, in *c teaching for doctrines mens precepts*, and so *d casting a snare* upon the consciences of their brethren? If our Church should presse things as far, and upon such grounds, the one way, as some *forward spirits* do the other way; if as they say (it is a *sin* to kneel at the Communion, and therefore we *charge you* upon your consciences not to do it;) so the Church should say (it is a *sin* not to kneel, and therefore we *require you* upon your consciences to do it,) and so in all other *lawful* (yet *arbitrary*) ceremonies: possibly then *the Church* could no more be able to acquit her self from encroaching upon *Christian liberty*, than they are that accuse her for it. Which since *they* have done, and *she* hath not: *she* is therefore free, and *themselves* only guilty.

c Mat. 15. 9.

d 1 Cor. 7. 35.

It is our duty, for the better securing of our selves, as well against those *open impugnors*, as against these *secret underminers*, to look heedfully to our trenches and fortifications, and to *a stand fast in that liberty wherewith Christ hath made us free*, lest by some device or other we be lifted out of it. To those that seek to enthrall us, we should *b give place by subjection, no not for an hour*; lest we be *ensnared* by our own default, ere we be aware. For indeed we cannot be *ensnared* in this kinde, but meerly by *our own default*; and therefore S. Paul often admonisheth us, to take heed that none *c deceive, spoil or beguile us*: as if it were *in our power*, if we would but use requisite care thereunto, to prevent it; and as if it were *our fault* most, if we did not prevent it. And so in truth it is. For we oftentimes *betray* away our own *liberty*, when we might *maintain* it; and so become *servants* unto men, when we both might and ought to keep our selves *free*.

a Gal. 5. 1.

b Gal. 2. 5.

c Ephes. 5. 6;  
Col. 2. 4. 8. 18;  
2 Thes. 2. 3.

Which fault we shall be the better able to avoid, when we shall know *the true causes*, whence it springeth: which are evermore one of these two, an *unsound head*, or an *unsound heart*. Sometimes we esteem too highly of others, so far as either to *en-vassal* our *judgements* to their *opinions*, or to enthrall our *consci-ences* to their *precepts*; and that is our *weaknesse*: there the fault is in *the head*. Sometimes we apply our selves to *the wills* of others, with an eye to our own benefit or satisfaction in some other *carnal* or *worldly respect*; and that is our *fleshlineffe*: there the fault is in *the heart*. This latter is the worst, and therefore in the first place to be avoided. The most and worser sort, unconscionable men, do often transgresse this way. When for fear of a *frown* or worse displeasure, or to curry *favour* with those they may have use of, or in hope either of raising themselves to some *advancement*, or of raising to themselves some *advantage*, or for some other



a 1 Sam. 23. 18.

b 2 Sam. 13. 28.

c Mar. 15. 15.

d Job. 19. 12.

e Dan. 3. 18.

f Acts 4. 19.

g Gal. 2. 10.

h Rom. 16. 18.

i Jude vers. 16.

k A. 14. 15.

l 1am 5. 17.

m Humana au-

thoritas ple-

rumque fallit.

Aug. 2. de or-

din. 9.

n -- -- -- -- --

o -- -- -- -- --

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z -- -- -- -- --

like respects, they become *officious instruments* to others for the accomplishing of their lusts in such *services*, as are evidently (even to their own apprehensions) sinful and wicked. So <sup>a</sup> *Doeg* did King *Saul* service in shedding the blood of fourscore and five innocent Priests: and <sup>b</sup> *Absalons servants* murdered their masters brother upon his bare command: and <sup>c</sup> *Pilate* partly to gratifie *the Jewes*, but especially for fear of <sup>d</sup> *Cesars* displeasure, gave sentence of death upon *Jesus*, who in his own conscience he thought had not deserved it. In such cases as these are, when we are *commanded* by our superiours, or *required* by our friends, or any other way *solicited* to do that which we know we cannot do without sin; we are to maintain our liberty (if we cannot otherwise fairly decline *the service*) by a flat and peremptory denial, though it be to the greatest power upon earth. As the three young men did to the great *Nebuchadnezzar*, <sup>e</sup> *Be it known unto thee O King, that we will not serve thy gods, nor worship the golden image which thou hast set up.* And the ancient Christians to the heathen Emperors, *Da veniam Imperator: tu carcerem, ille gehennam.* And the Apostles to the whole council of the Jewes, <sup>f</sup> *Whether it be right in the sight of God to hearken to you, more than unto God, judge ye.* Acts 4. He that will displease God to <sup>g</sup> please men, he is *the servant of men*, and cannot be *the servant of God*.

But honest and conscionable men, who do not easily and often fail this way, <sup>h</sup> *οἱ ἀνθρώποι* (as the word is Rom. 16.) men that are *not evil*, are yet apt sometimes to be <sup>i</sup> far carried away with an *high estimation* of some men, as to subject themselves wholly to their judgements, or wills; without ever questioning *the truth* of any thing they *teach*, or *the lawfulness* of any thing they *enjoy*. It is a dangerous thing <sup>j</sup> *δουλεύειν ἀνθρώποις*, as *S. Jude* speaketh, *to have mens persons in admiration*; though they be of never so great learning, wisdom, or piety: because the best and wisest men that are, are <sup>k</sup> *ὁμοιωμένοις ἡμῖν*, *subject to the like infirmities as we* are both of sin and error, and such as may both <sup>l</sup> *deceive* others, and be themselves *deceived*. That honour which *Pythagoras* his Scholars gave to their *Master*, in resting upon his bare authority (*ἀντὶς ὅρα*) as a sufficient proof, yea as <sup>m</sup> *a divine Oracle*, many judicious even among the heathen altogether <sup>n</sup> *mis* liked, as too *servile*, and prejudicial to that *libertas Philosophica*, that freedom of judgement which was behooveful for the study of Philosophy. How much more then must it needs be prejudicial in the judgement of Christians to that *libertas Evangelica*, that freedom we have in Christ, to give such honour to any other man, but *the man Christ Jesus* only, or to to any other writings than to those which are in truth <sup>o</sup> *the Oracles of God*, the holy Scriptures of the old and new Testament.

There

A There is I confesse much reverence to be given to the writings of the godly ancient *Fathers*; more to the Canons and decrees of general and provincial *Councils*; and not a little to the judgement of learned, sober, and godly *Divines* of later and present times, both in our own and other reformed Churches. But we may not <sup>a</sup> *jurare in verba*, build our faith upon them as upon a sure foundation, nor pin our belief upon their sleeves; so as to receive for an undoubted *truth* whatsoever they *bold*, and to reject as a grosse *error* whatsoever they *disallow*, without farther examination. Saint *John* biddeth us <sup>b</sup> *try the spirits*, before we believe them: 1 *Joh.* 4. And the <sup>c</sup> *Berceans* are remembered with praise for so doing, *Act.* 17. We blame it in the *Schoolmen*, that some adhere pertinaciously to the opinions of *Thomas*, and others as pertinaciously to the opinions of *Scotus*, in every point wherein they differ; insomuch as it were *grande piaculum*, a heinous thing and not to be suffered, if a *Dominican* should dissent from *Thomas*, or a *Franciscan* from *Scotus*, though but in one single controverted conclusion. And we blame it justly: for *S. Paul* blamed the like siddings and partakings in the Church of Corinth (whilest one professed himself to be of *Paul*, another of *Apollo*, another of *Cephas*), as a fruit of <sup>d</sup> *carnality* unbecoming Christians. And is it not also blame-worthy in us, and a fruit of the same *carnality*, if any of us shall affect to be accounted rigid *Lutherans*, or perfect *Calvinists*: or give up our judgements to be wholly guided by the writings of *Luther* or *Calvin*, or of any other mortal man whatsoever? Worthy *instruments* they were both of them of Gods glory, and such as did excellent *service* to the Church in their times, whereof we yet finde the benefit; and we are unthankful, if we do not bless God for it: and therefore it is an unfavoury thing for any man to gird at their names, whose memories ought to be precious.

D But yet were they not *men*? had they received the spirit in the fulnesse of it, and not by *measure*? knew they otherwise than in *part*, or prophesied otherwise than in *part*? might they not in many things, did they not in some things, *mistake* and *erre*? Howsoever the *Apostles* interrogatories are unanswerable: what, saith he, <sup>e</sup> *was Paul crucified for you? or were ye baptized in the name of Paul?* even so, was either *Luther* or *Calvin* crucified for you? or were ye baptized into the name either of *Luther* or *Calvin*, or any other man? that any one of you should say, I am of *Luther*; or any other, I am of *Calvin*; and I of him, and I of him? what is *Calvin* or *Luther*, nay <sup>f</sup> *what is Paul or Apollo, but Ministers by whom ye believed?* that is to say, *instruments*, but not *Lords* of your belief.

E

<sup>a</sup> Horat. 1. Ep.  
1. - *Urists qui*  
*in ve: ba jurant,*  
*nec quid dica-*  
*tur assunt,*  
*sed à quo. Sen.*  
*Epist. 12.*  
<sup>b</sup> 1 *Joh.* 4. 11.  
<sup>c</sup> *Ag.* 17. 11.

<sup>d</sup> 1 *Cor.* 3. 4.

<sup>e</sup> 1 *Cor.* 1. 13.

<sup>f</sup> 1 *Cor.* 3. 5.

To sum up, and to conclude this *first point* then. To do God and our selves right, it is necessary we should with our utmost strength maintain the *doctrine* and *power* of that *liberty* where-

with Christ hath endowed his Church, without either *usurping the mastery* over others, or *subjecting* our selves to their *servitude*: so, as to surrender either our *judgements* or *consciences*, to be wholly disposed according to *the opinions* or *wills* of men, though of never so excellent piety or parts. But yet lest while we shun one extreme, we fall into another, as (the Lord be merciful unto us) we are very apt to do; lest while we seek to *preserve* our liberty that we do not *lose* it, we *stretch* it too far, and so *abuse* it: the Apostle therefore in the next clause of *the Text* putteth in a caveat for that also, (*not using your liberty for a cloak of maliciousnesse.*) Whence ariseth our *second observation*. We must so maintain our liberty, that we *abuse* it not: as we shall, if under the pretence of *Christian liberty* we either adventure the doing of some *unlawful thing*, or omit the performance of any *requisite duty*. (*As free and not using your liberty for a cloak of maliciousnesse.*)

The Apostles intention in the whole clause will the better appear, when we know what is meant by *Cloak*, and what by *Maliciousnesse*. The Greek word *ἐπιβάλημα*, which is no where else found in the whole new Testament but in this verse only, signifieth properly any *covering*: as the covering of *a badgers skins*, that was spread over the Tabernacle, is in the Septuagints translation called *ἐπιβάλημα*. And it is very fitly translated a *cloak*, (though it do not properly so signifie,) in respect of that notion wherein the word in our English tongue is commonly and proverbially used: to note some fair and *colourable pretence*, wherewith we disguise and conceal from the consaunce of others the dishonesty and faultinesse of our intentions in some things practised by us. Our Saviour *Christ* saith of the obstinate *Jewes*, that had heard his doctrine and seen his miracles, that *they had no cloak for their sin*, *Joh. 15.* he meaneth they had no colour of *plea*, nothing to pretend by way of *excuse*. And Saint *Paul* professeth in the whole course of his ministry not to have used at any time *a cloak of covetousnesse*, *1 Thess. 2.* that is, he did not under colour of preaching *the Gospel* endeavour to make *a prey* of them, or *a gain* unto himself. In both which places, the Greek word is *αἰσῆς*, which signifieth a fair *shew*, *pretence*, or *colour*; which we use to call a *cloak*.

It is a corruption very common among us; whatsoever we are within, yet we desire *a* *εὐσχημοσύνην*, to make a fair *shew* outwardly, and to make bright *b* *the outside of the platter*, how fluttish soever *the inside* bee. We are loath to *forbear* those sins, which we are ashamed to *professe*: and therefore we *blanch* them, and *colour* them, and *cloak* them; that we may both do *the thing* we desire, and yet misse *the shame* we deserve. A fault of an ancient original, and of long continuance: ever since *c* *Adam* first patcht together a *cloak* of *fig-leaves*, to cover the shame of his nakednesse. Since which time, (unlesse it

*a* Exod. 16. 14.  
& 36. 16.

*b* Iohn 15. 22.

*c* 1 Thess. 2. 5.

*a* Gal. 6. 12.

*b* Mat 23. 25.

*c* Gen. 3. 7.



A were some desperately prophane wretches, that being void of *shame* as well as *grace*, <sup>d</sup> *proclaim their sins as Sodom*, and hide them not, but rather glory in them; ) what man ever wanted some handsome *cloak* or other to cast over <sup>e</sup> the foulest and ugliest transgressions? <sup>f</sup> *Saul spareth Agag*, and the fatter cattel, flat contrary to the Lords expresse command: and the offering of *sacrifice* must be *the cloak*; <sup>g</sup> *Jezebel* by most unjust and cruel oppression murdureth *Naboth* to have his Vineyard: and the due punishment of *blasphemy* must be *the cloak*. The covetous <sup>h</sup> *Pharisees* devour widowes houses, and *devotion* must be *the cloak*. So in the Church of Rome *Monkery* is used for a *cloak* of idlenesse and Epicurism; *The seal of confession* for a *cloak* of packing treasons, and diving into the secrets of all Princes and Estates: *Purgatory*, *Dirges*, *Indulgences*, and *Jubilees*, for a *cloak* of much rapine and avarice. *Seneca* said truly of most men, that they studied more <sup>i</sup> *excusare vitia, quam excutere*, rather sollicitous how to *cloak* their faults than desirous to forsake them: and *S. Bernards* complaint is much like it, both for truth and elegancy, that men did not set themselves so much <sup>k</sup> *colere virtutes*, to exercise *true vertue* and the power of godlinesse, as *colorare vitia*, to mask *foul vices* under the vizard of vertue and godlinesse. Alas, that our own daily experience did not too abundantly justifie the complaint in the various passages of common life; nor *needful*, being to *evident*, and being so *many*, not *possible*, to be now mentioned. We have a clear instance in *the text*, and it should grieve us to see it so common in the world: that the blessed *liberty* we have in Christ should become *impudens* a *cloak*, and that of *maliciousnesse*.

You see what the *Cloak* is: see now what is *Maliciousnesse*. <sup>l</sup> *Kardia* is the word; which is properly rendred by *malice* or *maliciousnesse*. And as these English words, and the Latine word *malitia* whence these are borrowed; so likewise *kardia* in Greek, is many times used to signifie *one special kinde* of sin, which is directly opposite to brotherly love and charity: and the word is usually so taken, wheresoever it is either set in opposition to such *charity*, or else ranked with other special sins of the same kinde, such as are <sup>m</sup> *anger*, *envie*, *hatred*, and the like. And if we should so understand it here, the sense were good: for it is a very common thing in the world to offend against *brotherly charity*, under the colour of *Christian liberty*; and doubtlesse our Apostle here intendeth the remedy of that abuse also. Yet I rather conceive that the word *maliciousnesse* in this place is to be taken in a larger comprehension for all manner of *evil*, and of *naughtinesse*, according to the adequate signification of the Greek and Latine adjectives, <sup>n</sup> *κακός*: and *malus*, from whence the substantive used in the Text is derived. Of which *maliciousnesse* so largely taken, that *special maliciousnesse*

d Esay 3. 9.

e Nullum vitium est sine peccato. Sen. ep. 116.

f 1 Sam 15. 15  
g 3 Kin. 21. 13.

h Mat. 23. 14

i Sen. Ep. 116.

k Bernard.

l Rom. 1. 29;  
Col. 3. 8;  
Tit. 3. 3.

ousnesse before spoken of, is but a branch. The Apostles full purpose then in this clause of *the text*, is to restrain all that abuse of *Christian liberty*, whereby it is made a *cloak* for the palliating of any wicked or sinful practise in any kinde whatsoever. And so understood, S. Peters admonition here is parallell'd with S. Pauls elsewhere; *Brethren* (saith he) *you have been called unto liberty: only use not your liberty for an occasion to the flesh*, Gal. 5. 13. To use liberty for an occasion to the flesh, and to use liberty for a *cloak of maliciousnesse*; is the very same thing: and it is a very great sin.

For the proof whereof I shall need to use no other arguments, than the words of *the Text* will afford. First every act of *maliciousnesse* is a sin: and secondly to *cloak* it with a fair pretence, maketh it a greater sin: but then thirdly to use *Christian liberty* for the cloak, giveth a farther addition to it, and maketh it a greater sin. First it is a sin to do any act of *maliciousnesse*. *Kard* and *κακια* we know are *conjugata*, and do mutually infer each other. It is a superfluous thing, and such as we might well enough be without: *a κακια κακια* superfluous of *maliciousnesse*, Jam. 1. Nor so only, but it is an *hurtful thing* and of a noxious and *malignant* quality, as leaven sowing the whole lump of our services to God; *b ζυμν κακια*, the leaven of *maliciousnesse*, 1 Cor. 5. It is a thing to be repented of; *c μετανοειν εν τω κακια*, repent of this thy wickednesse or *maliciousnesse*, saith S. Peter to Simon Magus, Act. 8. It is a thing to be cast away from us, and *abominated* as a filthy garment or polluted cloth: *d αποβαλον τον ριτον κακια*, laying aside or casting away all *maliciousnesse*, saith the same Apostle again in the first verse of this Chapter.

It is evill then to do any act of *maliciousnesse*: but much worse when we have so done, to *cloak* it with a fair pretence. For besides that all things howsoever *cloaked* and covered from the eyes of men, are *a naked and open unto the eyes of him with whom we have to do*; this *cloaking* of our sins is but a farther evidence of our *hypocrisie* in his sight: who as he is a God of *pure eyes*, and therefore cannot but hate all sin; so is he a God that loveth a *pure heart*, and therefore of all sins hateth *hypocrisie*. They that by injustice and oppression devour widows houses, shall certainly receive *damnation* for that, but if withall they do it under the colour of devotion and of long prayers, *b περισσευον νεκρια* they shall receive the greater *damnation* for that also.

But if men will needs be *hypocrites*, and must have a *cloak* for their *maliciousnesse*: they might yet at least bethink themselves of somewhat else of lighter price to make a *cloak* of; and not to use to so base a purpose so rich a stuffe, as is this blessed *liberty* which the Son of God hath purchased with his most precious blood. As in nature *corruptio optimi pessima*: so in morality, by how much better

1.

a Jam. 1. 21.

2.

b 1 Cor. 5. 8.

3.

c Act. 8. 22.

4.

d 1 Pet. 2. 1.

a Heb. 4. 13.

b Mat. 23. 13.

A better any thing is in *the right use* of it, by so much is it worse in *the abuse*. As the *quickest* spirited *Wine* hath the *slowest* lees, and the *best* *mis* milgoverned is the most pernicious, and an *Angel* when he falleth becometh a *Devil*. So to use this *liberty* which is a spiritual thing, for an *occasion to the flesh*, to take this *liberty* which (if I may so speak) is the very *livery cloak* of the servant of God, and to make it a *cloak of maliciousness* for the service of sin: must needs be presumption in an high degree, and an unsufferable abuse.

B Now we see how great a sin it is thus to abuse our *liberty*, it will be needful in the next place to inquire more particularly, wherein this *abuse* consisteth, that so we may be the better able to avoid it. We are therefore to know that *Christian liberty* may be used or rather abused for a *cloak of maliciousness*, these four ways following. First, we may make it a *cloak of maliciousness*, if we hold our selves by vertue thereof discharged from our *obedience*, either to the whole *moral Law* of God, or to any part of it. Where to omit those that out of the wretched *a* *prophaneness* of their own hearts, pervert this branch of *Evangelical doctrine*, as they do all the rest, to their own destruction. As a *Spider* turneth the juyce of the sweetest and most *medicinal* herbs into *poyson*:  
C to these *b* *turn the grace of God into wantonness*, and the *liberty* they have in *Christ* into a *prophane licentiousness*. Great offenders this way are the *Libertines* and *Antinomists*, who quite cancel the whole *Law of God*, under the pretence of *Christian Liberty*, as if they that were in *Christ* were no longer tyed to yeeld obedience to the *Moral Law*: which is a pestilent error, and of very dangerous consequence; Whereas our blessed Saviour himself hath not only protested that he came not to *destroy the Law*, but expressly forbidden any man to think so of him. (*c* *Think not that I came to destroy the Law, I came not to destroy it, but to fulfil it.*) And  
D Saint Paul rejecteth the consequence with an *absit*, as both unreasonable and impious, if any man should conclude, that by preaching the righteousness of faith, the *Law* were abolished, (*d* *Do we then make void the Law through faith? God forbid: yea* (saith he, rather) *we establish the Law, Rom. 3.*

But they interpret those words of *Christ* in this sense, *He came not to destroy the law, but to fulfil it*: that is, he came not to *destroy* it without *fulfilling* it first, but by *fulfilling* it in his own person, he hath *destroyed* it unto the person of every believer: and therefore  
E is *Christ* said to be *a* *the end of the law to every one that believeth*, *Rom. 10.* Whence it is that the faithful are said to be *b* *freed from the law*, *delivered from the law*, *c* *dead to the law*, and to be *d* *no longer under the law*, and other like speeches there are many every where in the New Testament. I acknowledge both, their Expositions to be *just*, and all these allegations *true*: yet not *sufficient*

a Noli ergo libertate abui adlibere peccandum August. in Ioh. tract. 41.

b Iude ver. 4.

c Mat. 5. 17. V. August. li. 17. 18. Ge. contra Faustum Manichaeum fuisse. Et in quaest. V. Et N. 1. quaest. 69. d Rom. 3. ult.

a Rom. 10. 4. Finis perfectionis, non interfectionis. August. 2. contra adversar. legis 7. b Rom. 7. 6. c Rom. 7. 4. Gal. 2. 19. d Rom. 6. 14. Gal. 3. 18.



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 ficient to evict their conclusion. Not to wade far into a contro-  
 versie, which I had not so much as a thought to touch upon, when  
 I fixed my choice upon this Scripture: It shall suffice us to pro-  
 pound *one distinction*, which well heeded and rightly applyed, will  
 clear the whole point concerning *the abrogation and obligation of*  
*the Moral Law* under the New Testament, and cut off many needles  
 curiosities, which lead men into error. *The Law* then may be con-  
 sidered either *as a Rule*, or *as a Covenant*. Christ hath freed all  
 believers from *the rigour and curse* of the law, considered *as a Cove-*  
*nant*: but he hath not freed them from *obedience* to the law, con-  
 sidered *as a Rule*. And all those Scriptures that speak of *the Law* as if  
 it were abrogated or annulled, take it considered *as a Covenant*;  
 those again that speak of the Law as if it were still in force, take  
 it considered *as a Rule*. The Law *as a Covenant*, is *rigorous*;  
 and under that *rigour* we now are not, if we be in Christ: but the  
 Law *as a Rule*, is *equal*; and under that *equity* we still are, though  
 we be in Christ.

a Mic. 6.8.

The Law *as a Rule* only sheweth us, what is good and evill,  
 what we are to do and not to do. (*a He hath shewed thee, O man,*  
*what is good, and what the Lord requireth of thee;*) without any  
 condition annexed either of *reward* if we observe it, or of *punish-*  
*ment* if we transgress it. But the Law *as a Covenant* exacteth  
*punctual and personal performance* of every thing that is contained  
 therein, with a *condition* annexed of Gods *acceptance*, and of *bles-*  
*sing* if we perform it to the full; but of his *wrath and curse* up-  
 on us, if we fail in any thing. Now by reason of transgression  
 we having all broken that *Covenant*, the Law hath his work upon  
 us, and involveth us all in *b the curse*: so as by *c the Covenant*  
*of the Law* no flesh living can be justified. Then cometh in  
 Christ: who subjecting himself for our sakes to *the Covenant of*  
*the Law*, first *fulfilleth* it in his own person, but in our behalf as  
 our surety; and then *disannulleth* it, and in stead thereof establish-  
 eth *a a better Covenant* for us, even *the Covenant of Grace*. So  
 that now as many as believe, are free from *the Covenant* of the  
 Law, and from *the Curse* of the Law; and set under a *Covenant*  
 of Grace, and under *promises* of Grace. There is a translation  
 then of *the Covenant*: but what is all this to *the Rule*? That still  
 is where it was: even as the nature of good and evil is still the same  
 it was. And *the Law* considered *as a Rule*, can no more be abo-  
 lished or changed, than can the nature of *good and evil* be abolished  
 or changed. It is our singular comfort then, and the happiest  
 fruit of our *Christian liberty*, that we are freed by Christ and  
 through faith in him from *the Covenant and Curse of the Law*: but  
 we must know that it is our duty, notwithstanding *the liberty* that we  
 have in Christ, to frame our lives and conversations according to  
*the Rule of the Law*. Which if we shall neglect under the pre-  
 tence

b Gal. 3. 10.  
 c Ibid, vers. 11.

d Heb. 8. 6.

A tence of our *Christian Liberty*; we must answer for both: both for neglecting our duty, and for abusing our liberty. And so much for the first way.

The *second way*, whereby our *liberty* may be used for a cloak of maliciousness; is, when we stretch it in the use of things that are indeed *indifferent* beyond the just bounds of *sobriety*. Many men that would seem to make conscience of their way, will perhaps ask the opinion of some *Divine*, or other learned man, whether such or such a thing be *lawful* or no; and if they be once persuaded that it is *lawful*, they then think they have *free liberty* to use it in what manner and measure they please: never considering what a *caution* and *moderation* is required even in *lawful things* to use them *lawfully*. Saint *Gregories* rule is a good one, *Si semper ab illicitis, quandoq; & à licitis*: things unlawful we must never do; nor ever lawful things, but with due respect to our *calling* and other concurrent *circumstances*. Wine and musick, and gorgeous apparel, and delicate fare, are such things as God in his goodness hath created and given to the children of men for their comfort; and they may use them lawfully, and take comfort in them as their portion: but he that shall use any of them *intemperately*, or *unseasonably*, or *vainly*, or *wastfully*, abuseth both them and himself. And therefore we shall often finde both the things themselves condemned, and those that used them blamed in the Scriptures. The men of Israel for *d stretching themselves upon their couches*, and eating the lambs out of the flock, and chaunting to the sound of the Vial, and drinking Wine in bowls, *Amos 6*. And the women for their *e bracelets*, and ear-rings, and wimples, and crisping pins, and their other bravery in *Esay 3*. And the rich man for *faring deliciously* and wearing fine linnen in the Parable, *Luk. 16*. Yea our Saviour himself pronounceth a woe against *g them* that laugh, *Luk. 6*. And yet *none* of all these things are or were in themselves unlawful: it was the *excess* only, or other *disorder* in the use of them that made them obnoxious to reproof. Though some in their heat have said so, yet who can reasonably say, that horse-matches, or playing at cards or dice, are in themselves and wholly unlawful? And yet on the other side, what sober wise man, because the things are *lawful*, would therefore approve of that vain and sinful expence which is oftentimes bestowed by men of mean estates in the *dietering* of Horses, and *wagering* upon them: or of that excessive abuse of *gaming*, wherein thousands of our Gentry spend in a manner their whole time, and consume away their whole substance, both which ought to be far more precious unto them? I might instance in many other things in like manner. In all which, we may easily erre either in point of *judgement*, or *practice*, or both; if we do not wisely sever the use from the abuse. Many times because the abuses are common and great, we peevishly con-

D d d

denn

a Because we are free, we may not run wild. Hall. 15. conceit 3. - b Gregor. c Quidam quæ licent, tempore & locum mutis non licent Sen. contraven. 25.

d Amos 6 4 6.

e Esay 3 13 23.

f Luk 16. 19.

g Luk. 6 25

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N

demn in others the very use of some lawful things. And many times again, because there is evidently a lawful use of the things, we impudently justify our selves in the very abuses also. That is foolish preciseness in us; and this prophane partiality: by that we infringe our brethrens liberty; by this pollute our own. The best and safest way for us in all indifferent things is this: to be indulgent to others, but strict to our selves; in allowing them their liberty with the most, but taking our own liberty ever with the least.

But is not this to preach one thing, and do another? ought not our Doctrine and our Practice to go together? It is most true, they ought so to do: Neither doth any thing I have said make to the contrary. What we may doctrinally deliver to be absolutely necessary, we may not in our own practice omit: and what we may doctrinally condemn as simply unlawful, we are bound in our own practice to forbear. But things of a middle and indifferent nature, we may not (doctrinally) either impose them as necessary, neither forbid as unlawful; but leave a liberty in them both for other men and our selves to use them or not to use them, as particular circumstances and occasions and other reasons of conveniency shall lead us. And in these things both we must allow others a liberty, which for some particular reasons it may not be so fit for us to take; and we may also tie our selves to that strictness for some particular reasons, which we dare not to impose upon others. It was a foul fault and blame-worthy in the Scribes and Pharisees to tie a heavy burdens upon other mens shoulders, which they would not touch with one of their fingers: but if they should (without superstition, and upon reasonable inducements) have laid such burdens upon themselves, and not imposed them upon others; for any thing I know, they had been blameless. There are many things which in my conscience are not absolutely and in Thesi necessary to be done; which yet in Hypothesi for some personal respects I think so fit for me to do, that I should resolve to undergo some inconveniency rather than omit them; still reserving to others their liberty to do as as they should see cause. There are again many things which in my conscience are not absolutely and in Thesi unlawful to be done; which yet in Hypothesi, and for the like personal respects, I think so unfit for me to do, that I should resolve to undergo some inconvenience rather than do them: yet still reserving to others the like liberty as before, to do as they should see cause. It belongeth to every sober Christian advisedly to consider not only what in it self may lawfully be done or left undone; but also what in godly wisdom and discretion is fittest for him to do, or not to do upon all occasions, as the exigence of present circumstances shall require. He that without such due consideration will do all he may do at all times, under colour of Christian liberty, he shall undoubtedly sometimes use his liberty for a

cloak

a Mat. 23. 4.



A *cloak of maliciousness.* And that is the second way, by using it *excessively.*

It may be done a *third way*, and that is by using it *uncharitably*, which is the case whereon I told you Saint *Paul* beatech so often. When we use our *liberty* so, as to *stumble* the weak consciences of our brethren thereby, and will not remit in any thing the extremity of that *right and power*, we have in things of indifferent nature, *to please our neighbour for his good unto edification*, at least so far as we may do it without greater inconvenience; we *walk not charitably*: and if not *charitably*, then not *Christianly*.

B Indeed the case may stand so, that we cannot *condescend* to his infirmity without great *prejudice* either to our selves, or to the interest of some third person. As for instance; when the *Magistrate* hath positively already determined our *liberty* in the use of it *the one way*; we may not in such case redeem the offence of a *private brother* with our disobedience to *superiour authority* in using our liberty *the other way*: and many other like cases there may be. But this I say, that where without great inconvenience we may do it; it is not enough for us to *please our selves*, and to satisfy our own *consciences*, that we do but what we *lawfully* may: but

C we ought also to *bear one another burdens*, and to forbear for one anothers sakes what otherwise we might do, and so to *fulfil the Law of Christ*. S. *Paul* who hath forbidden us in one place to make our selves *the servants of any man* (1 Cor. 7.) hath yet bidden us in another place *by love to serve one another* (Gal. 5. 13.) And his practise therein consenteth with his doctrine (as it should do in every teacher of truth,) for though he were *free from all*, and knew it, and would not *be brought under the power of any*, yet in love he became *servant to all, that by all means he might win some*. It was an excellent saying of *Luther*, *Omnia libera per fidem, omnia serva per charitatem*. We should know, and be *fully persuaded* with the persuasion of *faith*, that all things are *lawful*: and yet withal we should purpose and be fully resolved for *charity* sake to *forbear the use* of many things, if we finde them *inexpedient*. He that will have his own way in every thing he hath a *liberty* unto, whosoever shall take offence at it; maketh his *liberty* but a *cloak of maliciousness*, by using it *uncharitably*.

E The *fourth* and last way, whereby we may use our *liberty* for a cloak of maliciousness, is, by using it *undutifully*, pretending it unto our *disobedience* to lawful authority. The *Anabaptists* that deny all subjection to *Magistrates* in indifferent things, do it upon this ground, that they imagine *Christian liberty* to be violated when by *humane laws* it is determined either the one way or the other. And I cannot but wonder, that many of our brethren in our own Church, who in the question of *Ceremonies* must argue from

1 Cor. 9.

6 Rom. 14. 1.

6 Rom. 14. 15.

d Rom. 15. 1.

e Gal. 6. 2.

f 1 Cor. 7. 23.

g Gal. 5. 13.

i 1 Cor. 6. 12.

k 1 Cor. 9. 19.

22.

l *Luther* in

*Galat. 5.*

their ground, (or else they talk of *Christian liberty* to no purpose) should yet hold off, before they grow to their *conclusion*: which to my apprehension seemeth by the rules of good discourse to issue most naturally and necessarily from it. It were a happy thing for the peace both of this *Church* and of their own *consciences*, if they would in calm blood review their own dictates in this kind; and see whether their own *principle* (which *the cause* they are engaged in maketh them *doe upon*) can be reasonably defended; and yet *the Anabaptists inference* thence, (which the evidence of *truth* maketh them to *abhor*) be fairly avoided. Yet somewhat they have to say for the proof of that their ground: which if it be sound, it is good reason *we should subscribe* to it; if it be not, it is as good reason *they should retract* it. Let us hear therefore what it is, and put it to trial.

1. *First*, say they, *Ecclesiastical Constitutions* (for there is the quarrel) determine us precisely *ad unum* in the use of indifferent things,
2. which God and Christ have left free *ad utrumlibet*. *Secondly*, by inducing a *necessity* upon the thing they enjoyn, they take upon them as if they could *alter the nature* of things, and make that to become *necessary* which is *indifferent*, which is not in the power
3. of any man, (but of God only,) to do. *Thirdly*, these *Constitutions* are so far pressed, as if men were bound in conscience to obey them, which taketh away *the freedom of the conscience*: for if the conscience be bound, how is she free? Nor so only, but
4. *fourthly*, the things so enjoyned are by consequence imposed upon us as of *absolute necessity* unto salvation: forasmuch as it is necessary unto salvation for every man to do that which he is bound in conscience to do; by which device *kneeling* at the Communion, *standing* at the Gospel, *bowing* at the name of Jesus, and the like, become to be of *necessity* unto salvation. *Fifthly*, say they, these
5. *Constitutions* cannot be defended but by such arguments as *the Papists* use for the establishing of that their rotten Tenet, that *humane laws* binde *the conscience* as well as divine. Then all which premises, what can be imagined more contrarious to true *Christian liberty*?

In which *Objections* (before I come to their particular answer) I cannot but observe the unjust (I would we might not say unconscionable) *partiality* of the Objecters. *First*, in laying the accusation against *the Ecclesiastical laws* only: whereas their arguments (if they had any strength in them) would as well conclude against *the Political laws* in the civil State, and against *domestical orders* in private Families, as against *the Laws Ecclesiastical*: yet must these only be guilty, and they innocent, which is not equal. Let them either *damn* them all, or *quit* them all: or else let them shew wherein they are unlike, which they have not yet done, neither can do. *Secondly*, when they condemn the things enjoyned as

A *simply and utterly unlawful* upon quite other grounds; and yet keep a stir about *Christian liberty*: for which argument there can be no place without supposal of *indifferency*, (for Christ hath left us no liberty to unlawful things,) how can they answer this their manifest partiality? *Thirdly*, if they were put to speak upon their consciences, whether or no, if *power* were in their own hands, and *Church affairs* left to their ordering, they would not forbid those things they now dislike, every way as *strictly* and with as much *imposition of necessity*, as the Church presently *enjoyneth* them; I doubt not but they would say *Tea*: and what equity is there in this dealing, to condemn that in *others*, which they would *allow* in themselves? *Fourthly*, in some things they are content to submit to the *Ecclesiastical Constitutions* notwithstanding their *Christian liberty*, which liberty they stiffly pretend for their refusal of other some: whereas the case seemeth to be every way equal in both; all being enjoined by the same authority, and for the same end, and in the same manner. If their liberty be impeached by these; why not as much by those? or if obedience to those may consist with *Christian liberty*; why not as well obedience to these? In allowing some, rejecting others, where there is the same reason of all: are they not very partial?

3.

4.

C And now I come to answer their arguments, or rather flourishes, for they are in truth no better. That first allegation, that the determining of any thing *in unam partem* taketh away a mans liberty to it, is not true. For the liberty of a Christian to any thing indifferent consisteth in this; that his judgement is thoroughly perswaded of the *indifferency* of it: and therefore it is the determination of the judgement, in the opinion of the thing, not in the use of it, that taketh away *Christian liberty*. Otherwise not only *Laws* Political and Ecclesiastical: but also all *Views, Promises, Covenants, Contracts*, and what not, that pitcheth upon any certain resolution *de futuro*, should be prejudicial to *Christian Liberty*: because they do all determine something *in unam partem*, which before was free and indifferent *in utramq; partem*. For example: if my friend invite me to sup with him, I may by no means promise him to come; because the liberty I had before to go or not to go, is now determined by making such a promise: neither may a young man bind himself an Apprentice, with any certain Master, or to any certain trade, because the liberty he had before of placing himself indifferently with that Master, or with another, and in that trade, or in another, is now determined by such a contract. And so it might be instanced in a thousand other things. For indeed to what purpose hath God left indifferent things determinable both ways by *Christian liberty*, if they may never be actually determined either way, without impeachment of that liberty? It is a very vain power, that may not be brought into act; but God made no power in vain.

D

E



vain. Our Brethren I hope will wave this *first argument*, when they shall have well examined it : unless they will frame to themselves under the name of *Christian liberty*, a very *Chimera*, a *non ens*, a meer *notional liberty*, whereof there can be no use.

That which was alleged *secondly*, that they that make such *Laws* take upon them *to alter the nature of things*, by making *indifferent* things to become *necessary*, being said *gratis* without either *truth* or *proof*, is sufficiently answered by the bare denial. For they that make *Laws* concerning *indifferent things*, have no intention at all to meddle with *the nature* of them; they leave that *in medio* as they found it : but only for some reasons of conveniency to order *the use* of them; the indifferency of their nature still being where it was. Nay, so far is *our Church* from having any intention of taking away *the indifferency* of those things which for order and comeliness she enjoyneth; that she hath by her publick *declaration* protested the contrary : wherewith they ought to be satisfied. Especially since her sincerity in that declaration (that none may cavil, as if it were *protestatio contraria facto*,) appeareth by these *two* most clear evidences among many other; in that she both alloweth *different rites* used in other Churches, and also teacheth her own rites to be *mutable*: neither of which she could do, if she conceived *the nature* of the things themselves to be *changed*, or their *indifferency* to be removed by her *Constitutions*.

Neither is that true, which was *thirdly* alleged, that where men are bound in conscience to obey, there the *conscience* is not left *free*; or else there would be a contradiction. For there is no *contradiction*, where the affirmative & negative are not *ad idem*, as it is in this case. For *Obedience* is one thing, and *the Thing commanded* another; The *Thing* is commanded by *the Law of man*, and in regard thereof the conscience is *free*: but *Obedience* to men is commanded by *the Law of God*, and in regard thereof the conscience is *bound*. So that we are bound in conscience to *obedience* in indifferent things lawfully commanded; *the conscience* still remaining no less *free* in respect of *the things* themselves so commanded, then it was before. And you may know it by this; In *Laws properly humane* (such as are those that are made concerning *indifferent things*) the *Magistrate* doth not nor can say; This you are bound in conscience to do, and therefore I command you to do it: as he might say, if *the bond* of obedience did spring from *the nature* of the things commanded. But now when *the Magistrate* beginneth at the other end, as he must do, and saith, I command you to do this or that, and therefore you are bound in conscience to do it: this plainly sheweth, that *the bond* of obedience ariseth from that *power in the Magistrate*, and *duty in the subject*, which is of divine Ordinance. You may observe therefore that in *humane Laws* not meerly such (that is, such as are established

A established concerning things simply *necessary*, or merely *unlawful*;) the Magistrate may there derive *the bond* of obedience from the nature of *the things* themselves. As for example, if he should make a *Law* to inhibit *Sacrilege*, or *Adultery*; he might then well say, you are bound in conscience to abstain from these things, and therefore I command you so to abstain: which he could not so well say in *the Lawes* made to inhibit the eating of *flesh*, or the transportation of *grain*. And the reason of the difference is evident: because those former *Laws* are rather *Divine* than *humane* (*the substance* of them being *divine*, and but *the sanction* only *humane*) and so binde by their *immediate vertue*, and in respect of *the things* themselves therein commanded: which the later being merely *humane* (both for *substance* and *sanction*) do not.

The consideration of which difference and the reason of it, will abundantly discover the vanity of the *fourth* allegation also: wherein it was objected that the things enjoined by *the Ecclesiastical Lawes* are imposed upon men as of *necessity* to salvation: Which is most untrue. Remember once again, that *obedience* is one thing; and the *things commanded* another. *Obedience* to lawful authority is a duty commanded by God himself and in his Law, and so is a part of that *holinesse without which no man shall see God*: but *the things* themselves commanded by lawful authority, are neither in truth *necessary* to salvation, nor do they that are in authority *impose* them as such. Only they are the *object* (and that but *by accident* neither and *contingently*, not necessarily) about which that *obedience* is conversant, and wherein it is to be exercised. An example or two will make it plain. We know every man is bound in conscience to imploy himself in the works of his *particular calling* with faithfulness and diligence; and that faithfulness and diligence is a branch of that *holinesse* and *righteousnesse* which is necessary unto salvation. Were it not now a very fond thing and ridiculous, for a man from hence to conclude, that therefore drawing of *wine*, or making of *shoes*, were necessary to salvation, because these are the proper imployment of the *Vintners*, and *Shoemakers* calling, which they in conscience are bound to follow, nor may without sin neglect them? Again, if a *Master* command his *servant* to go to the *market*, to *sell* his corn, and to *buy* in provision for his house, or to *wear* a livery of such or such a colour and fashion: in this case who can reasonably deny but that *the servant* is bound in conscience to do the very things *his master* biddeth him to do; to *go*, to *sell*, to *buy*, to *wear*? and yet is there any man so forsaken of common sense, as thence to conclude, that *going* to market, *selling* of corn, *buying* of meate, *wearing* a blue coat, are *necessary* to salvation? or that *the Master* imposeth those things upon the servant as of *necessity* unto salvation? The obligation of *the servants* conscience to do the things commanded ar-

a Heb. 12. 14.

ferh

seth from the force of that *divine Law* which bindeth *servants* to obey their *masters* in lawful things. The master in the things he so commandeth, hath no particular *actual respect* to the conscience of his servant, (which perhaps all that while never came within his thoughts,) but meerly respecteth his own occasions and conveniences. In this example as in a glasse let the *Objectors* behold the lineaments and feature of their own argument. Because *kneeling, standing, bowing*, are commanded by the *Church*, and the people are bound in conscience to obey the *Laws* of the Church; therefore the *Church* imposeth upon the people *kneeling, standing, and bowing*, as necessary to salvation.

If that which they *object* were indeed true, and that the *Church* did impose these *rites*, and *ceremonies* upon the people, as of necessity to salvation, and require to have them so accepted: doubtlesse the *imposition* were so prejudicial to *Christian liberty*, as that every faithful *man* were bound in conscience for the maintenance of that liberty, to *disobey* her authority therein, and to *confesse* against the imposition. But our *Church* hath been so far from any intention of doing that her self, that by her foreaid publick declaration she hath manifested her utter dislike of it in others. What should I say more? <sup>a</sup> *Denique te ipsum concute*. It would better become the *Patriarchs* of that party that thus deeply (but untruly) charge her; to look unto their own *clocks*, dive into their own *bosoms*, and survey their own *positions* and *practise*: if happily they may be able to clear themselves of trenching upon *Christian liberty*, and ensnaring the *consciences* of their brethren, and imposing upon their *Profelytes* their own traditions of *kneel not, stand not, bow not*, (like those mentioned Col. 2. of <sup>b</sup> *touch not, taste not, handle not*) requiring to have them accepted of the people even as of necessity unto salvation. If upon due examination they can acquit themselves in this matter, their accounts will be the easier: but if they cannot, they shall finde, when the burden lighteth upon them, that it will be no light matter to have been themselves guilty of that very crime, whereof they have unjustly accused others.

As for *consent with the Papists* in their doctrine concerning the power that *mens lawes* have over the conscience, which is the last objection: it ought not to move us. We are not ashamed to consent with them, or any others, in any *truth*. But in this point we differ from them, so far as they differ from the truth: which difference I conceive to be, neither so great as some men, nor yet so little as other some men would make it. They teach that *Humane lawes*, especially the *Ecclesiastical*, binde the consciences of men, not only in respect of the *obedience*, but also in respect of the *things themselves* commanded, and that by their own *direct immediate* and *proper* vertue. In which doctrine of theirs, 3. things are to be misliked.

<sup>a</sup> Horat. l. Sat.  
3.

<sup>b</sup> Col. 2. 21.



A misliked. *First*, that they give a preheminence to the *Ecclesiastical laws* above the *Secular* in this power of binding. We may see it in them, and in these *objectors*; how men will run into *extremities* beyond all reason, when they give themselves to be led by *corrupt respects*. As he said of himself and his fellow-Philosophers, "*Scurror ego ipse mihi, populo tu*": so it is here. They of Rome carried with a wretched desire to *exalt the Papacy*, and indeed the whole *Clergy* as much as they may, and to *avile the secular powers* as much as they dare; they therefore ascribe this power over the conscience to the *Ecclesiastical laws* especially, but do not shew themselves all out so zealous for the *secular*. *Ours* at home on the contrary, out of an appetite they have to bring in a new *platform of discipline* into the Church, and for that purpose to present the *established government* unto the eyes and the hearts of the people in as deformed a shape as they can; quarrel the *Ecclesiastical laws* especially for tyrannizing over the conscience, but do not shew themselves so much agrieved at the *secular*. Whereas the very truth is, whatsoever advantages the *secular* powers may have above the *Ecclesiastical*, or the *Ecclesiastical* above the *secular* in other respects; yet as to the power of *binding the conscience*, all humane laws in general are of like reason, and stand upon equal termes. It is to be misliked *secondly* in the Romish doctrine, that they subject the conscience to the *things themselves* also, and not only tie it to the *obedience*; whereby they assume unto themselves (*interpretative*) the power of altering the *nature* of the things by removing of their *indifferency*, and inducing a *necessity*: for so long as they remain indifferent, it is certain they cannot binde. And *thirdly* and principally it is to be misliked in them, that they would have this *binding power* to flow from the proper and inherent virtue of the *Laws* themselves *immediately* and *per se*; which is in effect to equal them with the *divine Law*: for what can that do more? whereas *humane laws* in things not repugnant to the *Law of God*, do binde the conscience indeed to obedience, but it is by *consequent*, and by virtue of a former *Divine Law*, commanding us in all lawful things to obey the superiour powers.

D

E But whether *mediately* or *immediately*, may some say, whether *directly* or *by consequent*, whether by its own or by a borrowed virtue; what is it material to be argued, so long as the same effect will follow, and that as intirely to all intents and purposes, the one way as well as the other? As if a *debt* be alike recoverable; it skilleth not much whether it be due upon the *original bond*, or upon an *assignment*. If they may be sure to be *obeyed*, the higher powers are satisfied: Let Scholars wrangle about *words* and *distinctions*; so they have the *thing*, it is all they looke after. This *objection* is in part true, and for that reason the differences in this

controversie are not altogether of so great consequence as they have seemed to some. Yet they that think the difference either to be none at all, or not of considerable moment, judge not aright. For albeit it be all one in respect of *the governours*, whence *the obligation of conscience* springeth, so long as they are *conscientiously obeyed*, as was truly alleaged: Yet unto *inferiours* who are bound in conscience to yeeld *obedience*, it is not all one; but it much concerneth them to understand *whence* that obligation ariseth, in respect of this very point whereof we now speak of *Christian liberty*, and for two weighty and important considerations.

For *first*: if the obligation spring as they would have it from *the Constitution* it self, by the *proper* and *immediate* vertue thereof; then the conscience of the subject is tyed to obey *the Constitution* in the rigour of it: whatsoever *occasions* may occur, and whatsoever other *inconveniences* may follow thereupon: so as he sinneth mortally, who at any time in any case (though of never so great necessity) doth otherwise than the very letter of *the Constitution* requireth, (yea though it be *extra casum scandali & contemptus*.) Which were an heave case, and might prove to be of very pernicious consequence; and is indeed repugnant to *Christian liberty*, by enthralling the conscience where it ought to be free. But if on the other side, which is the truth, *the Constitution* of the Magistrate binde the conscience of the subject, not *immediately* and by its own vertue, but by *consequent* only and by vertue of that law of God which commandeth all men to obey their superiours in lawful things: then is there a *liberty* left to the subject, in cases *extraordinary* and of some *pressing necessity* not otherwise well to be avoided, to do otherwise sometimes than *the Constitution* requireth. And he may so do with a free conscience. So long as he is sure of these *two* things: *First*, that he be driven thereunto by a *true* and *reall*, and not by a pretended *necessity* only; and *secondly*, that in *the manner* of doing he use such godly discretion, as neither to shew the least *contempt* of the law in himself, nor to give ill *example* to others to despise government or governors. And this *first* difference is material.

And so is *the second* also, if not much more; which is this. If the Magistrates *Constitution* did binde the conscience *virtute propria*, and *immediately*; then should the conscience of the subject be bound to obey *the constitution* of the Magistrate *ex intuitu precepti*, upon the bare *knowledge* and by the bare *war-rant* thereof, without farther enquiry: and consequently should be bound to obey as well in *unlawful* things, as *lawful*. Which consequence (though they that teach otherwise will not admit) yet in truth they cannot avoid: for *the proper* and *immediate* cause

A "cause being supposed, the effect must needs follow. Neither do I  
 "yet see what sufficient reason they that think otherwise can shew,  
 "why the conscience of the subject should be bound to obey the  
 "Laws of the Magistrate in *lawful* things, and not as well in un-  
 "lawful things. The true reason of it is well known to be this,  
 "even because God hath commanded us to obey in *lawful* things,  
 "but not in *unlawful*. But for them to assign this reason, were  
 "evidently to overthrow their own *Tenent*: because it evidently  
 "deriveth the bond of conscience from a *higher power* than that  
 "of the Magistrate, even the Commandment of God. And so  
 B the Apostles indeed do both of them derive it. S. Paul in Rom. 13.  
 men must <sup>a</sup> be subject to the *higher powers*: why? because the  
 powers are commanded of God; And that for conscience sake too:  
 why? because the magistrates are the *ministers of God*. Neither  
 may they be resisted: and why? because to resist them is to resist  
 the ordinance of God. That is S. Pauls doctrine. And S. Peter ac-  
 cordeth with him. <sup>b</sup> Submit your selves (saith he) to every ordi-  
 nance of man. What for the mans sake? or for the ordinance sake?  
 No: but propter Dominum, for the Lords sake, vers. 13. And all  
 this may very well stand with *Christian liberty*: for the consci-  
 C ence all this while is <sup>c</sup> subject to none but God.

a Rom. 13. 1, 6

b 1 Pet. 2. 13.

c Cum Christo  
juben e servu  
hominu, non illi  
servis sed ei qui  
justi. Aug. in  
Psal. 124

By these answers to their *Objections*, you may see what little  
 reason some men have to make so much noise as they do about  
*Christian liberty*. Whereupon if I have insisted far beyond both  
 your *expectations* and my own first *purpose*: I have now no other  
 thing whereby to excuse it, but the earnestnesse of my desire, if it  
 be possible, to contain within some reasonable bounds of *sobriety*  
 and *duty*, those of my brethren, who think they can never run far  
 enough from *superstition*, unlesse they run themselves quite out of  
 their allegiance. There are sundry other things, which I am for-  
 D ced to passe by, very needful to be rightly understood, and very  
 useful for the resolution of many cases of conscience which may  
 arise from the joyned consideration of these two points, of *Christian*  
*Obedience*, and of *Christian Liberty*. For the winding of our selves  
 out of which *perplexities*, when they may concern us, I know not  
 how to commend both to my own practise and yours, a *shorter*  
 and *fuller rule* of direction, than to follow the *claw* of this Text:  
 Wherein the Apostle hath set just bounds both to our *obedience*  
 and *liberty*. Bounds to our *obedience*; that we obey so far as we  
 may without prejudice to our *Christian liberty*; in all our acts of  
 E *obedience* to our superiours still keeping our consciences *free*, by  
 subjecting them to none but God. Submit your selves, &c. but  
 yet as *free* and as the servants of God, and of none besides. Bounds  
 to our *Liberty*; that (the freedom of our judgements and consci-  
 ences ever reserved,) we must yet in the use of indifferent things  
 moderate our *liberty*, by ordering our selves according unto



*Christian sobriety*, by condescending sometimes to *our brethren* in *Christian charity*, and by submitting ourselves to the lawful commands of *our governours* in *Christian duty*. In any of which respects if we shall fail, and that under the pretension of *Christian liberty*: we shall thereby, quite contrary to the expresse direction of both the Apostles, but abuse the name of liberty, for an occasion to the flesh, and for a cloake of maliciousnesse.

[As free, but not using your liberty for a cloak of maliciousnesse, but as the servants of God.]

And so I passe from this *second*, to my *third* and last *observation*; wherein, if I have been too long or too obscure in the former, I shall now endeavour to recompense it, by being both shorter and plainer. The *Observation* was this. In the whole exercise both of the liberty we have in Christ, and of those respects we owe unto men, we must evermore remember our selves to be and accordingly behave our selves as those that are *Gods servants*: in these last words, (*But as the servants of God*,) containing our condition and our carriage. By our condition, we are δούλοι, the servants of God: and our carriage must be ὡς δούλοι, as the servants of God. I shall fit my method to this division; and first shew you sundry reasons, for which we should desire to be in this Condition, to be δούλοι, the servants of God: and then give some directions, how we may frame our carriage answerably thereunto, to demean our selves ὡς δούλοι, as the servants of God.

For the first: We cannot imagine any consideration, that may be found in any service in the world, to render it desirable; which is not to be found, and that in a far more eminent degree, in this service of God. If Justice may provoke us, or Necessity enforce us, or easinesse hearten us, or Honour allure us, or Profit draw us, to any service: behold here they all concur; the service of God and of Christ is excellently all these. It is of all other the most just, the most necessary, the most easie, the most honourable, the most profitable service. And what would you have more?

First it is the most just service; whether we look at the title of Right on his part, or reasons of Equity on ours. As for him, he is our Lord and Master pleno jure, he hath right to our best services by a threefold title, like a treble cord, which Satan and all the powers of darknesse cannot break or untwine. A right of Creation. (Remember O Jacob thou art my servant, I have formed thee, thou art my servant O Israel, *Esay 44.*) Princes and the great ones of the world expect from those that are their Creatures (rather that are called so, because they raised them, but in truth are not so, for they never made them;) yet they expect much service from them, that they should be forward instruments to execute their pleasures, and to advance their intentions: how much more may the Lord justly expect from us who are every way his creatures,

A *lures*, (for he raised us out of the dust, nay he made us of nothing,) that we should be his *servants* to do his will, and *instruments* to promote his glory? Besides this *Jus creationis*; he hath yet two other titles to our services, *Jus redemptionis*, and *Jus liberationis*. He hath bought us out of the hands of our enemies, and so we are his by purchase: and he hath won us out of the hands of our enemies, and so we are his by conquest. We read often in the Law of servants *bought with money*, *δύναμις ἀργυρίου*; and it is but reason, he that hath paid a *valuable consideration* for a mans service, should have it. Now God hath bought us and redeemed us, *c* not with corruptible things as silver and gold, but with his own most precious blood. And being bought with such a price we are *d* not our own, to serve the lusts of our own flesh; nor any mans else, that we should be the servants of men; but his only that hath bought us and paid for us, to *e* glorify him both in our bodies and souls, for they are his; *jus redemptionis*, by the right of Purchase and Redemption. Again, when we were *mancipia peccati & diaboli*, the devils Captives, and slaves to every ungodly lust: in which condition if we had lived and died, after a hard and toylsome service in the mean time, our wages in the end should have been eternal death: God by sending his Son to live and dye for us, hath conquered sin and Satan, and freed us from that wretched thralldom, to this end,

That being delivered out of the hands of our enemies we might serve him in holiness and righteousness before him all the daies of our lives. (& I am thy servant, I am thy servant, and the Son of thine handmaid; thou hast broken my bonds in sunder, Psal. 116.) That is *jus liberationis*, the right of Conquest and deliverance. Having so many and so strong titles thereunto, *b* with what Justice can we hold back our services from him? It is the first and most proper act of Justice, *jus suum cuique*, to *i* render to all their dues, and to let every one have that which of right appertaineth unto him. And if we may not deny *k* unto Caesar the things that are Caesars; it is but right we should also give unto God the things that are Gods by so many and just titles.

E Especially since there are reasons of Equity on our part in this behalf, as well as there is title of right on his part. You know the rule of equity, what it is; even to do to others, as we would be done to. See then first how we deal with those that are under our command. We are rigid and importunate exactors of service from them: we take on unreasonably, and lay on unmercifully, and bewray much impatience and distemper, if they at any time slack their services towards us. How should this our strictnesse in exacting services from those that are under us, add to our care and *a* conscience in performing our bounden services to our Lord and Master that is over us? But as it is with some

2.

b Exod. 12. 44.  
& alibi.c 1 Pet. 1. 18,  
19.

d 1 Cor. 6. 19.

e 1 Cor. 6. 20.

3.

f Luk. 17. 75

g Psal. 116. 16.

h An qui sanctum anserit eum a quo corpus est, & unde est quod nihil in eo habet jura, in-justus est: & qui solum anserit dominum Deo, a quo factus est, & magnus servus spiritibus, justus est? Aug. 19. de civ. 21.  
i Rom. 13. 7.  
k Mat. 22. 21.  
a An ut non serviat, cum quo factus est? & non tu servare es, a quo factus es? Aug. de 10. lib. 2. 10

"un-

b Quod laudas  
in seruo, non  
exhibes Domi-  
no: & eo cele-  
ratiu, quia tu  
ut meliorem tu  
habeas seruum  
quam te Deus.  
Aug. Ibid.

2.  
c Esa. 43. 23, 24

3.

d Phil. 2. 7.  
e Luk. 22. 27.

1.

a Jos. 24. 15.

2.

b Esay 60. 12.

3.  
c Nihil illi jam  
liberi est: spo-  
spondit. Senec.  
Ep. 36.

d Prov. 20. 25.

"unconscionable dealers in the world, that neither have any *pity* A  
"to forbear their *debtors*, nor any *care* to satisfy their *creditors*;  
"and as we use to say of our great ones (and that *but* too truly of  
"too many of them) that they will neither *do right*, nor *take wrong*:  
"such is our disposition. We are neither content to *forgoe* any  
"part of that *service*, which we *take* to be due to us; nor willing  
"b to *perform* any part of that *service*, which we *know* to be due  
"to God. See *secondly*, how we have dealt even with God himself.  
"It is the masters part to *command*, not to *serve*: yet have we  
"against all reason and good order done our endeavour to make  
"him who is our Master become our slave. Himself complaineth B  
"of it by his Prophet ( *I have not caused thee to serve with an of-  
"fering, and wearied thee with incense: but thou hast made me to serve  
"with thy sins, and wearied me with thine iniquities, Esay 43.*)  
"Now what can be imagined more preposterous and unequal,  
"then for a *servant* to make *his master* do him *service*, and himself  
"the while resolve to do *his master* none? See *thirdly*, what *Christ*  
"hath done for us: though he were the *Eternal S<sup>n</sup>*, of the *Eter-  
"nal God*, no way inferior to the Father, no way bound to us;  
"yet out of his free love to us, and for our good, he took upon  
"him d the *form of a servant*, and was among us, e *as one that* C  
"minis**tr**eth. That love of his should in all *equity* and *thankful-  
"ness*, yet further binde us to answer his so great love, by ma-  
"king our selves *servants* unto him, who thus made himself a *ser-  
"vant* for us. Thus both in point of *right* and *equity*, the service  
"of God is a *just service*.

It is *secondly*, the most *necessary service*. Necessary *first*, because  
we are *servi-nati*, of a servile condition, born to *serve*. We have  
not the *liberty* to chuse whether we will *serve*, or no: all the *liberty*  
we have is to chuse our master; (as *Joshua* said to the people, *Chuse* D  
*you whom you will serve*.) Since then there lieth upon us a *necessi-  
ty of serving*, it should be our wisdom to make a virtue of that  
*necessity*, by making choice of a *good master*; with his resolution  
there, *I and my house will serve the Lord*. It is necessary *secondly*,  
for our safety and security: lest if we withdraw our *service* from  
him we perish justly in our *rebellion*: according to that in the Pro-  
phet, ( *The nation and kingdome that will not serve thee, shall pe-  
rish*.) It is necessary *thirdly*, e by our own *voluntary act*: when we  
bound our selves by solemn *vow* and *promise* in the face of the open  
congregation at our Baptism, *to continue Christs faithful souldiers*  
*and servants unto our lives end*. Now the word is gone out of our  
lips, we may not alter it; nor after we have made a *vow*, d *enquire* E  
what we have to do. Thus the *service* of God is a *necessary service*.

It is *thirdly*, (which at the first hearing may seem a *Paradox*,  
yet will appear upon farther consideration to be a most certain  
*truth*) of all other the most *easie service*: in regard both of the  
certainty



A certainty of the employment; and of the help we have towards the performance of it. He that serveth many Masters, or even but one if he be a fickle man, he never knoweth the end of his work: what he doth now, anon he must undo: and so *Sisyphus*-like he is ever doing, and yet hath never done. <sup>a</sup> No man can serve two masters: not serve them so, as to please both; scarce so, as to please either. And that is every mans case, that is a slave to sin: <sup>b</sup> Tot Domini, quot vitia. Every lust colletteth for his attendance; yea and many times contrary lusts <sup>c</sup> at once, (as when *Ambition* biddeth, *let flye*, and *Covetousness* cryeth as fast, *Hold*;) whereby the poor man is <sup>d</sup> infinitely distracted, between a loathness to deny either, and the impossibility of gratifying both. Saint Paul therefore speaking of the state of the Saints before conversion, expiesseth it thus, Tit. 3. (<sup>e</sup> We our selves also, were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures;) and that diversity breedeth distraction. But the servant of God is at a good certainty; and knoweth before-hand both what his work must be, and what his wages must be. As is the Master himself, so are his Commandements, Yesterday, and to day the same, and for ever, without variableness or so much as shadow of turning. (<sup>b</sup> Brethren, I write no new commandment unto you, but the old commandment which ye had from the beginning. 1 Joh. 2.)

It is some ease to know certainly what we must do; but much more to be assured of sufficient help for the doing of it. If we were left to our selves for the doing of his will, so as the yoke lay all upon our necks, and the whole burden upon our shoulders: our necks, though their sinews were of iron, would break under the yoke; and our shoulders, though their plates had the strength of brass, would crack under the burden. But our comfort is, that (as Saint Anstin sometimes prayed, <sup>a</sup> da Domine quod jubes & jube quod vis:) so he that setteth us on work, strengtheneth us to do the work, (<sup>b</sup> I can do all things through him that strengtheneth me, Phil. 4.) Nay rather himself doth <sup>c</sup> the work in us (<sup>d</sup> Yet not I, but the grace of God in me, 1 Cor. 15.) The Son of God putteth his neck in the yoke with us, whereby it becometh his yoke as well as ours; and that maketh it so easie to us; and he putteth the shoulder under the burden with us, whereby it becometh his burden as well as ours; and that make it so light to us (<sup>e</sup> Take my yoke upon you: for my yoke is easie, and my burden light. f Juvat idem, qui jubet. What he commandeth us to do, he helpeth us to do: and thence it is, that <sup>g</sup> his Commandements are not grievous. Thus the service of God is an easie service.

It is fourthly, the most honourable service. *Cæteris paribus*, he goeth for the better man, that serveth the better Master. And if men of good rank and birth think it an honour for them, and a thing

<sup>a</sup> Matth. 6. 24.

<sup>b</sup> Senec.  
<sup>c</sup> Non iam gratias Domino, interdum et in vicibus interduo aures, interdum patimur. Senec. Ep. 37.  
<sup>d</sup> Enquid agis? Duplex in diversam sententiam hanc. Hunc enim hunc sequi? Pers. Satyr. 5.  
<sup>e</sup> Tit. 3. 3.

<sup>f</sup> Heb. 13. 8.

<sup>g</sup> Jam 1. 17.

<sup>h</sup> 1 John 2. 7.

<sup>a</sup> Augustin.

<sup>b</sup> Phil. 4. 13.

<sup>c</sup> Eph. 2. 6. 12.

<sup>d</sup> 1 Cor. 15. 10.

<sup>e</sup> Mat. 11. 30.

<sup>f</sup> Augustin. in carn. ad Theodol.

<sup>g</sup> 1 John 5. 3.

thing worthy their ambition to be *the Kings servants*, because he is *the best and greatest Master* upon earth: how much more then is it an *honourable thing*, and to be desired with our utmost ambitions, to be *the servants of God*, who is *Optimus Maximus*, and that without either *flattery or limitation*, *the best and greatest Master*, and in comparison of whom *the best and greatest Kings* are but as worms and grasshoppers. <sup>a</sup> *It is a great glory to follow the Lord*, saith the son of Sirac, Sirac. 23. And the more truly any man serveth him, the more still will it be for his own honour. For <sup>b</sup> *them that honour me I will honour*, saith God, 1 Sam. 2. and Christ, Joh. 12. <sup>c</sup> *If any man serve me, him will my Father honour*. Thus the service of God is an *honourable service*.

It is lastly and fifthly, the most *profitable service*. We are indeed <sup>a</sup> *unprofitable servants* to him: but sure we have a very *profitable service* under him. They that speak against the Lord with stout words, saying, <sup>b</sup> *It is vain to serve God, and what profit is it that we have kept his Ordinances?* Mal. 3. or as it is in Job 21. <sup>c</sup> *What is the Almighty, that we should serve him? and what profit should we have if we pray unto him?* speak without all truth and reason. For verily never man truly served God, who gained not incredibly by it. These things among other *the servants of God* may certainly reckon upon, as the certain *vails and benefits* of his service, wherein his Master will not fail him, if he fail not in his service: *Protection, Maintenance, Reward*. Men that are in danger cast to put themselves into the service of such great personages as are able to give them *protection*. Now God, both can and will *protect* his servants from all their enemies, and from all harms. (<sup>a</sup> *Of thy mercy cut off mine enemies, and destroy all them that afflict my soul, for I am thy servant*, Psal. 143.) Again, God hath all good things in store both for necessity and comfort, and he is no niggard of either; but that *his servants* may be assured of a sufficiency of both, when other shall be left destitute in want and distress, (<sup>e</sup> *Behold my servants shall eat, but ye shall be hungry; behold my servants shall drink, but ye shall be thirsty; behold my servants shall rejoice, but ye shall be ashamed; behold my servants shall sing for joy of heart, but he shall cry for sorrow of heart, and howl for vexation of spirit*, Esa. 65.) And whereas the servant of sin, (besides that he hath no fruit nor comfort of his service in the mean time,) when he cometh to receive his wages at the end of his term, findeth nothing but *shame or death*; *shame*, if he leave the service, and if he leave it not, *death*: (<sup>f</sup> *What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death*.) The servant of God on the contrary, besides that he reapeth much comfort and content in the very service he doth in the mean time, he receiveth a blessed reward also at the last, even *eternal life*. He hath <sup>g</sup> *his fruit in holiness*, (there is his comfort onward) and the end ever-

<sup>a</sup> Sirac. 23. 18.<sup>b</sup> 1 Sam. 2. 50.<sup>c</sup> John 12. 26.<sup>a</sup> Luke 17. 10.<sup>b</sup> Mal. 3. 13, 14.<sup>c</sup> Job 21. 15.<sup>d</sup> Psal. 143. 12.  
(*I am thine, O  
save me.*)

Psal. 119. 94.

2.

<sup>e</sup> Esa. 65. 13,  
14.

3.

<sup>f</sup> Rom. 6. 21.<sup>g</sup> Rom. 6. 21.

A *everlasting life*, there is his full and final reward. A reward far beyond the merit of his *service*. And so the service of God is a *profitable service*.

And now I pray you what can any man alledge or pretend for himself if he shall hang back, and not with all speed and cheerfulness tender himself to so *just*, so *necessary*, so *easy*, so *honourable*, so *profitable* a service? Me thinks I hear every man answer, as the Israelites sometimes said to *Joshua* with one common voice, *a God forbid that we should forsake the Lord, to serve any other:*

<sup>a</sup> Josh. 24. 18.

B *Nay but we will serve the Lord, for he is our God, Josh. 24.* But beloved, let us take heed we do not glaze with him, as we do one with another: we are deceived, if we think God will be <sup>b</sup> *mocked* with hollow and empty protestations. We live in a wondrous complemental age, wherein scarce any other word is so ready in every mouth, as *your servant*, and *at your service*, when all is but meer form, without any purpose, or many times but so much as single thought, of doing any *serviceable office* to those men, to whom we profess so much *service*. However we are one towards another, yet with the Lord there is no dallying: it becometh us there to be *real*. If we profess our selves to be, or desired to be

<sup>b</sup> Gal. 6. 7.

C called *δούλοι*, the servants of God; we must have a care to demean our selves *as δούλοι*, in all respects *as becometh the servants of God*. To which purpose when I shall have given you those few *directions* I spake of, I shall have done. Servants owe many duties to their earthly Masters in the particulars; but three *generals* comprehend them all, *Reverence, Obedience, Faithfulness*. Whereof the first respecteth the Masters *person*, the second his *pleasure*, the third his *business*. And he that will be *Gods servant* in truth, and not only in title, must perform all these to his *heavenly Master*.

D *Reverence* is the first; which ever ariseth from a deliberate apprehension of some *worthiness* in another more than in a mans self; and is ever accompanied with a *fear to offend*, and a *care to please*, the person revered: and so it hath *three branches*. Whereof the first is *Humility*. It is not possible, that that servant who <sup>a</sup> thinketh himself *the wiser*, or any way *the better* man of the two, should truly reverence his Master in his heart. Saint Paul therefore would have servants to <sup>b</sup> *count their own Masters worthy of all honour*, 1 Tim. 6. 1. he knew well they could not else reverence them, as they ought. <sup>c</sup> *Non decet superbum esse hominem*

<sup>a</sup> ΑΥΤΗΝ ΜΕ ΔΕ  
<sup>b</sup> ΑΓ. ΔΟΥΛΟΙ  
ΜΕΙΖΟΝ ΒΕΒΑΙΩ.  
Menand.  
<sup>b</sup> 1 Tim. 6. 1.  
<sup>c</sup> Plaut.

E *servum*, could he say in the Comedy; A man that thinketh goodly of himself, cannot make a *good servant* either to God or man. Then are we meetly prepared for this *service*, and not before, when truly apprehending our own *vileness* and *unworthiness*, both in our *nature* and by reason of *sin*; and duly acknowledging the infinite *greatness* and *goodness* of our Master, we un-



tainedly account our selves altogether unworthy to be called his servants. A

Another branch of the servants reverence is fear to offend his master. This fear is a disposition well becoming a servant, and therefore God as our Master, and by that name of Master challengeth it, Mal. 1. (*a If I be a Father, where is my honour? and if I be a Master, where is my fear? saith the Lord of Hosts.*) Fear and reverence are often joyned together, and so joyntly required of the Lords servants. (*b Serve the Lord with fear, and rejoyce to him with reverence, Psal 2.*) And the Apostle would have us furnished with grace, *c whereby to serve God acceptably with reverence and godly fear, Heb. 12.* B

From which fear of offending, a care and desire of pleasing cannot be severed: which is the third branch of the servants Reverence to his Master. Saint Paul biddeth Titus, exhort servants to *a please their masters well in all things.* So must Gods servant do; he must study to *b walk worthy of him unto all pleasing*: not much regarding how others interpret his doings, or what offence they take at him, so long as his Master accepteth his services, and taketh his endeavours in good part. Who so is not thus resolved to please his Master, although he should thereby incur the displeasure of the whole world besides, is not worthy to be called the servant of such a Master. (*c If I yet sought to please men, I should not be the servant of Christ, Gal. 1.*) And all this belongeth to Reverence. C

Obedience is the next general duty (*a Servants be obedient to your Masters, Eph. 6.* *b Know you not, whom you yeeld your selves servants to obey, his servants ye are to whom ye obey, Rom. 6.*) As if there could be no better proof of service than obedience: And that is twofold: Active, and Passive. For Obedience consisteth in the subjecting of a mans own will to the will of another: which subjection, if it be in something to be done, maketh an Active; if in something to be suffered, a Passive obedience. Our Active Obedience to God, is the keeping his Commandements, and the doing of his will: as the people said, Josh. 24. *c The Lord our God will we serve, and his voice will we obey.* And this must be done *d in auditu auris*, upon the bare signification of his pleasure without disputing or debating the matter: as *e the Centurions servant*, if his Master did but say, *Do this*, without any more ado, did it. So Abraham the servant of the Lord, *f when he was called to go out into a place which he should receive for an inheritance, obeyed and went out, though he knew not whither.* Nor only so, but in *g the greatest tryal of obedience* that ever we read any man (any meer man) to have been put unto, being commanded to sacrifice *b his only begotten* E

a Mal. 1. 6.

b Psal. 2. 11.

c Heb. 12. 18.

a Tit. 2. 9.

b Gal. 1. 10.

c Gal. 1. 10.

a Eph. 6. 5.

b Rom. 6. 16.

c Josh. 24. 24.

d Psal. 18. 44.

e Mat. 8. 9.

f Heb. 11. 8.

g Gen. 22.

b Heb. 11. 17, 18.

A *begotten Son*, of whom it was said, *That in Isaac shall thy seed be called*: he never <sup>i</sup> *stumbled* (as not at the promise through unbelief, so neither) at the command through disobedience, but speedily went about it, and had not failed to have done all that was commanded him, had not the Lord himself, when he was come even to the last act, inhibited him by his countermand. If mortal and wicked men look to be obeyed by their servants upon the warrant of their bare command, in evil and unrighteous acts; (<sup>k</sup> *When I say unto you, Smite Amnon, then kill him*) fear not: have not I commanded you? saith *Absalon* to his servants, *2 Sam. 13.*) Ought not the express command of God much more, to be a sufficient warrant for us to do as we are bidden, none of whose commands can be other than holy and just?

That is our *Active obedience*. We must give proof of our *Passive obedience* also, both in contenting our selves with his allowances, and in submitting our selves to his corrections. He that is but a servant in the house, may not think to command whatsoever the house affordeth at his own pleasure; (that is the Masters prerogative alone:) but he must content himself with what his Master is content to allow him; and take his portion of meat, drink, livery, lodging, and every other thing, at the discretion and appointment of his Master. Neither may the servant of God look to be his own carver in any thing; neither ought he to mutter against his Master (with that <sup>a</sup> *ungracious servant* in the Parable) complaining of his hardness, and austerity, if his allowances in some things fall short of his desire: but <sup>b</sup> *having food and rayment*, be it never so little, never so coarse, he should be content with it; nay though he should want either or both, he should be content without it. We should all learn of an old experienced servant of God Saint Paul, what grace and long experience had taught him, <sup>c</sup> *In whatsoever state we are, to be therewith content*.

We are to shew our *Obedience* to our heavenly Master yet further, by submitting to his wholesome discipline, when at any time he shall see cause to give us correction. Our Apostle a little after the Text would have servants to be subject even to their <sup>a</sup> *froward Masters*, and to take it patiently when they are buffeted undeservedly, and without fault. How much more ought we <sup>b</sup> *to accept the punishment of our iniquity* (as we have the phrase, *Levit. 26.*) and with patience to yield our backs to the whip; when God who hath been so gracious a Master to us, shall think fit to exercise some little severity towards us, and to lay stripes upon us? Especially since he never striketh us: First, but for our fault, (such is his justice,) nor

*Secondly*, (such is his mercy) but for *our good*. And all this be-  
longeth to that *Obedience*, which the *servant of God* ought to ma-  
nifest, both by *doing* and *suffering* according to the *will* of his  
Master.

The *third* and last general duty is *Fidelity*, (*a Who is a faithful  
and wise servant? b Well done thou good and faithful servant.*) As  
if both the *wisdom* and *goodnesse* of a servant consisted in his *faith-  
fulnesse*. Now the *faithfulnesse* of a servant may be tryed especially  
by these three things: By the *heartinesse* of his service, by being  
*tender* of his Masters honour and profit, and by his *quicknesse* and  
*diligence* in doing his businesse. A notable example whereof we  
have in *Abrahams* servant, *Gen. 24.* in all the three particulars. For  
1. *first*, being many miles distant from his Master, he was no lesse so-  
licitous of the businesse he was *put in trust* withall, then he could  
have been, if he had been all that while *in the eye* of his Master.  
2. *Secondly*, he framed himself in his speeches and actions, and in his  
whole behaviour to such a discreet carriage, as might best set forth  
3. *the credit* and honour of his Master. *Thirdly*, he used all possible  
*diligence* and *expedition*; losing not any time, either at first for the  
*delivery* of his message, or at last for his *return* home after he had  
brought things to a good conclusion. Such *faithfulnesse* would well  
become us in the *service of God* in all the *aforsaid* respects.

The *first* whereof is *Heartinesse* in his service. There are many  
*servants* in the world, that will work hard, and bustle at it lustily  
for a fit, and so long as their *Masters eye* is upon them; but when  
his back is turned, can be content to go on fair and softly, and fel-  
low-like. Such *a* *ὁ δὲ δουλεύει*, the Apostle condemneth, *Col. 3.*  
and elsewhere, admonishing servants whatsoever they do to do it  
*heartily*, and to obey their Masters *not with eye-service, but in sin-  
glenesse of heart*. Towards our heavenly Master, true it is, if we  
had but this *eye-service*, it were enough; because we are never out  
of his eye: his eyes are in all the corners of the earth, *b beholding  
the evil and the good, c and his eye-lids try the children of men;*  
*d he is about our beds, and about our paths, and spyeth out all our go-  
ings.* And therefore if we should but study to approve our selves  
ard our actions before his sight; it could not be but our *services*  
should be *hearty*, as well as *handy*; because our *hearts* are no lesse  
in his sight, than our *hands* are. We cannot content our Master,  
nor should we content our selves, with a bare and barren *profession*  
in the service of God; neither with the addition of some *outward*  
*performances* of the work done: But since our Master calleth for the  
*e heart* as well as the *hand* and *tongue*; and requireth *f truth* in the  
*inward parts* no lesse, rather much more, than *shew* in the *outward*:  
let us but joyn that *inward* truth of the heart, unto the *outward* pro-  
fession and performance; and doubtesse we shall be accepted. (*g On-  
ly fear the Lord, and serve him in truth with all your heart, 1 Sam. 12.*

*Secondly,*

*a* Mic. 2. 4. 45

*b* Mic. 2. 5. 21.

*a* Eph. 6. 5, 7.  
*Col. 3. 22, 23.*

*b* Prov. 15. 3.

*c* Psal. 11. 4.

*d* Psal. 139. 3.

*e* Prov. 23. 26.

*f* Psal. 51. 6.

*g* 1 Sam. 12. 24.



A Secondly, we must shew our *faithfulness* to our Master by our *zeal* in his behalf. A *faithful servant* will not endure an evil word spoken of his Master behind his back, but he will be ready upon every occasion to vindicate his *credit*, and to magnifie him unto the *opinion* of others: He will make much of those that love his Master, and set the lesse by those that care not for him. And as to his *credit* principally, so he hath an eye also in the second place to the *profit* of his Master. He will have a care to save *his goods* the best he can; it will grieve his very heart to see any of them vainly wasted or imbeazled by his *fellow servants*; yea and it will be some grief to him, if any thing under his hand do but chance to miscarry, though it be without his fault. See we, how far every of us can apply all this to our own selves in the *service of God*. If we have no heart to stand up in our rank and place for the maintenance of Gods *truth* and *worship*, when it is discountenanced or overborn either by *wight* or *multitudes*: If our bloud will not appear a little, when curied miscreants blast the honour of God with their unhallowed breath by blaspheming *eaths*, fearful *imprecations*, scurrile *prophanations* of Scripture, licentious and bitter *sarcafms* against the holy Ordinances of God: If a profound *drunkard*, and obscene *rimer*, and habituated *swearer*, a compleat *roarer*, every loose companion and professed *scorner* of all goodnesse, that doth but peep out with a head, be as *welcome* into our company, and finde as full and free entertainment with us, as he that carryeth the *face*, and for any thing we know hath the *heart*, of an honest and sober Christian, without either *prophanenesse* or *precisenesse*: If we *grieve not* for the miscarriages of those poor souls that live neer us, especially those that fall any way under our charge: what *faithfulness* is there in us, or what *zeal* for God, to answer the title we usurp, so often as we call our selves the *servants of God*?

D Thirdly, if we be his *faithful servants*, we should let it appear by our *diligence* in doing his busineses. No man would willingly entertain an *idle servant*, that is good at *bit*, and nothing elie; one of those the old riming verse describeth (*Sudant quando vorant, frigescunt quando laborant*) such as can eat till they sweat, and work till they freeze. (O thou wicked and slothful servant,) saith the Master in the parable, to him that napkined up his talent, *Mat. 25*. they are rightly joyned, *wicked and slothful*, for it is impossible a *slothful servant* should be good. The Poets therefore give unto *Mercury*, who is *interpres divinum*, the messenger (as they saign) of *Jupiter*, and the other gods, *wings* both at his hands and feet: to intimate thereby what great *speed* and *diligence*, was requisite to be used by those that should be employed in the *service* of Princes, for the managing of their weighty affairs of State. Surely no lesse *diligence* is needful in the *service of God*, but rather much more: by how much both the *Master* is of greater majesty, and the *service*

α Χρησίου ὁ  
ἀλλ' ἐκείνους  
τὸν δαυτὸν  
Καὶ τὸν  
οὐκ ἐστὶν  
τὸν ἀνδρα  
τὸν Εὐκρίπτε  
Μετ. 25. 1.

α ὁ δὲ ἄνθρωπος  
ὁ δαυτὸν  
ἰσχυρὸς  
ἀνδρα, 25.  
Μετ. 25. 60.  
β Ματ. 25. 26.

c Rom. 12. 11.

service of greater importance (c Not slothful in businesse, fervent in spirit, serving the Lord,) saith S. Paul. Let all those that trifle away their precious time in unconcerning things, or coast off the repentance of their sins, and the reformation of their lives, till another age; or any other way slack their bounden service unto God either in the common duties of their general, or in the proper works of their particular calling: tremble to think what shall become of them, when all they shall be<sup>d</sup> cursed, that have done the Lords work (in what kinde soever) negligently.

d Jer. 48. 10.

a Phil. 2. 12.

We see now what we are to do; if we will approve our selves and our services unto the Lord our heavenly Master. What remaineth but that we be willing to do it: and for that end pray to the same our Master, who alone can<sup>a</sup> work in us both the will and the deed, that he would be pleased of his great goodnesse to give to every one of us courage to maintain our Christian liberty inviolate as those that are free; wisdom to use it right, and not for a cloak of maliciousnesse; and grace at all times, and in all places to behave our selves as the servants of God; with such holy reverence of his Majesty, obedience to his will, faithfulness in his employments, as may both procure to us, and our services in the mean time gracious acceptance in his sight, and in the end a glorious reward in his presence: even for Jesus Christ his sake, his only Son and our alone Saviour.

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FINIS.

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A Table of *the places of Scripture*, to which  
some light (more or less) is given in the  
foregoing Fourteen Sermons.

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## ERRATA.

Page	Line	For	Read
22	A.3.	deserved,)	deserve,)
17	A.3.	formerly	formally
52	E.5.	and from	and for
66	B.1.	But this	By this
82	E.3.	it is a	it, as a
90	E.6.	deside	decide
96	C.2.	profitable	probable
136	A.4.	case	care
155	B.5.	over the Lord,	of the Lord,
199	A.5.	a sign	a sigh
214	E.2.	imputions.	imputations
306	C.3.	glorifying	glorying
	—9.	glorifieth	gloryeth
343	D.7.	ואחשך	ואחשך
372	B.6.	part	patt
385	C.8.	not in the	not the
401	E.10.	and obscene rimer, and	an obscene rimer, an

## In the Margent.

Page	For	Read
70	b 1 Cor. 15. 1.	b 1 Cor. 14. 1.
82	c Joh. 3. 36.	c Joh. 3. 36.
114	b Rom. 13. 1.	b Rom. 13. 4.
149	The Argument cited	The Argument <sup>a</sup> cited
137	Concil. Trid.	Concil. Tribur.
177	b Tit. 12. 4.	b Tit. 2. 14.
191	c Joh. 3. 10.	c Joh. 3. 10.
210	d 4 King. 2.	d 4 King. 22.
226	d—reddir	d—reddir.
244	ἀεργῶ	ἀεργῶ
293	c Matth. 8. 7.	c Mat. 18. 7.
313	diebus	diebus ac noctibus
325	b כחשך	כחשך
344	i כחשך	כחשך
368	c Matth. 13. 9.	c Matth. 23. 9.
375	b 1 Joh. 4. 11.	b 1 Joh. 4. 1.
396	b 1 Sam. 2. 50.	b 1 Sam. 2. 30.
398	c Heb. 12. 18.	c Heb. 12. 28.
401	ἀνδραπρεται	ἀνδραπρεται.